

**A dictionary of Hindustani proverbs : including many Marwari, Panjabi, Maggah, Bhojpuri and Tirhuti proverbs, sayings, emblems, aphorisms, maxims and similes / ed. and rev. by R. C. Temple, assisted by Lala Faqir Chand.**

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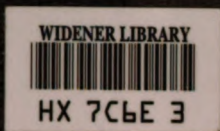


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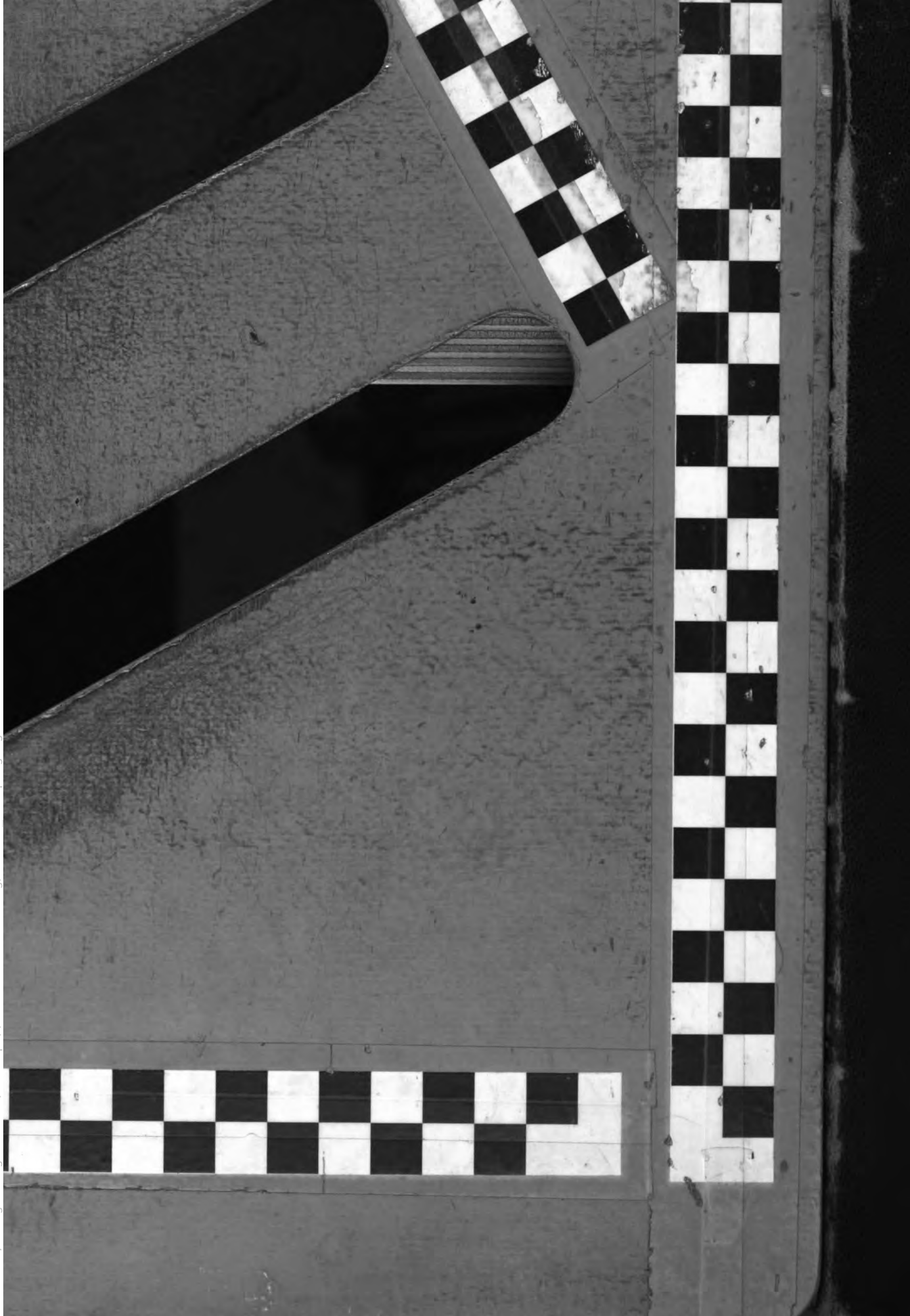
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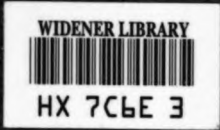
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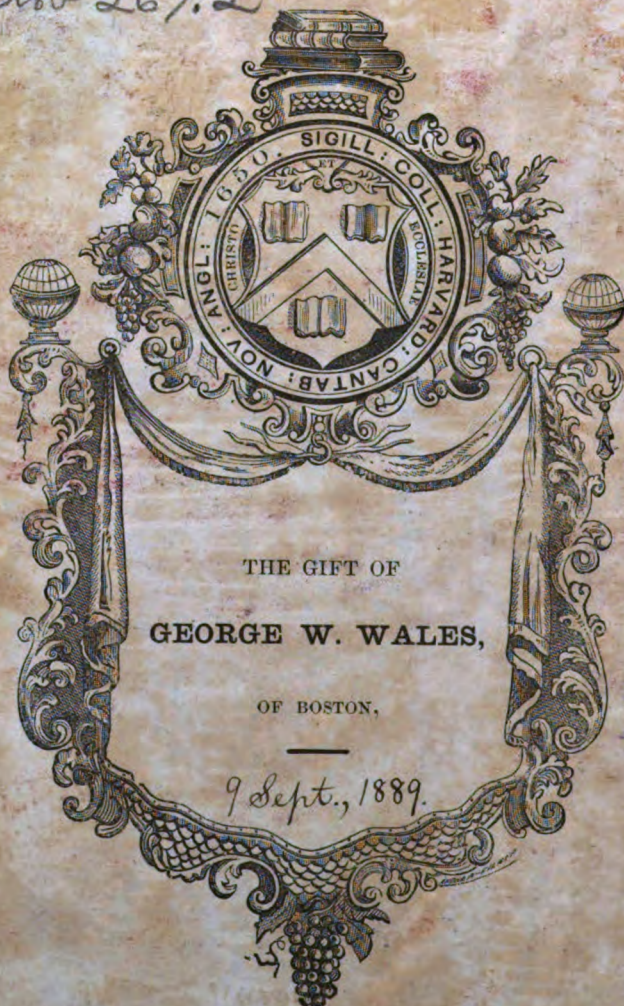








Prov 269.2

















‘*Al maslu fil kalām ka’l milhā fī’l ta’ām.*’

A proverb is to speech what salt is to food.

A

## DICTIONARY

OF

# HINDUSTANI PROVERBS,

INCLUDING MANY MARWARI, PANJABI, MAGGAH, BHOJPURI  
AND TIRHUTI PROVERBS, SAYINGS, EMBLEMS,  
APHORISMS, MAXIMS AND SIMILES.

BY THE LATE

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ENGLISH-HINDUSTANI LAW DICTIONARY.

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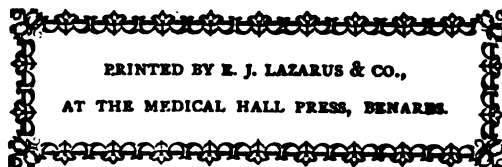


Prov. 269. 2

~~27244.306~~



*Have found.*



## PREFACE.

There has been a great, but unavoidable, delay in finally producing this work. It is hoped, however, that it will be found to have been carefully compiled to the end.

All the quotations in it belong to Dr. Fallon's Collection of Proverbial Phrases, etc. I have not added to them from outside sources. The form in which they are presented in the vernacular is also Dr. Fallon's, and so is the system of transliteration, being adopted to that used in his well-known *New Hindustani Dictionary*. Readers will at once understand why it is I have not ventured to interfere with the forms of the proverbs,—that being too delicate a matter for a foreigner, however familiar with a language, to attempt. I am, however, responsible for the renderings and explanations attached, because the collection was handed over to me practically untranslated and without annotation. As to these all I can say is, I have taken every care to make them correct.

I have been assisted in my labors by Lālā Faqir Chand and Thakur Das, who did so much in helping Dr. Fallon in his *Dictionaries* and whose efficient and conscientious aid I now cordially acknowledge. Another fellow-worker has been Chaina Mal, whose assistance in other work I have already frequently had occasion to acknowledge, and to whose able assistance I once more have the great pleasure of publicly testifying. Faqir Chand and Thakur Das live at Dehli and Chaina Mal at Ambala, as a matter of fact these have worked quite independently, so that I have had the benefit of advice given me from perfectly separate sources,—a point of considerable importance in a work such as this.

Dr. Fallon made his collection between 1870 and 1880 while his Dictionary was being compiled and his object was mainly to illustrate by their laws the real life of the people, and also the methods by which they expressed their thoughts. His assistants numbered about a dozen; one of those above mentioned, worked on to the end with me. I should state that I had no share in working the collection, nor took any part in the work until I undertook to bring it out after Dr. Fallon's lamented death.

The comprehensive title of the work makes it clear that Dr. Fallon's intention was to cover both the dialects and the lore of Northern India as widely as he could. To say that he altogether succeeded in his aim would be far from the truth, but I must here say that the vastness of the work he accomplished has often excited my admiration, as I proceeded with the task of translation into English and explanation. Incomplete as it really is, this work contains upwards of 12,500 proverbial phrases!

Like Spain, India is a land of proverbial sayings:—their name is legion and their use constant and never ending. The natives employ them in their daily intercourse, in their commercial and social correspondence, in all the many vicissitudes of every day life, even in the very Courts of Law. I have often heard a witness reply

to a question put by a pleader with a proverb, and in altercations and disputes the natives hurl them at each other by the dozen. The closely connected with real Indian proverbs are the religious and philosophical aphorisms, always attributed to some *bhagat*, or saint, which so nearly approach the former as to be almost indistinguishable from them. They are habitually used on every possible occasion of daily life, especially in seasons of trouble. They are familiar to all; the women sing them as they do their household work; the men employ them for purposes of condolence and congratulation; the children are taught them as soon as they can speak; many persons largely interlard their conversation with them. Taken all in all, therefore, there is no study—as a study—that I know of, that will render the student of the natives of India so deeply conversant with their thoughts and mode of life as that of their proverbial and aphoristic lore.

I have been influenced as to the actual form in which this book has been printed principally by the necessity of making it uniform with Dr. Fallon's *New Hindustani Dictionary*, and to some extent by certain main considerations, which I will explain at greater length. In the first place comes the method of record. Dr. Fallon made his collection alphabetic, *i. e.* he arranged the proverbs in alphabetical order according to their first words. In a language like Hindustani, the "small" words and pure grammatical expressions are not likely to be numerous in the beginnings of sentences, and so this method is not so objectionable as it would be in English, for instance. The question is, is it the best? or rather, what is the best method? This is a very old question, and still remains pretty much in the same condition as when it puzzled Ray, the collector of English proverbs, two hundred years ago. The object of all such collections is, of course, to present the proverbs and sayings so as to make them readily accessible to the student, and so as to avoid redundancy, or, in other words, repeating the same proverb over and over again in the book under different heads. Now a proverb is a sentence of several words, often capable of more than one application and heading and nearly always of variable form. Again, be the collector as careful as he may in his selection of headings, he will find that many proverbs will properly group themselves under more than one of them. Ray held that no collection of proverbs was really usefully complete without an index as long as itself. I am afraid he was quite right, and feel sure that a complete collection is only that one, which is accompanied by a concordance. In this way alone can a proverb be readily found when wanted. But it is quite clear that few publishers would stand the expense and few authors find the time and energy necessary. As regards Eastern proverbs the alphabetical method is that invariably pursued by Orientals themselves, and it is, I think, practically the most useful one.

Secondly, as to language. In India the same proverb is found to exist in several languages and in many different dialects without deviation as to meaning. This, of course, arises from identity of surrounding social condition among peoples speaking separate tongues. The consequence is that there is just that difference in form as is

necessitated by difference of dialect, and no more. So that by comparing the same proverb, as expressed in different dialects one learns almost the exact amount of linguistic difference there is between them. In this sense, as indicators of philological differentiation, lists of identical proverbs in several dialects are extremely valuable.

Thirdly, as to rendering and illustration, literal translations would not only give a wrong impression of the meaning of the originals, but would altogether miss their force and pungency. The method I followed, therefore, was to turn the vernacular into as racy English as I could command without losing the sense. But it is impossible to always avoid baldness. Rhyme and cadence are necessarily lost in a translation, and it must be borne in mind that many an aphorism and many a saying in every language charms and attracts, not because it conveys any particularly taking idea, but simply because of the excellence of the rhythmical form in which it is expressed. Again, proverbs and sayings are often capable of more than one application, as above said, and consequently, in different localities, they are used in different senses. Such variations are a great trouble to the translator. My assistants, who as I have already explained, resided in places far apart from each other, not unfrequently differed as to the application of a proverb and in such cases put down each variant signification. Frequently also, the application is entirely arbitrary, and so much is this the case, that it seems to me to be quite hopeless for any European to attempt to render into a European tongue, or to essay to illustrate Oriental proverbs, without using to the full the best native assistance he can procure. Illustration and explanation too, are always a great difficulty in this connection. I was aware that it is best to assume ignorance on the part of the reader in such matters and to explain everything, and acting extensively on this idea I always rather feared I had overdone explanation; quite lately however, a gentleman, not very conversant with things Oriental but of considerable general culture, complained that he could not take to Fallon's *Proverbs*, because he did not sufficiently understand the allusions. This shows that, so far from giving too much illustration, I have not done enough in that line. The lesson, I take it, is that a recorder of proverbs cannot be too lavish in wealth of annotation,

With this I take leave of the reader, trusting that errors in record and errors in translation may be alike lightly censured in consideration of the task being one of the most difficult that either recorder or translator could undertake.

*The Nash, Worcester.*

R. C. TEMPLE.

*December 1886*



## ABBREVIATIONS.

<b>Agric.</b>	<b>stands</b>	<b>for</b>	<b>Agricultural.</b>
<b>Bhoj.</b>	"	"	<b>Bhojpuri.</b>
<b>E.</b>	"	"	<b>Eastern.</b>
<b>Hin.</b>	"	"	<b>Hindus.</b>
<b>Mag.</b>	"	"	<b>Maggah.</b>
<b>Mah.</b>	"	"	<b>Mahammadana.</b>
<b>Mar.</b>	"	"	<b>Mārvārī.</b>
<b>Ped.</b>	"	"	<b>Pedantic.</b>
<b>Panj.</b>	"	"	<b>Panjābī.</b>
<b>Pers.</b>	"	"	<b>Persian.</b>
<b>Rus.</b>	"	"	<b>Rustic.</b>
<b>Tir.</b>	"	"	<b>Tirhūti.</b>
<b>Wom.</b>	"	"	<b>Women.</b>

# FALLON'S HINDUSTANI PROVERBS.

## A

*Ab ab kar mar gayā, sirhāne rahā pānī.*

With water by his side he died crying *l'eau l'eau*.

The story goes that a Persian scholar kept on crying out at his death '*ab ab*,' but as none of the attendants understood him he died of thirst, while all the time the water (*pānī*) was by his bedside.

*Ā bail, mujhe mār.*

Come bull, and gore me.

(Said of one who wilfully brings misfortune on himself.)

*Ā balā, gale lag.*

Come misfortune and embrace me.

(The point is the same as in the preceding.)

*Ā, bare bāp kī betī hai, to panjāh kar le.*

Come on then; if you are the daughter of such a strong father, try your five fingers' strength against mine.

(Said to a woman boasting of her strength. The feat is to interlace the fingers backs upwards and to see which can make the other kneel first by mere pressure.)

*Ab bhī merā mardāh tere zindāh par bhārī hai.*  
Mah.

Still my dead is more than a match for your living.

(My family, etc, are more respectable.)

*Abhī Dillī dūr hai.*

Dillī is still a long way off.

(It is a far cry to Loch Awe. It is said to those who pretend to have done a great deal when they have really done but little.)

*Abhī ek būnt kī do dāl nahīn huī hai.*

The pea is not yet divided into two equal halves.

(The dispute is not yet satisfactorily settled.)

*Abhī honton kī dūdh bhī nahīn sūkhā hai.*

The milk is not yet dry on your lips.

(Said in reproof to a young man who asserts his opinions confidently.)

*Abhī kae dīn, kae rāt ?*

How many days and nights (have) as yet (passed over you) ?

(Said to one who claims a right before it is due by prescription.)

*Abhī er meñ pūnī bhī nahīn kaṭī hai.*

Of the pound of cotton not a skein is yet spun.

*Abhī to tum mā kā dūdh pīte ho.*

You are still drinking your mother's milk.

*Ab jīne kā kuchh savād nahīn.*

There is no zest in life now.

*Ab ke bache to sab ghar rache.*

Saved once, saved for ever.

*Ab ke murīheñ, ho rājā. E.*

Come back and be king.

*Ab ke sāhe ham na byāhe, phīṭ paṛo woh sāhe !*  
Hin.

The marriage season come and I not wed !  
out on the season that hath sped !

(Cursing the stick that beats you.)

*Ab ke wār meñ berā pār hai.*

This time my boat will cross over.

(Gamblers: this throw I am going to win: also when success is expected.)

*Ab kī ab ke sāth, jab kī jab ke sāth.*

The present for the present; the future for the future.

(Sufficient for the day is the evil thereof. Mat. vi. 34.)

*Ab kī chhai kī nīrālī bātch.*

[ation.

The queer conversation of the rising gener-

*Ab na dīdah, mozah kashīdah. P.*

No water to be seen, and his stockings pulled off.

(Crying out before you are hurt.)

*Ab pachhtāe kyā hot hai, jab chiriyā chug gayā khet.*

What's the good of crying when the birds have eaten up the field ?

(Crying over spilt milk.)

*Ab rā kī joṛū sab kī bhānjāī. E.*

The poor man's wife is every one's sister-in-law.

(It is customary in India to jest with the wife of an elder brother.)

*Abre kī bhāins byāh, sagro gāon maṭyā le dhāul Bhoj.*

When the poor man's buffalo calves every one runs with his pail (for milk).

(Grinding the poor and defenceless.)

*Ab rā jag meñ rahe, to jān jānā pashm hai.*

Keep your honor, but count your life as cast off hair.

(Honor is more than life.)

*Ab se aē, ghar se aē.*

Coming from there I came from home.

(Said by one on returning home, who has experienced no inconvenience in strange place.)

*Ab to pathar ke niche hāth dabā hui.*

I have got my hand under a stone.

(To be in a fix, or to undertake a difficult matter.)

*Ab to rupāē kī zāt hai.*

Caste is now money.

(Upstart a churl, and gathered good, And thence did spring his gentle blood.)

*Achchhā kiyā Khudā ne, burā kiyā bande ne.*

Good is God's, evil is man's.

*Achchhā kiyā Rahmān ne, burā kiyā Shaitān ne.*

Good is God's, evil is the Devil's.

*Achchhe bhaē aṭal, prān gaē nikal.*

A life is well lost that is lost in gorging sweets.

This proverb is applied jestingly to the Chobā Brāhmanas of Mathurā, who are credited with eating to excess. The good work of feeding the poor has degenerated into the custom of inducing each man to eat till he bursts, by the offer of a money reward, rising from 4 āṇas up to a gold mohar for every sweetmeat eaten on a full stomach.

*Achchhe bure meñ chār ungal kā farq hai.*

Between good and evil there is but a hand-breadth.

*Achchhe ghar bayānā dīyā.*

You have given earnest money for a good house.

(Said especially when the parents of a boy have secured for his future bride a girl of good family.)

*Achchhe hain, par Khudā pālā na dāle!*

He is a very good man, but heaven keep me from him!

(Often used ironically of the Police.)

*Achchhī bhaī, gur sathrān ser.*

Hurrah! seventeen pounds of treacle for the rupee.

(Very low prices; a good bargain; treacle (*gur*) sells at ten *ser*s the rupee usually.)

*Achchhī chīz sab ko pasand hai.*

Every body loves a good thing.

*Achhe din pāchhe gaē, Har se kiyā na het, Ab pachhtāē kyā hot hai, jab chūryān chug gāñ khet?*

Your best days passed and you loved not God, What boots repentance now, when the birds have eaten your field?

(Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say I have no pleasure in them. Eccl. xii. 1.)

*Adālat kā baṛā nāzūk muāmlā hai.*

Going to law is a very delicate matter.

*Ā, daliddar, kāndhe charh baith.*

Come, poverty, sit on my shoulders.

(Said to the idle.)

*Ādam āyā, dam āyā.*

When Adam came, dam (breath) came.

*Ādar baṛhal gajādhar bahu ke.* E. Wom.

A rich man's wife is always respected.

*Ādar nā bhāo, jhūthe māl khāo.*

Great cheers, little welcome.

*Ādhā āp ghar, ādhā sab ghar.*

Half for himself, and half for all the rest.

(The lion's share.)

*Ādhā Mīyān Shekh Sharfuddīn, ādhā sārā gion.*

Half to Shekh Sharfuddin, half to the village.

(The lion's share to the great man.)

*Ādhā taje pandit, sarbas taje gañvār.*

The wise man gives half, the fool gives all.

(Said of the improvident and spendthrift.)

*Ādhā titar, ādhī bāter.*

Half partridge, half quail.

(Applied to mixed speech, or jargon. Neither fish, nor flesh, nor good red herring.)

*Ādhe Asāṛh to bairī kā bhī barse.* Agric.

The July rains fall even on the enemy's field.

(Equal justice.)

*Ādhe gāon Divālī, ādhe gāon Phāṛ.*

One half the village plays Divālī, and the other half Holī.

(Half the village is at feud with the other half:—the season for Divālī is Autumn and for Holī Spring, so the two festivals cannot be held together.)

*Adhelā na de, adhelī de.*

He'll give half a rupee, but not half a pie.

(Penny wise, pound foolish.)

*Ādhe Māghe, kamli kāndhe.* Rus.

In the middle of February coats go over the shoulders.

(The winter is past.)

*Ādhe Qāzī Quddūh, ādhe Bābā Ādam.* Mah.

Half the world are Bābā Ādam's, and half are Qāzī Qudduh's.

(Applied to one who has a large family, in allusion to the tale that Qāzī Qudduh's wife had 70 sons at a birth. He is therefore considered to have a large share in the population of the world.)

*Ādhī ko chhoṛ-ke sārī ko dhāve, aisā dūbe, thā nā pave.*

Leave half to run after the whole, and you will be drowned beyond finding.

(All covet, all lose.)

*Ādhī murgī, ādhī bāter.*

Half hen, half quail.

(Said of the hypocritical and double-faced.)

*Ādhī rāt ko janbhāī āve, shām se mūñh phailāve.*

He sets his mouth ajar at sunset in order to gape at midnight.

(Commencing with unnecessary preparation.)

*Ādhī roṭī bas, Kāyath hain ki pas?*

Half a loaf's enough, I am a Kāyath not a beast.

*Ādh ser ke pātr meñ kaise ser samāde?*

How can a half pound measure hold a pound?

*Ād Hindū, bād Musalmān.* Hin.

First Hindū, then Musalmān.

(Allusion to the conversion of many Hindūs to Islām.)

*Ādī ke chandan, līlār charcharāḍ.* E.

Put ginger for sandalwood, and your forehead will smart.

(Pounded sandalwood is a common cooling remedy.)

*Ādī mirchās kā kaun sāth ?* E.

Chillies don't go with ginger.

*Ādmī ādmī antār, koī hīrā, koī kankar.*

Amongst men some are gems, and some are pebbles.

(Or, there are men and men, as every stone is not a gem.)

*Ādmī anāj kā kīṛā hai.*

Man is a grain worm.

(He cannot live without corn.)

*Ādmī apne mallab men andhā hai.*

Man is blind in his own interest,

(i. e. blind to every thing else. Men are blind in their own cause.)

*Ādmī ashraf ul-makhluqāt hai.*

The noblest of creatures is man.

*Ādmī hai, kī ghanchakkār ?*

Is he a man or a top ?

(Said of one who is always wandering about.)

*Ādmī hai yā ābnūs kā kundah ?*

Is he a man or a block of ebony ?

(Said of a negro.)

*Ādmī hai yā bijlī ?*

Is he a man or lightning ?

(So sharp.)

*Ādmī ho, yā be dāl ke būdam ?*

Are you a man or a būdam without the d ?

(The Persian būdam without the d means an owl (būm.)

*Ādmī ho, yā sang-i-be-nūn ?*

Are you a man or a stone without the n ?

(The Persian sang is a stone, and sang is a dog: a joke of the literati.)

*Ādmī jāne base, sonā jāne kase.*

Know a man by his company and gold by a touchstone.

*Ādmī kā shaitān ādmī hai.*

Man's enemy is man.

*Ādmī kī davā ādmī hai.*

Man's remedy is man.

*Ādmī kī kasautī muāmlā hai.*

The touchstone for man is dealing with him.

*Ādmī kī peshānī dil kā āīnah hai.*

The countenance is the reflection of the heart.

*Ādmī kī qadr mare par hotī hai.*

A man's worth is found out when he is dead.

*Ādmī ko ādmī se sau dafā kām partā hai.*

Man needs man's aid a hundred times.

*Ādmī ko ādmīyat lāzim hai.*

Humanity is the characteristic of human beings.

*Ādmī ko dhāī gaz zamīn kāfī hai.* Mah.

Man wants but seven feet of earth.

(His grave.)

*Ādmī ko dhāī gaz kafan kāfī hai.*

Man wants but seven feet of cere-cloth.

*Ādmī kuchh kho-kar sikhṭā hai.*

To lose is to learn.

(Man learns by experience.)

*Ādmī kiya hai ? ābnūs kā kundah hai.*

He is not a man, but a log of ebony.

(Said of a very black man.)

*Ādmī kiya hai ? sarāñche kā bāñs hai.*

He is not a man, but a long bamboo.

(Said of a very tall person.)

*Ādmī māl kī khātir pahār sir par uṭhātā hai.*

A man will carry a mountain on his head for the sake of gain.

*Ādmī ne ākhīr kachchā shīr pīya hai.*

Man after all is a creature reared on mother's milk.

(Human weakness. The natives have a saying that man is *kachchā* (crude and liable to err) because he is reared on (*kachchā dūdh*) mother's milk.)

*Ādmī pānī kā bulbulā hai.*

Man's life is but a water bubble.

*Ādmī par jaisī partī hai, waisī sahtā hai.*

What befalls a man must be borne.

(Man is born to bear.)

*Ādmī peṭ kā kuttā hai.*

Man is the dog of his stomach.

(Man is the slave of his stomach.)

*Ādmī sā pakherū koī nahīn.*

There is no bird like a man.

(i. e. so volatile and unsteady.)

*Ādmī ṭhokar khā-kar sañbhalta hai.*

Man stumbles and gets sense.

*Āē ām, jāē lebedā.*

The mango is down, but the stick is gone.

(To gain your end you needs must spend.)

*Āē Chait sakhāvan, phūar mail chhurāvan.* Wom.

When April comes her dirt leaves her.

(i. e. she is only clean when the heat makes her perspire. Said of a dirty, lazy woman.)

*Āēgā kuttā to pāēgā tikā.* Wom.

When the dog comes he will get his share.

(Who works gets.)

*Āē kanāgat phūlā kāñs, Bāman uchhleiñ nau nau bāñs.* Hin.

When the *kanāgats* come, the long grass blooms, And the Brāhman dances nine poles high.

The *kanāgat* at the *sharādh* is the feasting of Brāhmans with oblations made to appease the souls of the dead :—*kāñs phūlnā*, is an idiom to express a wild luxuriant growth; flourishing as the green bay tree.

*Āē kī shādī, na gaē kā gam.*

Neither glad for its coming, nor sorry at its going.

(An even-tempered man; a well balanced mind. 'My mind to me a kingdom is.')

*Āē mere aḡle, man māne so kar le.* Wom.

My husband, you can do with me as you choose.

(Said by a woman when ill treated by her husband, meaning 'I am completely at your mercy'.)

*Āē Mīr, bhāge pīr.*

When Mīr comes the pīrs retire.

☛ To understand this proverb it is necessary to premise that a person named Shekh Saddo, or Mīrānji, who lived at Amrohā, pretended to great skill in the art of making amulets, fortune telling, etc., called *Im-i-tashkīr*. One day in ploughing, he turned up a lamp which had been constructed by a famous magician of former times, with four wicks, and endowed with such properties, that whenever it was lighted, four *genii*, or familiar spirits, appeared to the person who lighted it, (invisible to all besides) and were ready to perform his orders. The first time that he lighted it, he was alarmed at the appearance of the *genii* and endeavoured to extinguish the lamp, but the *genii* informed him, that being once summoned, they could not retire till he had given them some order to perform. The Shekh, being a man of a lascivious disposition, ordered them to bring a beautiful woman, whom he had seen at a distant place. This was immediately performed, and the lady who was of high rank was much astonished and alarmed to find herself in such a place with a stranger. When, however, he was proceeding by force or persuasion to gratify his impure desire, one of the *genii* informed him that their obedience to him would only continue while his actions were confined within the bounds of virtue, and that whenever he transgressed those they were to put him to death. He desisted for that time, and the same scene was several times repeated, till at last the violence of his passion got the better of his fear, and he perpetrated the act, whereupon he was immediately put to death by the *genii*. Though in fact a profligate character, he obtained the reputation of being a saint or prophet, through the supernatural power which he exerted by means of his familiar spirits, and a superb *dargāh*, or shrine, is dedicated to his memory at Amrohā. After his death he is said to have become a powerful Spirit or *Jinn*, who occasionally descends upon, or inspires human beings, particularly women, who are then endued with a knowledge of futurity and other preternatural powers. There are other spirits of departed seers, which exercise similar power, such as Shāh Daryā, Zain Khān, Naunhe Miyān, etc., but they are of inferior rank to Mīrān, so that when he comes in person they all retire: hence the proverb. It expresses that when the chief in any employment

*Āē terī qudrat !*

How wondrous is thy power, (Oh God) !

*Āē the Har bhājne ko, aur oṭan lage kapās.*

Came to sing hymns, but set to pick oakum.

(He reckoned on the easy services of the temple, but was set to pick cotton.)

*Āē, to jāē kahān ?*

When it comes, where will it go ?

(You cannot tell how a matter will end.)

*Afīmchī tīn mansil se pahchānā jātā hai.*

An opium-eater is known three stages off.

*Afīmī mīthās barī ragbat se khātā hai.*

Who opium eats devours sweets.

*Afīm yā khāē amīr, yā khāē faqīr.*

Only a beggar or a rich man can eat opium.

(It is very expensive and therefore can only be bought by the rich or begged by the poor.)

*Aflātūn ke nātī (yā sāle) bane hai.*

Got up like a relative of Plato.

(Said to one who is proud and haughty.)

*Afsoos ! dīl garhe menāh !*

Alas ! my heart is deep in a pit !

(Excessive grief.)

*Aftāb par thūku, apne hī mūnāh par parē.*

Spit at the sun, and your spittle will fall in your own face.

(Speaking evil of the great will injure yourself.)

*Afyūnī jānūnā.*

The opium eater is mad.

*Āgā Mīr kī dāi sab sikhī sikhāi.*

The nurse of Āgā Mīr knows every thing.

(Rich people get good servants.)

*Agarchē gandah, magar tjad-i-bandah.*

Though born of dirt he is still full of wits.

*Agar koh ṭalle, na ṭalle faqīr.*

Though the mountain move, the faqīr won't.

(The mountain to Muhammad.)

*Āg aur bairī ko kam nā samjhe.*

Despise neither fire nor foe.

*Āg aur pānī ko kam nā samjhe.*

Despise neither fire nor water.

*Āg aur phūns kī bair hai.*

Fire and straw cannot agree.

(Moral:—be careful of the company of the other sex.)

*Āg bin dhuān nahīn.*

No smoke without fire.

*Āge Agrā pichhe Lāhor.*

Āgrā before and Lāhor behind.

☛ The story goes that a man going to Lāhor turned his face in ignorance towards Āgrā; hence.



*Age hāh pichhe pāt.* Wom.

A hand before and a leaf behind.

(Spoken of one so wretchedly poor, that he has not clothes enough to cover his nakedness.)

*Age jāve ghutne tūṭen, pichhe dekhe aṅkheṅ phutē.* Wom.

Go ahead and break your knees, look behind and turn blind.

(On the horns of a dilemma.)

*Age Khudā lā nām.*

There is nothing left but God's name.

(Come to the last resource.)

*Age kuā, pichhe khā.*

A well before, and a ditch behind.

(On the horns of dilemma.)

*Age nāth nā pichhe pagā, Sab se bhalā kumhār kā gadhā.*

Nor halter, nor heel ropes; Who so lucky as the potter's ass?

*Age pag rakhe pat barhe, pāchhe pag rakhe pat jā.*

To advance is honor, to turn back is disgrace.

*Age pichhe sab chal basenge.*

Sooner or later all die.

*Age rok, pichhe thok, sarur sarke nā jā to kiya ho?*

A block ahead and driven from behind; if that old brute won't leave the road what can I do to?

(Give me room; I prefer your room to your company.)

*Aggam buadhi Bānyā, pacheham buadhi Jāt.* Rus.

The most wit to the Bānyā, the least wit to the Jāt.

*Aghānā bagulā pothyā tūt.* E. Rus.

To the surfeited heron all fish is bad.

(Said of the blasé; sick of a good thing.)

*Aghan, chulhe adhan.*

Hearths are lighted in December.

(Said of things in season.)

*Agil khetī āge āge, pachhila khetī bhāg jāve.* E. Agric.

A crop in time and good produce, a crop too late and failure.

*'Ag' kahte mūsh nahin jaltā.*

You don't burn your mouth by saying 'fire.'

*Ag kā jalā āg hī se aachhā hotā hai.*

Burnt by fire is cured by fire.

(Like cures like: application; treat a man as you find him.)

*Ag ke āge sab bhasam hai.*

After the fire it's all ashes.

(Cause and effect.)

*Ag khāegā so aṅgare hāegā.*

Eat fire and pass live coals.

(As you brew so drink.)

*Ag ko dāman se dhāknā.*

Covering a fire with your skirt.

(To cherish a serpent in your bosom.)

*Ag lagante jhoppe, jo nikle so lābh.*

When the house is on fire, what is saved is so much gained.

*Ag lagāē pānī ko dāurnā.*

To run for water after setting fire to the house.

(Hypocrisy.)

*Ag lagāē tamāshā dekhe.*

He sets fire to his house and enjoys the fun.

(Downright folly; also applied to great expenditure in fireworks, and hence in any extravagance.)

*Ag lage mandhe, bājir pāre darāt.*

Fire burn the nuptial bower and lightning strike the procession.

(A curse.)

*Ag lage pe billī kī mūs dhūndnā.*

To look for cat's urine when the house is on fire.

(To go far in quest of small and rarely found remedies to meet a present and great danger.)

*Ag lage par kuān khodnā.*

To dig a well after the house is on fire.

(To shut the stable door when the horse is stolen.)

*Ag lage to bujhe jal se, jā meñ lage to bujhe kaise?*

Fire you can quench with water, but how will you quench it if the water's on fire.

(You can reform the young criminal, but not the habitual:—old habits stick.)

*Ag lage, to ghūr batāve.*

It is a fire, but he calls it smoke.

(A cheat.)

*Agā kare, pichhe par āve.*

The superior's mistakes fall on the subordinate.

*Agā lūpā gayā sarāhā, ab kā lūpā āge āyā,*

Past acts are done and gone, commence the present.

(Said to one who claims rewards for long past services.)

*Agle ko ghās, nā pichhe ko pānī.*

Nor grass for the living, nor water for the dead.

(Said of the selfish or miserly.)

*Ag lenē āē the, kiya āē? kiya chālē?*

Come for fire is come and gone.

(Said of a short visit.)

*Agle pānī, pichhe kich.*

First water, then mud.

(Delays are dangerous; the early bird gets the worm; the point is that those first at a well get water, those who come last get mud.)

*Agā bhālī pachhī, pachhī parādhan.* E. Wom.

The first became last and the last first.

*Ag meñ mūt yā Musalmān ho!*

Make water on the fire or become a Musal-

forced Hindus to embrace Islām. No Hindū will make water on fire as the latter is regarded as a god.

*Ag pānī kū bair hai.*

Fire and water won't agree.

*Agram bagram, kaṭh kāṭhambar.*

A chaotic heap of old wood and planks.  
(Rubbish.)

*Ahār chūke, woh gaē; beohār chūke, woh gaē; Darbār chūke, woh gaē; susrāl chūke, woh gaē.*

Who fails to eat is undone, who fails in trade is undone, who fails at Court is undone, who fails with his mother-in-law is undone.

(The mother-in-law controls the gifts to the bridegroom in India.)

*Ahāre, beohāre lajjā nā kāre.*

In eating and trading there is no shame.

*Āh-i-mardān na ūhī zanān. Mah.*

Not a man's *āhe*, nor a woman's *ūhī* in him.

(He is neither man nor woman; said to a great coward: can't say 'bo' to a goose.)

*Ahīr dekh gaḍaryā mastānā.*

The shepherd got drunk, when he saw the neatherd drunk.

(Said of a poor man who imitates the follies of one more wealthy.)

*Ahīr gārī jāṭ gārī, nālī gārī kujāl gārī.*

The Ahīr's cart is a proper cart, the barber's cart is an improper cart.

(Every cobbler to his last.)

*Ahīr kā kiyā jīmān? aur lapsī kā kiyā pakwān?*

Who is client to an Ahīr? And what dainty is gruel?

(Jīmān is a client to a *prohit* or Brāhman family priest.)

*Ahīr kā peṭ gahīr, Bāman kā peṭ madār.*

The Ahīr's belly is deep, and the Brāhman's is a pit.

(Both classes are noted for voracity.)

*Ahīr kī dahanḍī, mattiyā surkhrū. Rus.*

The churmer is more valuable than the milkman's pail.

(The workman is worthier than his tools.)

*Ahīr se jab gun nīkle, jab bālū se ghī.*

Good will come out of an Ahīr when butter comes out of sand.

(Can any good thing come out of Nazareth?)

*Ahmad kī dārhī barī yā Mahmūd kī?*

Is Ahmad's or Mahmūd's beard the largest?

(What care you or I?)

*Ahmad kī pagṛī Mahmūd ke sir par.*

Ahmad's turban on Mahmūd's head.

(Robbing Peter to pay Paul.)

*Āī bāt kā rakhnā kund-rahn honā.*

It is stupid to suppress what comes into the mind.

(Used as an apology for saying something that is likely to be disagreeable to another person.)

*Āī bāt, ruktī nahīn.*

The word in the mouth is hard to suppress.

(Out of the fullness of the heart the mouth speaketh.)

*Aīb karne ko bhī hunar chāhiye.*

Even vice requires art.

(No royal road to learning.)

*Āī gaī, pār paṛī.*

What's come and gone is gone away.

(Spoken to one who would recall past transactions: Let by-gones be by-gones.)

*Āī hai jān ke sāth, jāgī janāze ke sāth. Mah.*

Come with your life, it leaves but with your corpse.

(A bad habit.)

*Aīle gaīle, goṛ halukāile, pīle kaur haluk. Bhoj.*

With coming and going his knees shook, and what little he got he vomited.

(To work hard and fail.)

*Aīle joṛā parkhore. F.*

A relative has come, go and recognize him.

(Look before you leap.)

*Aīle kul ke agaro, diyā butaile sagaro. E. Wom.*

The girl came to the family and put out all the lamps.

(Said of a wife who brings ill-luck.)

*Aīl tiharvā, kharchoḥ ke gharbā, nā koī chīnhe jāne, nahīn etibarvā. Bhoj. Wom.*

The cost of the festival has come on us, but no one knows and trusts us here.

(Natives look on it as a bounden duty to keep up the fixed festivals at any cost, the proverb therefore applies to a poor stranger.)

*Āī māī ko kājar nahīn, bilāl ko bhar mēngā. E. Wom.*

To his mother not even lamp-black, to the cat as much as she asks.

(Said of the debauchee.)

*Āī mauj faqīr kī, diyā jhopṛā phūk.*

When frenzy comes on the *faqīr* he burns down his own hut.

(Indifferent to the world's goods.)

*Āī na gaī, chhochho ghar hī men rakhī. Mah. Wom.*

A chance guest, she stuck to the house.

(A leech.)

*Āī na gaī, kaule log gyāban huī. Wom.*

A chance passenger, she leant against the pillar and became pregnant.

(Spoken of one who has incurred blame without cause. It is also a riddle, the solution

*Āi par chūke nahīn.*

Lose no opportunity.

*Aisā chātā ki dhoḥ kā chāchhā.*

He licked it like the uncle of washing.

(*Chāchhā* is a superior; the proverb means therefore he licked it cleaner than it could be washed; said of a very sharp man.)

*Aisā jaise rupāḥ ke ṭake bhunā liye.*

As you change your rupee to please yourself.

*Aisā kiyaḥ dīl gurdah, ki rupayā kiyaḥ hurdah.* Mah.

Such spirit and liberality! he has actually changed a rupee!

(‘Bang went six pence!’)

*Aisā burḥak kaun hai jo khāt nahīn aghāḥ?*

E. Rus.

Every fool knows when his stomach is full.

*Aisā suhāg morā nīṭ uṭh holā.* E. Wom.

May such good fortune be ever mine!

*Aisē ādmī ke dīle meṁ saṭṭhī kā pīch pasā dijiye.*

Fill such a man's eyes with rice water!

(For fear of the evil eye.)

*Aisē burḥe bail ko kaun bāndh bhūḥ de?*

Who would feed up such a decrepit old ox?

*Aisē chūṭiyā Shikārpūr meṁ rahṭe haiṁ.*

Such fools live in Shikārpūr.

(Allusion to the custom of regulated illegitimacy in Shikārpūr.)

*Aisē gaḥ jaise gadhe ke sir se sīngḥ.*

Clean gone as horns from the head of a donkey.

*Aisē gaḥ jaise mahṣīl meṁ se jūtā.*

Vanished as shoes from a party.

Shoes have to be left outside a house and therefore have a way of vanishing at parties, like umbrellas in England.

*Aisē kī tum ne soṭh bechī hai?*

You haven't sold me ginger? Have you?

(*Soṭh* is a valuable article; said to those who demand money for doing nothing.)

*Aisē hote to Id Baqrīd ko kām āte.* Mah.

Had you been of any use you would have been used at the Id and Baqrīd.

(The two great Mahamadan festivals. Said to the absolutely worthless.)

*Aisē par tīn harf bhejṭe haiṁ.*

We send him three letters.

(*lām, aīn, nūn*, spelling *lān*, a curse; a saying of the literati.)

*Aisē pe to aīsī, kājal diye pe kaisī?* Wom.

So beautiful! how will she be with her eyes touched up with lamp black?

*Aisē ut revārī jāḥ, āṭā bech-ke gājār khāḥ.*

Send this fool to the sheep, he has sold his flour to eat carrots!

*Aisī aīsī chhaṭī bal bal jāḥ, nau nau*

*Aisī hotī kātanhārī, to kāhe phirtī mārī mārī?*

Wom.

Had you spun well, would you have been deserted and forlorn?

*Aisī kahī kī dhoḥ na chhūṭe.*

So said that it can't be washed off.

(The cap fits.)

*Aisī laṭkī kī bhūṭ meṁ paṭkī.* Wom.

So degraded as to touch the earth.

*Aisī mekh mārī kī pār nīkal gaī.*

He struck the nail so that it went through.

(Said of an injury received from another.)

*Aisī tere hī tale Gangā bahe hai?*

O yes! you can make the Ganges flow!

(Said to a boaster: would you set the Thames on fire?)

*Āī to ramāḥ, nahīn faqat chārpāḥ.*

If she come, welcome; if not, at any rate bed.

(Half a loaf is better than no bread.)

*Āī to rozī, nahīn rozah.* Mah.

Earn and dine, or else fast.

*Ajab Terī qudrat, ajab Terā khel, Chhachhūndar bhī ḍāle chaṇbelī kā tel.*

Wondrous God's power! wondrous God's caprice! The musk-rat oils his head with jasmine essence!

(The beggar on horseback.)

*Āj baservā nīar, kal baservā dūr.* E.

To-day's home is near, to-morrow's home is far.

(This world and the next.)

*Ajgar kare na chātrī, panchhī kare na kām, Dās Malūkā yūn kahe, sab ke dātā Rām.*

The python doth no service, the birds no toil, But God giveth to them all, said Malūkā Dās.

(“Consider the lilies of the field how they grow, they toil not, neither do they spin.” Matthew vi. 28.)

*Ajgar ke dātā Rām.*

God gives even to the python.

(Said by a lazy fellow who spends his money, but will do no work when required.)

*Āj hamārī, kal tumhārī; dekho, logo, pherā phārī.*

To-day mine, to-morrow thine; see my friends, how changeable she is.

(*Varium et mutabile est femina.*)

*Āj hai so kal nahīn.*

To-day is and to-morrow is not.

*Ajran ko ajran hī ṭhele, nahīn sir chauhatṭe khele.* E.

Let the strong contend with the strong, or

*Āj kal kī kanyā apne mūnḥ se bar māṅṅī haiṅ.*  
Hind.

The girls of the period choose their own husbands.

(Very shocking in India.)

*Āj kal rozgār unqā hai.*

Now-a-days a livelihood is but a name.

(*Unqā* is a fabulous bird.)

*Āj kal sher bakrī ek ghāt pānī pīte haiṅ.*

Now-a-days the goat and the tiger drink at the same stream.

(The wolf also shall dwell with the lamb. Isai-ah, xi. 6.)

*Āj kal to tumhāre kī nām kamān charhī hai.*

Now-a-days the bow is drawn in your name.

(The power is with you.)

*Āj ke banyā, kal ke seṭh.*

To-day a tradesman, to-morrow a merchant-prince.

*Āj ke thāpe āj nahīṅ jalte.*

To-day's cowpats are not burnt to-day.

(Dung fuel must of course be dry.)

*Āj kī āj, āj kī baras din meṅ !*

To-day is to-day, or within a year !

*Āj kidhar kā chānd niklā hai ?*

Which side is the moon to-day ?

(An unexpected visit from a rich man.)

*Āj kyā ghorē bech-ke soē ho ?*

Have you sold your horse that you sleep so soundly to-day ?

(Free from the cost and care of keeping a horse. Uneasy lies the head that wears a crown.)

*Āj main hūṅ aur woh hai.*

To-day it's he and I !

(I will settle with him to-day.)

*Āj main, kal tū.*

I to-day, you to-morrow.

(The ups and downs of the world; every dog has his day.)

*Āj mere māṅṅī, kal mere byāḥ, Parson launḍyā ko koī lejā.*

Betrothed to me to-day, wed to me to-morrow, who knows who will get the girl the day after ?

(The uncertainty of the future.)

*Āj mere māṅṅī, kal mere byāḥ, Tūt gāṅ tangerī, rah gayā byāḥ.*

To-day my betrothal, to-morrow will be my wedding, Broken thy leg and the wedding will be put off.

(The uncertainty of the future; don't count your chickens until they are hatched.)

*Āj me kal dūsrā din.*

Dead to-day, to-morrow is but another day.

(Dead to-day and forgotten to-morrow.)

*Āj nahīṅ, kal.*

Not to-day, to-morrow.

☞ This proverb is founded on the story of an ultra pious Musalmān who used every night to pray under a tree that God in his love would draw him to himself. (*Khudā, apni mohabbat meṅ khēnch !* Prov.). One night a wag sitting on a branch overhead, let down a noose with

which he began to haul up the devotee. "Not to-day," roared the pious man, 'to-morrow.'

*Āj napūtī, kal napūtī, tesū phulā sadā napūtī.* Wom.

To-day barren, to-morrow barren; even when the *palās* tree blossoms still barren.

(This tree blossoms only in spring, when all nature teems with life. Used to express the total relinquishment of hope.)

*Āj se kal neṛe hai.*

To-morrow is not far off from to-day.

*Āj tak pare hīṅṅ hage haiṅ.*

His stools are still foul.

(Not cured yet.)

*Ākal-khurā, jag se burā.*

The envious man is the worst in the world.

*Akal mīrt kī muktī nahīṅ.*

There is no salvation for the suicide.

*Ākal nahīṅ hai, kāl hai.*

Not famine now, but black death.

(A long famine.)

*Ākās bāndheṅ, Pātāl bāndheṅ, ghar kī taṭṭī khulī !*

He controls Heaven and Hell, and leaves his own door open !

(*Ākās bāndheṅ*, etc., 'to bind heaven and hell' the ordinary cry of an Indian charmer; the proverb is said of those that find fault.)

*Akelā chale nā bāt, jhār baiṭhe khāt.*

Don't travel alone and dust the bench before you sit on it.

(Look before you leap.)

*Akelā chanā bhār nahīṅ phoṛ sakta.*

A single pea can't break the oven.

*Akelā haṅsā bhalā nā rotā.*

It is not good to laugh or weep alone.

*Akelā Hasnū rove, kī qabr khode !* Mah.

Let lonely Hasnū weep or dig the grave ?

(You can't do two things at once.)

*Akelā pūt kamāṅ kare, ghar kā kare, yā ka-chahrī kare.*

When an only son is bread winner, let him work at home or at the office.

(He can't do both : Jack of all trades fails.)

*Akele dukele kā Allāh belī.*

God protects the friendless and forlorn.

☞ A story is told of an old *thag* who, on seeing a solitary traveller, made use of the proverb to intimate the fact to his comrades, who thereupon issued from their hiding place to rob and kill their victim. Also used in its obvious sense.

*Akelī kahānī gur se mīṭhī.*

One story is sweeter than treacle.

(One story is good till it is capped by a better one.)

*Akelī lakaryā nā jare nā bare, nā ujārā hoē.* Rus.

A single stick nor burns, nor lights, nor makes a flame.

*Akelī lakṛī kahānī tak jalē ?* Wom.

How long will a single stick burn ?

(One man cannot do the work of ten.)

*Alakā gail maidān phire, log kahil kī harāē*  
gail. Bhoj. Wom.

If she go out by herself they say she is with  
a stranger.

(Moral; a woman should go out of her house  
in company, or she risks her character.)

*Ākhir apnī zāt par ā gayā.*

After all his low birth asserted itself.

(Scratch the Russian and you will find the  
Tartar.)

*Ākhir maroge, rupayā jor jor kiyā karoge?*

You'll die in the end, so why hoard up your  
rupees?

*Ākhtū, khatte hote haiñ!*

I say, how sour they are!

(Sour grapes.)

*Ālā de nivālā.* Mah. Wom.

O niche, give a morsel.

It is said that a certain king enamoured of  
a beautiful beggar girl, married her. In the midst  
of regal pomp, she could not relinquish the  
habit of begging, and therefore put morsels of  
food into the niches in the walls of her apart-  
ment and begged from them. The proverb is used  
to express that early habits cannot be rooted  
out. What is bred in the bone, will never  
come out of the flesh.

*Ā laqā bhurbhure chane-vālā.*

The street cryer is here again.

(Said of a noisy intruder; *bhurbhure chane* is  
the street cry of the seller of parched peas.)

*Alakh Purakh kī māyā! kahīñ dhūp, kahīñ*  
*chhāyā!*

How wondrous are God's mysteries! Here  
sunshine, there shade!

(Image drawn from the sun shining through  
a shower.)

*Ālā lūñ, balā lūñ, sahnak sarkā lūñ.* Mah. Wom.

I'll love you, and I'll serve you, but I'll  
steal your dinner.

(Said of a hypocrite.)

*Ālamgīr Sāñi, chūlhe āg, nā ghare pāñi.*

In the reign of Ālamgīr II nor fire in the  
stove, nor water in the pitcher.

(Misgovernment: Ālamgīr II was Emperor  
from 1754 to 1759 A. D.)

*Ālas, nindra, aur jambhāñ, Yeh tinoñ haiñ kāl*  
*ke bhāñ.*

Sloth, sleep and yawning, Are the three  
brothers of death.

*Al bal Khudā bal.* Mah.

God's strength is the greatest strength.

*Albet ne pakūñ khīr, dūdh kī jagah dālā nīr.*  
Wom.

The ninny made *khīr* of water instead of milk.  
(*Khīr* is a dish of rice and milk.)

*Al farbah khuāñ-makhuāñ mard-i-ādmī.* Mah.

A fat man is undoubtedly one of the first  
consequence.

(In appearance.)

*Al gāñ, bal gāñ, jalve ke vaqt tal gāñ.* Mah. Wom.

She loves and she serves, but in the time of  
need she's off.

*Alif Allah.* Mah.

God is *Alif*.

*Alif* is the first letter of the alphabet; hence,  
the proverb means 'I am the alpha and the  
omega.' *Alif* is always written alone, hence it  
means unconnected, lonely.

*Alif ke nām Be nahīñ jāñte.*

He doesn't know A from B.

*Alif ke nām khutkā bhī nahīñ jāñtā.*

He doesn't know *alif* from a stick.

(He doesn't know a B from a bull's foot.)

*Ālī himmat sadā muftī.*

A speculator is always poor.

*Ālīl kī rūē ālīl.*

The body sick, the mind sick.

(The opinion of a sick man is not to be re-  
lied upon.)

*Ālim voh kyā, amal na ho jis kā kitāb par?*

Is he learned, who does not act up to his  
books?

(Practise what you preach.)

*Āl jāññ, bal jāññ, jalve ke vaqt tal jāññ.* Mah.  
Wom.

I'll love her and serve her, but when it  
comes to presents I'll run away.

(The niggardly.)

*Āl khāmoshī nīm razā.*

Silence is half consent.

*Allah Allah karo, khair māñgo.* Mah.

Call on God and ask his blessing.

*Allah Allah, khair sallah.* Mah.

Thank God, it is well over.

(All's well that ends well.)

*Allah de, Allah dilāve, bandah de murād pāve.*

Mah. Wom.

God gives, and God makes man give, but  
man gives that he may obtain.

*Allah de, bandah pāe.*

God gives and man receives.

*Allah do sīñgh deve to voh bhī qabūl haiñ.*

If God should even give me two horns, I  
should be contented.

(Spoken by one in misfortune, to express  
resignation to the divine will.)

*Allah hai, to kiyā gam hai?*

There is a God, so why do you grieve?

*Allāh hī Allāh hai!*

God is indeed God!

(An exclamation expressing astonishment or  
despair.)

*Allah hī kī chorī nahīñ, to bande kā kiyā dar*  
*hai?*

As nothing can be hid from God, why fear  
man?

*Allah kā diyā sab kuchh.*

God's gift is every thing.

*Allah kā diyā sir par.*

God's gifts are on my head.

(Contentment and resignation: also a riddle,  
with a pun on the word *diyā*, meaning 'God's  
lamp is over our heads'—'the moon'.)



*Allah kā nām to !*

Take the name of God !

(Have the fear of God in you; said to one who tells a lie.)

*Allah kā nām sachchā, sab jhūtā hai jotān.*

God alone is truth, all else is false.

*Allah kare bānkā pakṛā jāē, Lāl Khān ke lakṛe se jakṛā jāē.* Mah, Wom.

Please God, the swell will be caught and put in the stocks.

(*Bānkā* is a vicious fop.)

*Allah kare so ho.*

It will be as God wills.

(*Deo volente.*)

*Allah ho Akbar !*

God is great. (Good god !)

*Allah re, dīde kī safāi !*

Good God ! how shameless her eyes are !

*Allah re, main !*

Good God ! what a fine fellow I am !

(Like me, God bless the example !)

*Allah yār hai, to beṛā pār hai.*

If God be our friend we have already succeeded.

*Al qabz o datil ul-milk. A.*

Possession presumes the right.

(Possession is nine points of the law.)

*Alāi sadā rogī.*

A lazy fellow is always ill.

*Amānat men khāyānat to samān bhī nahīn kartī,*  
Mah.

Even the earth does not commit breach of trust.

(*i. e.* it yields what is sown in it.)

*Amānī, abadānī, ijārah ujārah.*

Government collection is prosperity, farming is depopulation.

(*Amānī* is the direct collection of revenue by a collector on the part of Government in opposition to *ijārah*, or farmed revenue.)

*Am bo, am khāo, imlī bo imlī khāo.*

Plant a mango and eat a mango, plant a tamarind and eat a tamarind.

(As you sow so you will reap.)

*Amdanī ke sir sehrā hai.*

Income is a marriage wreath.

(*i. e.* glory depends on wealth.)

*Am imlī kā sāth hai.*

The mango is become the companion of the tamarind !

(*i. e.* is ripening at the same time. Used to express some very rare event, because the mango ripens in the hot season, the tamarind in the cold season.)

If the rich man offend it is well, if the poor man offend it is impertinent.

(The rich man's wealth covers a multitude of sins. "What in the captain's but choleric word, Is in the soldier deemed rank blasphemy.")

*Am jhare patāi, larikā rove 'dāi dāi.' E.*

Only the mango blossoms are falling, and the child cries 'give, give ! (mangoes.)'

(Crying for the moon.)

*Am ke ām, guḥlīon ke dām.*

The mangoes are mangoes, and the stones are money.

(You can eat the one, and sell the other; said of a good bargain, one that pays any way.)

*Am khāne yā per ginne ?*

Will you eat the mangoes or count the trees ?

(We should enjoy the good things that are presented to us, without puzzling ourselves with fruitless enquiries about them.)

*Am machhlī kā sāth hai.*

Mangoes and fish are fast friends.

(The unripe mango is often dressed with fish in native cooking.)

*Anne sāmāne ghar karūn, aur bich karūn maidān.* Wom.

I will take up my abode right in front, and there shall be no screen between us.

(Said of an impudent, shameless woman.)

*Am phale neo chale, aramḍ phale itrāē.*

The mango in fruit bends down, the castor in fruit goes up.

(The wise man in office is humble, Jack in office is offensive.)

*Anand ke tār bajāte hain.*

He plays on pleasure's harp.

*Anārī kā sauḍā bārā bāi.*

Dealing with a clodhopper is confusion.

*Anārī kā sonā bārā bāi.*

The clodhopper's gold is quite pure.

(Said of one who overrates the articles he has to sell: all his geese are swans.)

*Anarth karat tāhe ḍar nahīn. So jaihen thore din māhīn.*

Who has no fear of doing evil, his days and months are few.

*An banī sir āpne, chhor parāi ās.*

It's on your own head now, give up trusting to others.

*An-birtak biraḥ ghamlor bajāi.*

The irregular priest makes a noise.

(Dissenters are always noisy.)

*Andar chhūt nahīn, bahar kahan 'dūr, dūr.' Hin.*

Within no abstinence, without he says 'away.'

*Ande kā Shaksādah.*

The Prince of an egg.

(Simple or inexperienced.)

*An-dekhā chor bāp barābar.*

The undetected thief is (as honored) as your father.

(The greatest sin is being found out.)

*An-dekhā chor sāle barābar.*

An undetected thief is like a brother-in-law.

(He has free access to all parts of the house.)

*Ande seve koī, bachche leve koī.*

One hatches the eggs and another carries off the chickens.

(One beats the bush, another catches the bird : fools build houses for wise men to live in.)

*Andhā ānkh pāē hī patyāē.*

When the blind man sees he believes.

(Seeing is believing.)

*Andhā baglā kīchar khāē.*

The blind heron eats dirt.

(The ignorant always live in misery and wretchedness.)

*Andhā bānte shīrnī hīr phīr apnoā hī ko de.*

The blind man distributes his sweets among his own family.

(Spoken of one who gives every thing in his gift to his own relations. Nepotism.)

*Andhā be-īman.*

The blind man is unbelieving.

It is related that a blind man at a feast, suspecting that the other guests might be eating with both hands, began to do likewise. It then occurred to him that they might be eating with their mouths too. So he applied his mouth to the dish as well. Finally he thought that the others might be running away with their dishes so he took his dish and ran away.

*Andhā be-īman, baharā bahishī.*

Blind is faithless, deaf is heavenly.

(The deaf man hears no evil.)

*Andhā chūhā, thothe dhān.*

The blind rat gets hollow grain.

*Andhā dhund manohrā gāē.*

Under misrule, they play the fool.

(When the cat's away the mice may play.)

*Andhā gāē, baharā bajāē.*

The blind man sings, while the deaf man plays.

*Andhā gurū, baharā chelā, mānge har de baheṛā.*

A blind teacher and a deaf disciple ask for myrobolans and get gall-nuts.

*Andhā hādī, baharā murshīd.* Mah.

A blind guide and a deaf follower.

*Andhā jāne ānkhon kī sār.*

The blind man knows the value of eyes.

*Andhā kahe 'mañ surag charh mūtūñ, aur mujhe koi na dekhe.'*

The blind man says he will mount the sky

*Andhā kyā jāne basant kī bahār ?*

What does a blind man know of the beauty of spring?

*Andhā kyā jāne lāl kī bahār ?*

What does a blind man know of the beauty of the tulip?

*Andhā lakṛī ek bār khotā hai.*

The blind man loses his staff but once.

*Andhā mullā, tūṛī masī.*

A blind mullā, and a ruined mosque.

*An dhan anek dhan, sonā rūpā katek dhan ?*

Wealth in corn is true wealth, wealth in gold and silver is vain wealth.

*Andhā rājā, chaupaṭ nagrī.*

A blind king and darkness in the city.

*Andhar ke gāē byāil, ṭahrī leke daurlan.* Bhoj.

The blind man's cows calved, and every one ran with his milk-pail.

*Andhar kūkar batāse bhūke.* E.

The blind dog howls at the wind.

*Andhar kūṭe, bahar kūṭe, chāval se kām.* E.

Whether a blind man pound, or a deaf man pound, the rice is pounded.

(The work is done whoever does it.)

*Andhā sipāhī, kānī ghoṛī, Bidhnā ne āp milāi joṛī.*

Between the blind soldier and his wall-eyed mare, Providence hath created friendship.

(Companions in misfortune.)

*Andhe āge roye, dono dīde khoeye.*

To weep before the blind is to lose both your eyes.

(Applied to one who makes his complaints to persons who will not attend to them: ye may cry your eyes out ere ye melt the heart of a wheel-barrow.)

*Andhe Hāfiz, kāne Nawāb.*

Blind is Hāfiz, one-eyed is Nawāb.

(The title 'Hāfiz,' properly speaking one who knows the Qurān by heart, is given by courtesy commonly to the blind, and likewise Nawāb, my Lord, to the one-eyed.)

*Andhe kā Khudā hāfiz.*

God protects the blind.

*Andhe ke hāth baṭer lagī.*

The blind man chanced on a quail.

(Said of one who comes in unexpectedly for something good.)

*Andhe kī dād nā faryād, andhā mār baṭhegā.*

There is no redress against a blind man, he will still strike all in his way.

*Andhe ke hisāb rāt dīn barābar.*

Day and night, it's all the same to the blind man.

*Andhe kī joṛū kā Allāh beṭī !*

God protect the blind man's wife !

(Her husband cannot look after her.)

*Andhe ko jūā muāf hai.*

The blind are excused from gambling.

(Used in excuse of an omission committed through ignorance or inadvertence.)

*Andhe ne chor pakṛā, dauryo 'Miyān Langre!'*

A blind man caught a thief and asked a lame man to run after him!

*Andhe rasyā āine pe manēn!*

A blind beau dying for a looking-glass.

*Andhere ghar kā diyā.*

The lamp of a dark house (a son).

*Andhere ghar meñ dhiṅgar nāche.*

The bugaboo dances in a dark house.

*Andhere ghar meñ sūnp hī sūnp.*

The dark house is full of snakes.

*Andherī rain meñ baṛī jeorī sūnp.*

A rope is a snake on a dark night.

*Andher nagri, abūdh rājā, take ser kakṛī, take ser khājā.*

When the city is dark and the king a fool greens and sweets both sell for a farthing.

(i. e. cheap and expensive things are sold at one price: gross injustice, downright anarchy:—the story is told of Harbong kā rāj. Elliot's Glossary.)

*Āndhī āe baith jāē, meñh āe bhāg jāē.*

When it blows sit down, when it rains run away.

*Āndhī ke āge bene kī batās!*

Using a fan in a high wind!

*Āndhī ke ām.*

Storm mangoes.

(A windfall; a godsend.)

*Āndhī mā pūṭon kā nīj mūñh dekhe.*

A blind mother never sees the faces of her sons.

*Āndhī nāyan, āine kī tālāsh.*

A blind barber's wife searching for a looking glass.

*Āndhī pise, kuttā khāē.*

The blind woman grinds and the dog eats.  
(Spoken of a person who does not take care of his gains: a fool and his money are soon parted.)

*Āndhoñ meñ kānā rājā.*

A one-eyed man is a king among the blind.

*Āndhoñ ne bāzār lūṭā.*

The blind have plundered the market.

(To express something wonderful.)

*Āndhoñ ne gāon mārā, 'dauryo, be laṅgre.'*

The blind are plundering the village, 'come on ye lame, (and help!)'

*Āndhrī gaiyā, dharam rakhvāṭi.* Rus.

A blind cow, and faith her keeper..

*Āndhyārī gā, kī chor?*

Has darkness gone or the thief?

(Thieves of course work only in the dark.)

*An-dokhī ko dokh, jis kī gatī na mokh.*

To the slanderer of the innocent neither burial or salvation.

(Thou shalt not bear false witness.)

*Andvā bāil jū kā zavāl.* Rus.

An entire ox is the worry of one's life.

*Āngrez bhī aql ke puttē haiñ.*

Clever puppets these English are!

(Made up of, or bristling with inventions: aql kā puttā, idiom, inventive or clever.)

*Āngrezī rāj, tan ko kapṛā, nā peṭ ko nāj.*

The English reign, no clothing for the body, no food for the stomach.

(Said of direct taxation.)

*Āngrez kī naukrī aur bandar nachānā barā-bar hai.*

To serve the English is to tease a monkey.

(The meaning is that to serve the English is as dangerous as to make a monkey dance; every moment you are in danger of being clawed and kicked. The English are commonly described as having the waspish and uncertain temper of the monkey, and so being dangerous to approach.)

*Āngrezon ne charsā bhar zamīn se sārā Hindustān apnā kar liyā.*

From a plot of land the English got possession of all India.

*An-honī hotī nahīñ, honī hovan-hār.*

What's not to happen never happens, what is to happen is going to happen.

(The doctrine of the fatalist.)

*An-hot meñ aulād.*

The posterity of want.

(The poor man with a pile of children.)

*Anī ke tale hazār baras.*

A thousand years are at the sword-point.

(While there is life there is hope.)

*An-jān kī motṭī kharāb.*

The stranger is always unfortunate.

*An-jān su-jān sadā kalliyan.*

Fools and the wise are ever happy.

*An kā gorvā dhoē naunyā, āpan dhovat lajāē.* E.

The barber washes others' feet, but is ashamed to wash his own.

*An-kar chukkar, an-kar ghī, pāñde bāp kā lāgā kī? E.*

Another's flour, another's butter, what do they cost the cook?

(Pāñdā, a Brāhman cook: allusion to their borrowing flour and ghī for their sacrifices.)

*Ankar dhan par Lachhmī Nārāyan.*

On another's wealth he is Lachhmī Nārāyan.

(Master of wealth.)

*Ankar khetī, ankar gāē, woh pāpī jo māran jāē.*

Another's the field, and another's the cow: he is the sinner that beats her.

(Unwarrantable interference.)

*Ankar sendūr dekh, āpan kapār phore! E.*

Seeing another's position he ruins himself.

*Ankar sir kaddū barābar.*

Another's head is a pumpkin.

(You may cut it off.)

*Ankar sughar bar pāñī ke halkor, apnā kubuj bar suton bhar korā.* E. Wom.



Another's clever husband is like a splash of water; one's own foolish husband is like a plate full of meal.

(One's own little is better than another's all.)

*Anke dhan par chor rājā.*

On others' wealth the thief is a king.

*Anke panyā main bharūn, mere bhare Kahār.*

E. Wom.

I fetch water for others, a *Kahār* fetches it for me.

(The greater fleas have lesser fleas upon their backs to bite 'em. The lesser fleas have smaller fleas and so *ad infinitum*.)

*Āñh bachī, māl doston kā.*

Eyes off and your goods are your friends'.

(You must keep an eye on your property yourself.)

*Āñh chaupāt, andhere nafrat !*

Blind of his eyes he hates the darkness !

*Āñh eko nahīn, kajrautī das thāīn !* E. Wom.

Eyes she has none, but she has ten pots of lamp-black (for her eyes) !

*Āñhen hañ yā bhainā ke chūtar ?*

Are they eyes or a buffalo's buttocks ?

(Said of one who can't see what's before his nose.)

*Āñhen hūñ chār, man men āyā piyār; āñken hūñ ot, man men āyā khot.*

When eyes meet he is your friend: when eyes are turned he finds fault.

(The hypocrite.)

*Āñhen to khulī rah gāñ, aur mar gāī bakrī.*

The she-goat died with her eyes open.

(A sudden death: arising from the custom of decapitating goats by one blow of a sword or a knife, which leaves the eyes open.)

*Āñh gadḍū, nāk maddū, Sohñī nām !*

Hollow eyes and swollen nose, and Beauty her name !

*Āñh hai jab tak, to khush āī hai bhaun :*

*Āñh hi phūṭī, to kab bhāī hai bhaun ?*

The eye-brow pleases while the eye remains: doth the eye-brow please if the eye be broken ?

(The brother-in-law is regarded with tenderness for the sake of the wife, when the wife is dead her brother is no more treated with affection. The *dāmāḍ* or son-in-law is also called the eyebrow (*bhaun*) of his wife.)

*Āñh kā andhā, gāñh kā pūrā.*

Blind eyes and a full purse.

(A rich fool for customer: the *Banyā's* morning prayer.)

*Āñho kā panī dhal gayā.*

The water of his eyes is spilt.

(He is lost to all sense of shame.)

*Āñh ke āge nāk, sūje kyā khāk ?*

With your nose before your eyes you can't see a bit.

It is related that a man without a nose pretended that, relieved of this obstruction, he was enabled to see fairies and even the Supreme Being; and thus, like the fox who had

lost his tail, he induced others to cut off their noses. When the disappointed victim complained of the imposture he was told that the new *panth* (sect) into which he was now admitted was in itself a distinction of which he should be proud. As no man liked to proclaim his own inferiority, he labored henceforth to increase the numbers and importance of the new sect of the noseless.

*Āñh kī baṭī bhaun ke sāmhe.*

The fault of the eyes before the eye-brows.

(Spoken of one who mentions the faults or defects of another before his relation or intimate friend.)

*Āñh lajā aur dahī parā.*

Cast down your eyes and the curds will be another's.

(Spare to speak, spare to speed: very shy won't succeed.)

*Āñh men lor, dānt nipor.*

Weeping eyes and laughing teeth.

(Crocodile's tears.)

*Āñh men mail aur is men mail nahīn.*

Dirt can get into the eyes but not into this.

(Very clean.)

*Āñh na dīdah, kārhe kashīdah !* Wom.

Blind of the eyes the needle plies !

*Āñh na nāk banno chāñd si !*

Nor eyes, nor nose, yet fair as the moon !

*Āñh ojhāl, pahār ojhāl.*

Out of sight is over the hills.

(Out of sight, out of mind.)

*Āñhon dekhā uhaṭ paṛe ! main ne kāñon sunā thā !*

Never mind what you saw ! I heard it with my own ears !

(Used in reproof, to one who brings only reports in opposition to ocular demonstration: hearsay evidence.)

*Āñhon dekhī māñūñ, kāñon sunī na māñūñ.* Wom.

I believe what I see, but not what I hear.

(Seeing is believing.)

*Āñhon kā andhā, nām Nain Sukh !*

Blind of the eyes and called Nain Sukh.

(Eyes' delight !)

*Āñhon kā andhā, nām Shekh Raushan !*

Blind of the eyes and called Mr. Bright.

(Said of one who plumes himself on qualities which he does not possess.)

*Āñhon kā dekhā dūr kar, bhale mānas kā kahñā kar.*

Don't believe what you have seen, but trust what a good man says.

(Winking at a trifling fault.)

*Āñhon kā kājāl churātā hai !*

He would steal the lamp-black from your eyes.

(He would steal the teeth out of your head: he would rob his own father.)

*Āñhon kā nūr, dil kī thāñdak,*

The light of my eyes, and my heart's delight.

*Āṅkho kā tāṛā.*

The star of the eyes.

(The apple of the eye.)

*Āṅkhoṅ kā tel nikālṇā.*

Taking the oil out of the eyes.

(To strain or try the eyes.)

*Āṅkhoṅ kī sūṛyān nikālṇī bāqī haiṅ.*

Only the needles in the eyes remain to be extracted.

(The best part of the work has been done, only a small portion remains.)

This proverb is based on a common superstition, among native women especially, that if an effigy be made of flour and pricked all over with needles and left in the *marghat* or place of cremation the object of their enmity will be similarly pierced to death. They however believe that if the needles be again extracted from the figure by the aid of magic the dead person returns to life. The following variant of the story of the calumniated wife is very common, that once upon a time the wife of a man, thus slain, having extracted all the needles but those in the eyes was obliged to suspend her work in order to go to prayers, the hour for which had arrived. Her slave girl happening to come in drew out the remaining needles. The man returned to life, and believing that it was she who had drawn out all the needles, forthwith married the slave and repudiated his wife.

*Āṅkhoṅ meṅ charbī chhāī hai.*

There's fat in his eyes.

(He is too proud to recognise his old friends : he can't see for smoke.)

*Āṅkhoṅ meṅ ghar kartā hai.*

He takes up his abode in the eyes.

(He deceives, or he is beloved.)

*Āṅkhoṅ meṅ khāk !*

Dust in the eyes !

*Āṅkhoṅ meṅ khāk dālṇā.*

Throwing dust into the eyes.

(To deceive one.)

*Āṅkhoṅ meṅ sarson phulṇā.*

Mustard is growing in his eyes,

(He is blind drunk.)

*Āṅkhoṅ pe palkoṅ kā bojh nahīn hotā.*

The eyes don't feel the weight of the eyelashes.

(One does not feel the burden of one's own belongings.)

*Āṅkhoṅ pe thikrī rakhnā.*

To keep a potsherd on the eyes.

(To pretend blindness ; to ignore.)

*Āṅkhoṅ sukḥ kaleje thandak.* Wom.

The delight of the eye, the joy of the heart.

(A son.)

*Āṅkh pharḳe dahnī, māiyā milē kī bahnī,*

*Āṅkh phere toḳē kī sī, bāt karē mainā kī sī.*

Her eyes restless as a parrot's, she jabbars like a mainā.

(A prostitute.)

*Āṅkh phūṭegī to kyā bhavṇ se dekheṅge ?*

When your eyes are out will you see with your eyebrow ?

(How will you live when the breadwinner's gone ? Commonly said to the daughter-in-law when she curses her husband.)

*Āṅkh phūṭī pīṛ gāī.*

When the eye is out the pain is gone.

(Better an eye out than one which is always aching.)

*Āṅkhoṅ se sukḥī, nām Hāfiz jā !*

Blessed with eyes and called Mr. Hāfiz !

(Hāfiz is a term of respect toward blind men.)

*Āṅkhyoṅ-vālē, āṅkhyān barī nemat haiṅ !*

Sight is a great blessing, O ye that can see.

(The blind beggar's street cry.)

*An-mile ke tyāgī, rāṇḍ mile bairāgī.*

With a wife he is an ascetic, without a wife a monk.

(The *bairāgī* is a celibate with a wife living, the *tyāgī* is he who has no wife at all.)

*An-mile kī kusal hai.*

Loneliness is safety.

(Spoken of or by a person who has travelled a road infested by robbers without meeting any one.)

*Annukḥ ghar meṅ nātī bhatār.* E.

In a stranger's house the grandson is lord.

(Be civil to a cock on his own dunghill.)

*Anokhe gāoṅ meṅ unḳ āyā, logoṅ ne jānā Pan-meshur āyā.*

A camel wandered into a strange village and the people took him for a God.

(By *anokḥā gāoṅ* understand a village in which a camel had never been heard of.)

*Anokhe ghar kaṭorī.*

A cup in a strange house.

(Where it had never been seen before : applied to a mean person having acquired some trifle of which he is unreasonably proud.)

*Anokḥī jurvā, sāg meṅ shurvā.* Mah Wom.

The silly hussy has made broth of the greens.

(*Shorba* is soup made of meat.)

*Anokḥī ke hāth lagī kaṭorī, panī pī pī marī padorī.*

An ignorant woman got hold of a cup and drank water till she burst.

(Set a beggar on horse-back and he will ride to the devil.)

*Ān se māre, tān se māre, phir bhī na mare to rān se māre.*

Bitter for the guts, salt for the gums, stomach three parts full, water for the eyes, and oil for the ears, and there is no need for the doctor, says Ghāg.

*Ant bhalē kā bhalā.*

The end of a good man is good.

*Ant bhārī to mātā bhārī.*

When the stomach is sick the head is sick.

*Ant bure kā burā.*

The end of an evil man is evil.

*Ant matā so matā.*

The last conclusion is the best.

(Second thoughts are best: the allusion is to the doctrine of the transmigration of the soul, by which a man becomes that thing in the next life which he last thought of in this.)

*Antri men rūp, buqchā men chhab.* Mah. Wom.

Your beauty is in your stomach, and your grace in your bundle.

(The complexion depends on the food you eat, and *chhab* or grace on the clothes you wear),

*Antriyān qulhu Allāh parh rahī hai.*

The bowels are saying grace.

(The phrase implies excessive hunger: the belly chimes, it's time to go to dinner. *Qulhu Allāh Ahad*, Qurān, S 37 s 30, "say God is one," the ordinary Muhammadan grace before dinner.)

*Jo, dugānah, chuṭki khelēn, khālī se begār bhalī.*  
Come, Neighbour, let us twirl our thumbs, any occupation is better than doing nothing.

*Jo jāo ghar tumhārā, khānā mānge dushman hamārā.*

Come and go, for my house is yours, but ask a dinner and you are my enemy.

(Sham hospitality.)

*Jo, pūr, ghar kā bhī le jāo!*

Come, father, take away the chattels too!

(*Pir*, spiritual guide: a slap at the rapacity of these people.)

*Jo, pūt eulāchne, ghar hī kā le jāo!*

Come, my sweet son, bring ruin on the house!

*Apam dhāp karākar bīte, jo māre so jīte.*

Be quick yourself to strike; who strikes first wins.

*Apam bhal hoit, to jagattar parit gārī.*

If you are good, the whole world is your friend.

*Apam de-ke, burbak bane ke!* Bhoj.

Give up your all, and be a fool!

(Benevolence spells bankruptcy.)

*Apam khet bambh lotē, pāhī jote jāi la.* Bhoj.

His own fields lie fallow while others' lands he ploughs.

*Apam māmā mar mar gailan, jolhā dhunyā māmā bhailan.* Bhoj.

Leave your own uncles and make uncles of weavers and carders.

(Low people: a man is known by the company he keeps.)

*Apam pēt to kutā bhī bhartā hai.* E.

Even a dog fills his stomach.

*Ā, pārausan, lareñ.* Wom.

Come, neighbour, let us fight.

(It is more painful to do nothing than something.)

*Ā, pārausan, mujh sī ho!*

Come, neighbour, and be as I am. Wom.

(Uttered as an imprecation by an unfortunate person, implying a wish that others may experience similar misfortunes.)

*Āpat kāle marjādo nāstī.* Ped.

Black calamity destroys orthodoxy.

(A man will drop his religious customs in time of need.)

*Āp bhalā to jag bhalā.*

A good man finds a good world.

(Good mind, good find.)

*Āp bhūle, ustād ko lagāe.*

For the mistakes of the pupil the master is blamed.

(No one owns his fault:—and the woman said 'the serpent beguiled me and I did eat' Gen. iii, 13.)

*Āp bitī kahūn yā jag bitī?*

Shall I tell my own story or another?

*Āp chale bhuīyān, shekhī gārī par.*

He goes afoot and his grandeur on a cart.

*Āp dūbā to jag dūbā.*

When I am drowned, the world is drowned.

*Āp dūbe Bāmnā jīmāne le dūbe.*

When the Brāhman drowns he takes his clients with him.

(Spoken of one who ruins himself and involves others in his disgrace.)

*Āp ek kakeñge, main das sunāñgā.*

Abuse me once and I'll abuse you ten times.

*Āp gae aur ās pās.*

He ruined himself and his neighbours.

*Ā phansi kā muāmlā hai.*

Caught unawares.

*Āp hāre, bahū ko māre.*

He loses and beats his wife.

(Unreasonable anger: to injure the helpless in order to relieve one's temper.)

*Āp har fan maulā haiñ!*

You are master of every art!

(Ironical: a Jack of all trades, but master of none.)

*Āp hī apnī qabr khodtā hai.*

He digs his own grave himself.

(He is the cause of his own misfortune.)

*Āp hī kī jūtīyon kā sadqa hai.*

Your own shoes are your entertainers.

The story goes that a wag, taking advantage of the religious obligation (*sunnat*) which requires Mahammadans to accept every invitation to an entertainment, once invited a number of Mullās to a feast. After they were assembled he gave secret orders to sell all the shoes left outside according to custom, and to provide the entertainment from the proceeds. His guests were profuse in compliments, saying: *Āp ne barī taklīf kī!* You have taken a deal of trouble. The host replied in the polite language of etiquette, *Āp hī kī jūtīyon kā sadqa hai.* Your shoes (you) have enabled me to be your entertainer!



*Āp hī miyān mangle, bāhar khare darvesh.*

The beggar is kept standing at the beggar's door.

(To express that he can not serve others who is always asking favours for himself.)

*Āp hī nāk choṭī giriftār haiṅ.* Mah. Wom.

His very nose and hair are captives.

(He is hemmed in with difficulties.)

*Āp jāneṅ, aur āp kā imān.*

I leave it to you and to your conscience.

*Āp kāj, mahā kāj.*

Self done is well done.

(If you want a thing done well, do it yourself.)

*Āp khāē, bilāi batāē.*

He eats and accuses the cat.

(Say it's the cat!)

*Āp khurādī, āp murādī.*

Self eating and self regarding.

(Wrapt up in self.)

*Āp kī khijālat mere sir ankhoṅ par.*

Your shame is on me.

(I feel ashamed for you: your shame is my shame.)

*Āp kī ṭikkī yahān nahīn lagne kī.*

Your loaf can't be baked here.

(Said to a person who expects something.)

*Āp ko fazīhat, gair ko nasīhat.*

Vicious yourself you preach to others.

(Practise what you preach.)

*Āp mare jag parlo, or, Āp mare sansār nās.*

When I am dead the world is gone.

(Après moi le deluge.)

*Āp Miyaṅ Sūbedār, ghar meṅ bilī jhoke bhār.*

Abroad my Lord Governor, at home his wife fills the oven.

*Apnā apnā dhaṅg hat.*

To each his own way.

(Quot homines tot sententiæ.)

*Apnā apnā dukhṛā sab rote haiṅ.*

Each recites his doleful lay.

*Apnā apnā gholo, apnā apnā pīo.*

Each must make his own sherbet and drink it.

*Apnā apnā hī hai, parāyā parāyū hī hai.*

Your own is your own, a stranger's is a stranger's.

(Render under Cæsar the things that are Cæsar's, and unto God the things that are God's. Math. xxii, 21.)

*Apnā apnā kamānā, apnā apnā khānā.*

The earnings of each for the expenses of each.

*Apnā apnā lahnā hai.*

Each has his own fate.

*Apnā bail kulhārī nāthab.* Bhoj.

My own ox's nose I can bore with an axe.

(If I please, as he is my property: I can do as I will with my own.)

*Apnā 'bismilla,' dūsre kā 'naṛe bi'llah.'* Mah.

One's own 'God bless him,!' to the other's 'God preserve me from him!'

(Allusion to the rhyming Arabic sayings.)

*Apnā de-kar laṛū mol lenā hai.*

To part with your own and buy a quarrel.

(To lend money is to lose a friend.)

*Apnā dāje, dushman kīje.*

Give your own and make an enemy.

*Apnā ghar, apnā bāhar.*

Your own house is your own, inside or out.

*Apnā ghar dūr se sūjhtā hai.*

A man knows his own house a long way off.

(We have all sharp eyes for our own interests.)

*Apnā ghar hag bhar, dūsre kā ghar thūkne kā dār.*

You may foul your own house, but must not even spit in another's.

*Apnā ghar sanjhaut nā, ankar ghar mūsar aisan bātī.* Wom. Tir.

No wick in her own house, she sets another's house on fire.

(Enjoys others' property.)

*Apnā ghar sattū nā, ankā ghar peṛā!*

No barley-meal at home, but cake in others' houses.

(Said of the sponger.)

*Apnā gū bhojan barābar.*

One's own dirt is as good as food.

(One's own vices seem virtues.)

*Apnā hārā, aur mehrī kā mārā, kaun kahtā hai?*

Who tells of his own losses, or of the slaps of his wife?

*Apnā hāth Jagan Nāth.*

His own hand is Lord of the land.

(Said of a person with whom no one interferes; being allowed to have his own way.)

*Apnā hī māl jāē, āp hī chor kahlāē.*

His property stolen, and himself called a thief.

(An allusion to the practice of the Police of throwing the blame on the complainant when they can't find the thief.)

*Apnā hī paisā khoṭā, to parakhne-vāle kā kiyā dosh?*

If your money is bad the assayer is not to blame.

(Applied to one who resents the just censures of another on his worthless son or other relation.)

*Apnā hāye hī nā, dūsre ke dānī.* E.

With nothing of his own he is generous to others.

(A vain boaster.)

*Apnā ke birī birī, dūsre ke khūr pūrī.* E.

She drives people away herself and begs dainties from others.

*Apnā ke jure nā, ankā ke dānī.* Bhoj.

With nothing of his own, he is generous to others.

*Apnā ke roṭī tīn gūt gautī!* E. Wom.

With one loaf for herself only, she sings a song of three!

*Apnā koī nahīn.*

No one is your friend.

*Apnā kutūā barjo, ham bhīk se bās āē.*

Call away your dog, I have not come to beg!  
*Apnā lāl ganvās-ke dar dar mānge bhīk.*

Having lost his ruby, he begs from door to door.

(The results of extravagance.)

*Apnā lenā kyā, parāyā denā kyā?*

Is it difficult to take your own, or to give away another's property?

*Apnā māl apnī chhātī tale.*

Your own property is under your own breast.

(Eng. idiom, under your own thumb.)

*Apnā maran jagat kī hānsī.*

What's death to you is fun to the world.

(Thoughtlessness.)

*Apnā mūh, ankar tīt. E.*

Your own is sweet, another's bitter.

(One's own geese are always swans.)

*Apnā mūnh to dekho.*

Look at your own face!

(Before you abuse mine.)

*Apnā nainā mujhe de, tū ghūm phir-ke dekh.*

E. Wom.

Lend me your eyes, while you go about blind-  
ed!

(Selfishness.)

*Apnā nikāl, mujhe dālne de.*

Take out yours and let me put in mine.

(Selfishness.)

*Apnā pūt, parāyā dhatīngṛā!*

One's own is a son, another's is a lout.

(Every one thinks his own child a prodigy of excellence.)

*Apnā rakh, parāyā chakh!*

Save your own, and spend another's!

*Apnā sā mūnh le-kaṛ rah jānā.*

To take your own face and keep it.

(To hang down one's head, or hide one's face through shame.)

*Apnā so naberā, parāyā so dhatkeṛā.*

He has spent his own property and sets no value on others.'

*Apnā tetaṛ dekhē nahīn, dūre kī phullī nihā-  
reḥ. E.*

He can't see the cataract in his own eye, but he sees the sty in another's.

(“Thou hypocrite, first cast out the beam that is in thine own eye and then shalt thou see clearly to cast out the mote out of thy brother's eye.” Math. vii. 6.)

*Apnā thik nā, ankar nik nā. E.*

His own is not right, nor another's good.

(A fool himself he takes no advice.)

*Apnā toshā, apnā bharosā.*

Look to yourself for your own support.

*Apne aib sab lipṭe haiṅ.*

Every one whitewashes his own blemishes.

*Apne apne khayāl meṅ sab mast haiṅ.*

Every one is pleased with his own ideas.

*Apne apne qadeḥ kī sab khair manāte haiṅ.*

Every one prays that his own cup be full.

*Apne bachche ke dānt kosoṅ se mālūm hote hai.*

The teeth of one's own calf are visible a long way off.

*Apne bachche ke dānt har koī jāntā hai.*

Every body knows the teeth of his own calf.

*Apne bachche ko aisā mārūṅ parausan kī chhātī  
phat jāē. Wom.*

I will beat my child to break my neighbour's heart.

(To cut off the nose to spite the face.)

*Apne bāoloṅ roīye, aur ke bāoloṅ haṅsye. Wom.*

Cry over your own idiot (son), but laugh over another's.

*Apne dhig paisā, to parāyā āwā kaise?*

With money in your pocket why seek another's help?

*Apne dīl kī gavāhī ko sach jān!*

Believe what your own conscience says!

*Apne ghar ke sab pādshāh haiṅ.*

Every one is a king in his own house.

(An Englishman's house is his castle.)

*Apne ghar meṅ ātā kis ko burā lagṭā hai?*

Who would refuse to let (money) come into his house?

*Apne jhopre kī khair māngo!*

Pray for the welfare of your own hut!

(Keep your breath to cool your own porridge.)

*Apne kiye kā kyā ilāj?*

There is no remedy for one's own acts.

*Apne kiye ko bhugto!*

As you do so must you rue!

*Apne ko nā, ante, khablā khablā bante. E. Wom.*

He gives to others and not to his own, and so is boiling water.

(A man who is surly to his own family and civil to strangers is as dangerous to touch as boiling water.)

*Apne lage to deḥ meṅ, aur ke lage to bhūt meṅ.*

If he strikes you, he strikes your body, if you strike him you strike a wall.

(Thoughtless of another's pain.)

*Apne man se jānye parāḥ man kī bāt.*

You know what's in another's mind from what's in your own.

(You judge others by yourself.)

*Apne mare bagair surag nahīn.*

You cannot see heaven without dying.

*Apne Mīuān dar Darbār. apne Mīuān chūḥe duḍr.*

**Apne mulk kī bhalāi chāh.**

Be loyal to your own country.

**Apne mūnh Dhannā Bāi.** Or, **apne mūnh Miyān Mitthū.**

According to herself my Lady Bountiful. Or according to himself my Lord Pleasant.

**Apne mūnh shādī mubārak.** [riage.

He congratulates himself on his own marriage. (Blowing one's own trumpet.)

**Apne nain ganvā-ke dar dar mānge bhik.**

Putting out his own eyes, he begs from door to door.

(Having squandered away his own substance he now begs from others.)

**Apne nain mujhe de, tū ghulātā phir.**

Give me your eyes and go about begging yourself.

(Said in reply to one who makes an unreasonable demand.)

**Apne pāon meñ āp hī kulhārī marte haiñ.**

He cuts his own feet with his axe.

(He is the cause of his own misfortunes: he is his own enemy.)

**Apne pūt kuāre phireñ, parāusi ke phere.** Wom.

Leaving her own sons bachelors she marries off others' sons.

**Apne se bache to aur ko deñ.**

Give to others when you can spare.

(Charity begins at home.)

**Apne sui bhī na jāne do, dūse ke bhāle ghuser do!**

Don't put a needle into your own (body), but thrust a spear into another's!

**Apnī apnī chāl dhāl hai.**

Every one has his own ways.

(Chacun a son goût.)

**Apnī apnī chāl hai.**

Every one has his own gait.

**Apnī apnī khāl meñ sab mast haiñ.**

Every one is pleased with his own skin.

**Apnī apnī sab gāte haiñ.**

Every one sings his own song.

**Apnī apnī samajh hai.**

Many men, many minds.

(Quot homines tot sententia.)

**Apnī apnī tuntunī, apnā apnā rāg.** [own song.

Every one on his own pipe, and each his

**Apnī aql aur parāi dāulat barī mālūm hotī hai.**

One's own sense and another's wealth are always great.

**Apnī aql ke āge kisī ko samajhtā hī nahīñ.** [own.

He considers no one's wisdom before his

**Apnī asal pe ā gayā hai.**

His origin is asserting itself.

(To show the cloven foot.)

**Apnī balā aur ke sir.**

He lays his misfortune on others heads.

(He lays his troubles at another's door.)

**Apnī ber ko gholam ghālā, hamrī ber ko bhūkam bhākā.** E.

You make cakes for yourself, but I starve.

**Apnī betī ko aisā mārūñ, ki potoh trās kar jāz.** Wom.

I will beat my daughter, that my daughter-in-law may learn to fear.

(Pour encourager les autres.)

**Apnī chhāch kī koī khattā nahīñ kahtā.**

No one calls his own butter-milk sour.

(No one cries stinking fish.)

**Apnī chilām bharne ko merā jhoprā jalāte ho?**

You burn my hut to light your pipe.

**Apnī dārhī sab bujhāte haiñ.**

Every one extinguishes the fire in his own beard.

**Apnī gūlī meñ kuttā blī sher.**

A dog is a lion in his own lane.

(Every cock fights best on his own dunghill.)

**Apnī garaz bāolī.**

Need drives mad.

**Apnī garaz ko gadhe charāte haiñ.**

For one's own ends the asses are fed.

(Allusion to the Hindū custom of feeding up asses with boiled pulse (ghunghunyañ) during the decline of an attack of small pox.)

**Apnī garaz ko gadhe ko bāp banāte haiñ.**

To gain one's ends a donkey is called father.

**Apnī guryā sañvārñā.**

To dress up one's own doll.

(Spoken of a father who defrays the whole expense of his daughter's marriage, her dress, ornaments, etc., without any charge to the bridegroom or his family.)

**Apnī hāi aur par ganvāi.**

To credit others with one's own feelings.

(To judge others by one's self.)

**Apnī harāi marāi koī nahīñ bhūltā.**

No one forgets his own disasters.

**Apnī izzat apne hāth hai.**

Your honor is in your own hands.

**Apnī jān sab ko piyārī hai.**

Every one loves his own life best.

(Dear life: life is precious to all: greater love hath no man than this, that a man may lay down his life for his friends. John. xv, 13.)

**Apnī karnī, par utarnī.**

Your own deeds will bring you to salvation.

**Apnī kokh kī pūt nausādar.** Wom.

The son of your own womb is invaluable.

(Nausādar is sal ammoniac, and is a very expensive and useful article for household purposes.)

**Apnī littī par sab āg rakhte haiñ.**

Every one keeps a fire for his own bread.

(Each for himself.)

**Apnī maslahat har shakhs khūb jāntā hai.**

Each knows his own affairs best.

**Apnī nīnd sonā, apnī nīnd uṭhñā.**

Sleeping his own sleep, and waking at his own time.

(Independent.)

**Apnī or nibāhiye, vā kī woh jāne.**

Keep up your feelings, he knows about himself.

(Don't be the first to break up a friendship.)

*Apni pagri apne hāth hai.*

Your turban (honor) is in your own hands.

*Apni Rādhā ko yād karo.*

Attend to your own Rādhā.

(Spoken by way of reproof. Mind your own business. Rādhā is the name of Krishna's wife.)

*Apni lāng ughārye aur āp hī lājōn mārīye.* Wom.

Expose your leg and die of shame.

(To wash the family dirty linen in public.)

*Apni to yeh deh bhī nahīn.*

Not even these bodies are our own.

(Put not your trust in the things of this world.)

*Apnōn kī ār koī nahīn uṭhātā.*

No one will owe an obligation to his own relations.

*Ap rahen uttar, kām karen pachechham.*

He lives in the north, and works in the west.

(A bungler.)

*Ap rah rah, dum khet khet.*

Himself in the road and his tail in the fields.

(His hand behind him plucks the fruit as he walks: a large business.)

*Ap se āve to āne de.*

What comes of itself let it come.

The story is told of the wife of a strict Musalmān, who had forbidden the use of fowls for food, recounting to him with great glee how she had captured a fat capon for his dinner. The pious man was greatly shocked and desired her to throw away the unlawful thing. But the thrifty housewife remonstrated that she had spent a great deal of ghee and spices on the meal and his scruples were so far overcome that he consented to partake of the gravy only. Accordingly in deference to the good man's scruples, every bit of meat that came along with the gravy was being carefully put back, when he cried out in the words of the proverb 'What comes of itself let it come!' The story is also told of an orthodox pandit who preached that egg-fruit (bāi-gan) is strictly forbidden as food. One day he was presented with a basket of them. He ordered them to be returned, whereon his wife suggested that what comes of itself is acceptable in the words of the proverb, to which the Pandit agreed.

*Ap se bhālā Khudā se bhālā.*

Who is good in his own eyes is good before God.

*Ap se gayā, jahān se gayā.*

Gone from myself is gone from the earth.

*Ap sune rāg se, faqīr sune bhāg se.*

You hear (music) by paying, the poor hear by good luck.

*Ap to garm karkē sharbat pilāte haiñ.*

You put me in a rage first and then give me a cooling draught.

(Good at excuses.)

*Ap zindāh, jahān zindāh.*

While you're alive the world's alive.

letters.—In the rough writing of the scribes, however, these are left out.)

*Āqil ko ek harf bahut hai.*

A letter is enough for the wise.

*Aql baqī ki bahs (Fac. bhains) ?*

Which is best, sense or talk ? (Fac. a buffalo).

*Aql chih kullīst, ki pesh-i-mardān bi-āyad.* Pers.

Who is that bitch, sense, that she should come to heroes !

(Brute force.)

*Aql kā dushman.*

The enemy of wisdom (a fool).

*Aql ke ghore daurānā.*

To gallop on the horse of inner consciousness.

(To soar on the wings of fancy.)

*Aql ke nākhūn lo !*

Pare the nails of your sense.

(Sharpen your wits.)

*Aql ke piche laṭh liye phirtā hai.*

He is hunting down reason with a club.

(He is a sworn enemy to reason.)

*Aql ke tote ur gaḥ.*

The parrot of wisdom is flown away.

(He looks blank or foolish.)

*Aql kī kotāhī, aur sab kuchh hai.*

He has every thing but sense.

*Aql-mand ko ek ishārah kāfī hai.*

One hint is enough for the wise.

*Aql-mandōn kī dūr balā.*

Calamity keeps away from the sensible.

*Aql nā gyān, thappar khāe samajh bihān.* E.

Nor sense nor wisdom, but he 'll learn by blows.

*Āras, nindrā, aur jamhāl, yeh tīnōn haiñ kāl ke bhāi.*

Sloth, sleep and yawning, these three are the brothers of death.

*Arhāi dīn kī saqqe ne bhī bādshāhat kar lī.*

A water-carrier once reigned for two days and a half.

(Allusion to a well known incident in the *Alif Laila* (Arabian Nights). Said of one unexpectedly raised to power which he uses tyrannically: Jack in office.)

*Arhāi hāth kī kakrī nau hāth kā bīj.*

Two and half ells of cucumber, and nine ells of seed.

(Spring wedded to winter.)

*Arhar kī ṭaṭyā aur Gujrāī tālā !*

A screen of pea-stalks and a Gujrāī padlock !

(Gujrāt in the Panjab is celebrated for its locksmiths. Therefore it is obviously useless to lock a screen of pea-stalks, instead of a door, by so good a padlock.)

*Arī dharī Qāzī ke sir parī.* Mah.

Whatever happens the Qāzī is responsible.

(Shifting responsibility on to others' shoulders.)

*Arī javānī bāwri, ek bār phir ā !*

Come once more. my bloom of youth !

*Armān bhārī ghūghā. E.*

A shell full of desires.

*Ārsath tūratk kar āi tomfī, tau bhī na gai karvāi.*

The ascetic's gourd went on sixty eight pilgrimages, its bitterness remained nevertheless.

(Shall the leopard change his spots or the Ethiopian his skin?)

*Ārsī men mūnh dekho,*

Look at your own face in the mirror.

(Spoken to a person who seems to have forgotten himself and to betray an unreasonable pride : ārsī is a mirror worn on the thumb as a ring by married women.)

*Arte se ar jāye, chalte se chal dūr.*

Fight with those who fight, but let the peaceable alone.

*Ārsān ba-illat, gardān ba-hikmat. Pers.*

Cheap and nasty, dear and good.

*Ārsū aib hai.*

Desire is a sin.

*Āsal asal hai, naql naql.*

Real is real, a copy is a copy.

*Āsal kahe so dārī jār ! E.*

Speak the truth and be abused !

*Āsal ke asal hote haiñ.*

Good stock, good issue.

*Āsal se khatā nahīñ, kam asal se wafā nahīñ.*

Gentility has no flaw, base birth no fidelity.

*Āsā mare, nīrāsā jive.*

Want too much dies, want nothing lives.

*Āsāñ nahīñ hai rishta-i-ulfat kā tornā,*

*Mushkil hai bāle-pan kī mohabbat kā chhōrnā.*

It is not easy to break the bonds of love, even as it is hard to give up the love of one's childhood.

*Āsāb men āsāb, ek chang ek rabāb !*

His whole stock of goods, a jew's harp and a fiddle !

*Ās birānī jo take wēh jīvāt kī mar jāē.*

Who looks to others for help is a ruined man.

*Ās burhāpā āyāñ huā sūt ku-sūt,*

*Yā ho pāsā gāñth kā, yā ho pūt sapūt.*

When old age comes and you wax feeble, You'll need money or a dutiful son.

(Moral : lay up against a rainy day.)

*Āshrafyāñ lūñ, aur koelon pe mohar !*

Seal up the charcoal ; never mind the gold coins !

(Penny wise, pound foolish.)

mother keeps the key, But neither bolt nor bar shall keep My own true love from me.)

*Āshiqī khālā jī kā ghar nahīñ.*

Loving is not like living in my aunt's house.

(The course of true love never does run smooth.)

*Āshiq kī ābrū hai gāñ aur mār khāñ.*

A libertine's honor is in abuse and buffets.

*Āshiq ko Khudā sar de, nahīñ, kar de samāñ ke parde !*

God give the libertine cash, or hide him in the earth !

*Āshiq nā kije to kisī ghās khodīye ?*

If you have no right feelings go and cut grass.

*Āshnāī karnā āsāñ, nībāñā mushkil.*

It is easy to make friends, but difficult to remain so.

*Āshraf ke larke bigarte haiñ to bhāre bante haiñ.*

A nobleman's son in bad company is no better than a pimp.

*Āshī aur jāñ jī kā dar !*

You a hero and afraid of your life !

(Spoken of a person who having undertaken a difficult and perilous enterprise, still looks for ease and safety.)

*Āsī kī murgī ſake ſake !*

A penny for a game bird !

(Said of unappreciated merit.)

*Āskatī girā kuet men, kahā, 'abhi kaun utthe' ?*

A sluggard fell into a well, 'Who's going to get up yet ?' quoth he.

(The voice of the sluggard.)

*Āskatī girā kuet men, kahā, 'yahāñ hī bhale' !*

A sluggard fell into a well, 'I am all right here,' quoth he.

*Āsmāñ kā thūkā mūnh par ātā hai.*

Spit at heaven and the spittle will fall in thy face.

(Used to him who abuses those in a higher position : pride goes before a fall.)

*Āsmāñ ke phatē ko kahāñ tak thegtī lage ?*

If heaven break who will patch it up ?

(Used towards the hopeless and spendthrift.)

*Āsmāñ men thegtī lagātī hai.*

She claps a patch on to the sky.

(Said generally of a procuress very smart at her trade.)

*Āsmāñ ne dālā, dhartī ne jhelā.*

Cast down from the sky, and supported by the earth.



*Asi ki amad chaurasi ka kharch !*

Income eighty and expenses eighty four.

(Spoken of one who spends more than his income : playing the prodigal; outrunning the constable.)

*Asi, lassi.*

(A man of) eighty is curdled milk and water.  
(Second childhood.)

*Asabal ki bala bandar ke sir.*

The mischances of the stable are all upon the monkey's head.

(It is always the cat that did it.)

*Asin ka sanp.*

The snake in his sleeve.

(A secret enemy; the serpent in his bosom.)

*Asin mein sanp pala hai.*

He is cherishing a serpent in his sleeve.

*Ata ho to use hath se na dije, jata ho to us ka gam na kije.*

If it comes don't let it go, if it goes don't grieve for it.

*Ata nān khatā, jab ji mein ai tor khatā.*

Nature's cakes are eaten when the heart desires.

(Genius obeys its own instincts and will not be controlled.)

*Ata nahin to dalya jab bhī ho jāegā.*

If it won't grind into good flour it will at least be coarse flour.

(Better get it wrong than not try at all.)

*Ata nibra, buchā saṭhā.*

When the flour is spent, the cur is off.

(Spoken of one who deserts his friends when they have it no longer in their power to serve him.)

*Ata to sab hī bhalā, thorā, bahutā, kuchh,*

*Jate to dohi bhale, daliddar aur dukh.*

All things coming are good, little, some, or great : Two things going are good, penury and pain.

*Ata āo, jate jāo.*

Come when you will, go when you will.

*Ata bhale, ki jate ?*

Is it best to come or go ?

(Said of a person disliked.)

*Ata jate mainā nā phānsī, aur tū kiyon phānsā, re kavve ?*

The accustomed mainā escapes the snare, why art thou caught, O crow ?

(A fool who knows a particular danger will escape when a wise man who does not know will fall into it.)

*Ata kā chirāg ghar rakkhūn to chūhā khā, bahar rakkhūn to kavvā le jā.*

If I put the dough-lamp into the house the rats will eat it, if I put it outside the crows will eat it.

(To be between the horns of a dilemma: lamps made of dough are used by women when they make a vow to Devī, etc.)

*Ata kā nām Saljā, jate kū nām Mukṭā.*

When coming its name is Forbearance, when going its name is Relief.

(A coming misfortune must be borne with patience, when it is gone you are liberated.)

*Ata ke sath ghun pīsā.*

The worm is ground up with the flour.

(Spoken of the poor when involved in the misfortunes of the great.)

*Ata mein non.*

Salt in the flour.

(To express a very small proportion.)

*Ata bār, nau teohār.*

Eight days and nine holidays.

(Luxury.)

*Ata gāon kā chaudharī, aur bārah gāon kā rāo.*

*Apne kām na āē, to apnī aisi tāsī mein jāo.*

Chief of eight hamlets, and lord of twelve, Out on him if he is of no good to me !

(Said of a disobliging rich man.)

*Ata julāhe nau huqqā, jis par bhī shukkam thukkā.*

Eight weavers quarrelling over (the equal distribution of) nine huqqās.

(To illustrate the stupidity of the weavers.)

A story goes that a party of 10 weavers came across a mirage in the desert and thinking it a river they prepared to cross: on crossing of course the mirage disappeared, but they counted themselves over to see if they were all safe. Each man omitted to count himself, so that whoever counted made one missing. So they all began to howl over this until a stranger put them straight. Another story is that a crow, perched on the housetop, carried off a weaver's child's bread: before giving the child any more the weaver took the precaution to remove the ladder, thinking that the crow had come up by it! Another story is that a weaver being told by a Mah. soothsayer (rammal) that it was written in his fate that his nose would be cut off by an axe, was incredulous, and taking up an axe, he kept moving it about, saying, 'yūn kar-ba to gor karbā, yūn karbā to hāth karbā, aur yūn karbā tab nā'—If I do so I cut my leg, if I do so I cut my hand, but unless I do so' (but his nose was off)!

*Ata kathautī mathā pīye, solah makunī khā,*

*Us ke mare nā roīye, ghar kā daliddar jā.*

Who drinks eight cups of tyre, and eats sixteen cakes, Weep not at his death, (for with him) the poverty of the house departs.

(Said of the glutton.)

*Ata mile kath, Tulsi mile jā.*

Let eight kinds of wood unite, and Tulsi has a caste !

(Tulsi, the sacred basil: a skit at the readiness with which a Hindū 'caste' can be formed.)

*Ataon gānth kummet.*

Bay in all his eight joints.

(Horses of that colour are esteemed hardy and active. The phrase is used to express that a person is very cunning and wicked.)

*Athoñ pahar Kāl kã dānkā sir par bājtā hai.*  
The Angel of Death drums night and day  
over our heads.

*Ati aur Narāyan se bair hai.*  
God is an enemy to excess.

*Āī bahu, janamtā pūt.*  
The arrival of a wife is the beginning of  
posterity.

*Atkā banyā saudā de.*  
The entangled shopman does business.  
(As the only means of obtaining payment for  
previous transactions.)

*Atkā bhalā nā bolnā, atkī bhalī nā chup,*  
*Atkā bhalā nā barsnā, atkī bhalī nā dhup.*  
Too much speaking, too much silence, Too  
much rain, too much sun are not good.  
(Too much of a good thing.)

*Atkal pachchū gair muqarrar.*  
All guess and no certainty.

*Atkā phulā sonjhnā dāl pāt se jāē.*  
If the horse-radish tree flower heavily both  
wood and leaf are gone.

(Excess is ruin : the horse-radish tree has an  
excessively brittle wood, which constantly  
breaks under the weight of its flowers.)

*Atkegā so bhaṭkegā.*  
To doubt is to be lost.

*Ātmā men pare to Parmātmā kī sūjhe.*  
When the belly is full you may see the  
Supreme Soul.

(i. e. God : when the belly is empty you are  
of course thinking of it.)

*Attār kā shishā, attar madārī kā piṭārā.*  
The druggist's bottle is the juggler's bag of  
tricks.

(The one professes to heal every disease, and  
the other can work all sorts of wonders.)

*Auḡhaṭ chale, na chaupaṭ gire.*  
If you don't go a difficult road you won't  
fall headlong.  
(Don't beat about the bush.)

*Auñdhā khāe lauñdhā.*  
The child has fallen backwards.  
(Attempting anything beyond one's powers.)

*Auñdhe mūñh, chīrāg pāon !*  
May you be turned upside down !  
(A curse : both the phrases *auñdhe mūñh* and  
*chīrāg pāon* mean topsy-turvy.)

*Auñdhe mūñh dūdh pite haiñ.*  
He still drinks milk with his face down-  
wards.  
(He is yet a child : said to a fool.)

*Auñdhe mūñh Shastān kā dhakkā !*  
A headlong fall pushed by the Devil !  
(A curse.)

*Auñdhī khoprī, ultī mat.*  
Crooked brains in a crooked skull.

*Aurat aur ghorā rān tale kã.*  
A horse and a woman are yours while in  
your power.

*Aurat aur kakrī kī bel jaldī baphtī hai.*  
A woman and a cucumber grow fast.  
(Allusion to the early maturity of women in  
India.)

*Aurat kã khasam mard, mard kã khasam rozgār.*  
The husband of the woman is man, the  
man's husband is his livelihood.

*Aurat kã kyā etebār ?*  
What reliance is there on a woman ?  
(Varium et mutabile est fœmina.)

*Aurat kã rāj hai.*  
A woman's kingdom.  
(A hen-pecked husband.)

*Aurat ke nāk na hoñ to gū khātī.*  
Had a woman no nose she would eat dirt.  
(Had not a woman a nose to be cut off for  
immorality she would go wrong shamelessly.)

*Aurat kī aql guddī piche hoñi hai.*  
A woman's sense always lies in the back of  
her neck.  
(She has always an after thought. She is  
wise when it is too late.)

*Aurat kī mat māt.*  
Don't act on your wife's advice. Or, accept  
your wife's advice.  
(According to the sense of the words.)

*Aurat kī salāh pe jo chale woh chūtyā.*  
He is a downright fool who acts according  
to his wife's advice.

*Aurat kī zāt be-wafā hoñi hai.*  
Womankind is perfidious.

*Aurat ko nā-dārī men jāñchye.*  
A woman is tested by poverty.

*Aurat mard kã jorā hai.*  
The woman is the pair to the man.

*Aurat nā mard, mūā hijrā hai.*  
*Haddī nā paslī, mūā chūchrā hai.* Mah. Wom.  
Nor man nor woman, but a dead eunuch,  
Nor bones nor ribs, but stale offal.  
(Abuse.)

*Aurat par hāth uṭhānā achchhā nahīñ.*  
It is not right to lift one's hand to a woman.  
*Aurat pe jāhāñ hāth phirā aur woh phasī.*  
Caress a girl and she develops.

*Aurat rahe to āp se, nahīñ jāē sage bāp se.*  
A woman is chaste if it's in her, if not she  
would go with her own father.

*Aur dināñ khīr pūrī, parāb ke dīn dāñt ni-  
porī.* Wom.  
On week days she lives on tit bits, on holi-  
days she grinds her teeth.  
(The eccentric woman; one who goes her own  
way.)

*Aur kī burāñ apne āge āī.*  
I have to pay for others' misdeeds.  
*Aur kī phullī dekhte haiñ, apnā tēṭar nahīñ  
nihāte.*

He sees a speck in another's eye, but not  
the film on his own.  
(“Why beholdest thou the mote that is in thy  
brother's eye; but considerest not the beam  
that is in thine own eye. Math. vii, 3.)

*aur kī bhuk na jāne, apnī bhuk dīā sāne.* Wom.  
She cares nought for others' hunger, for herself she kneads the flour.

*aur mazāq bhūl gaē, mere pīs āīyo !*  
You have forgotten all your jokes but beating me !

*aur rung kā gilahra.*

A squirrel of another colour.

(Change of subject, or appearance in an unusual dress.)

*aur chūkī ḍomnī gāve tāl be tāl.*

The songstress misses the tune and sings out of tune.

(Spoken of one who commits blunders from agitation of mind.)

*aur kā chūkā ādmī, aur ḍāl kā chūkā bandar nahīn sanbhalte.*

The man who misses his chance and the monkey that misses his branch cannot be saved.

*āut hā hā, jāvat santokh.*

Rejoicing when it comes, patience when it goes.

(The Lord giveth, and the Lord taketh away : Blessed be the name of the Lord !)

*ān nā jāve, Brihaspat kahlāve.*

He knows nothing and he calls himself Brihaspat.

(Vanity: Brihaspat was a Rishi and regent of the planet Jupiter.)

*āval khesb, bādhi darvesh.* Pers.

First yourself, then the beggar.

(Charity begins at home.)

*āval marnā, ākhīr marnā, phir marne se kyā hai ḍarnā ?*

Sooner or later you must die, why then fear to die ?

*āval tādm, bādhi kalām.* Pers.

Eat first and talk afterwards.

*āyā bandah, āī rosi, gayā bandah gaī rosi.* Mah.

Come man, come food, gone man, gone food.

(With the birth of the child the mother's milk begins to flow.)

*āyā kar, tū jāyā kar, ṭaṭhī mat khurkāyā kar.*

Come and go as you please, but don't bang the door.

*āyā Katak, utṭhī kutiyā.*

October has come, for the bitches are on heat.

*āyā kutṭā le gayā, tū baithī ḍhol bajā.*

While she beats the drum, the dog eats her food.

(The story is told of a *mirdān* or professional player.)

*Āyā Ramzān, bhāgā Shaitān.* Mah.

When *Ramzān* comes, the Devil flies.

(*Ramzān* is the Mahammadan's lent, during which the greedy mendicant has a bad time of it.)

*Āyā to nosh, nahīn farāmosh.*

If it comes I have a dinner, if not I don't care.

*Āsādī Khudā kī nemat hai.*

Liberty is the gift of God.

## B

*Bābā āz, tālī baje.*

Father has come, let us clap our hands (rejoice).

*Bālā āvesh nā ghanṭā baje.*

Neither the father comes, nor the bell rings.

(A disappointment—the father of the house has to pray before any food can be eaten.)

*'Bābā jī ! chele bahut ho gaē haiñ.'* 'Bachehā, bhūke mareṅge to āp chole jāēṅge.'

'Reverend father ! how many are the disciples about thee !' 'My son, they'll go of themselves as soon as they are hungry.'

(A rich man and his dependents.)

*Bābā jī kā thevas bar.* E.

My lord has a very long thumb.

(He is overweening.)

*Bābā jī ke bābā jī, bajantārī ke bajantārī.*

He is both a priest and a drummer.

(Serves two purposes.)

*Bābā ke rāje satūā mahgal, satyāñ ke rāje sab sahtal.* Bhoj. Wom.

In my father's house I could hardly get flour, in my husband's house every thing is easy.

(Allusion to the frequent marriages of poor girls to rich men.)

*Bābā mare, nihālū jāme, vohī tīn ke tīn.*

Grandfather's dead, grandson is born, and still we are three (to feed).

*Bābhan hūe, to kyā hūe ? Gale lapetā sūt.*

If he became a Brahman, what is it ? Only the winding of string round his neck.

*Bābhan ke babuā kahle, nān jāī latyādol.* Bhoj.

Call a churl a gentleman and he kicks his own brethren.

(A jack in office overawes his old acquaintances.)

*Back, be Jumṃā, āndhī āī !*

Get out of the way, Jumṃā, there is a storm

*Bachhrā khūñfi hī ke bal kūdā hai.*

The young calf skips at his tether.

(He dances to another's piping: said of a man who trades upon the interest of his friends.)

*Bachnon kā bāndhā kharā hai āsmān.*

The sky is bound by its word (to stand firm).

*Bad achchhā, bad-nām burā.*

A bad man is better than a bad name.

(Give a dog a bad name and hang him.)

*Badan men dam nahīn, nām Zorāvar Khān !*

No strength in his body and he calls himself Mr. Strong-i'-th'-arm !

*Badan pe nahīn lattā, pān khāññ albattā.* Wom.

Not a rag to her body and she eats betel.

(Cheap swagger.)

*Badāññ ke lālā.*

Children of Badāññ.

(A city where all the people are said to be fools.)

*Bad badī se na jāē, to nek nekī se bhī nā jāē.*

If the wicked man will not depart from his wickedness, let not the good man abandon his goodness.

*Bad ghore ki mekh.*

The peg of a vicious horse.

(A very vicious man.)

*Bādhe pūt pitā ke dharmā, khetī upje apne karmā.*

The father's good works prosper the son, but fate prospers the field.

*Badhā marī to marī, Agrā to dekhā.*

What if the ox did die, I saw Agrā.

(I got something out of my journey.)

*Bādā manāhe se nīm nahīn chhupā.*

You will not hide the nīm leaf by a covering of embroidery.

(It will still be bitter: murder will out.)

*Badlī kī ohhān kiya ?*

The shadow of a cloud !

(It is soon past.)

*Badlī kī dhūp jab nikle jab tes.*

Sunshine on a cloudy day when out is hot.

*Badlī men din nā dīse, phūar baithī pise.* Wom.

Not seeing the day-light for the clouds the booby goes on grinding.

(Native women usually grind their corn in the very early morning.)

*Bādshāhī riāyā se hai.*

No subjects, no king.

*Bādshāhon kī bāten bādshāh hī jānen.*

Only kings can understand kings' affairs.

*Bagal men imān dāb-kar bāt karte haiñ.*

You are talking with your faith hidden under your arm.

(Talking against your conscience.)

*Bagal men larḳā, shahar men dhanḍhorā.*

The child is in her arms, and she is crying through the city.

(The butcher looked for his knife, when he had it in his mouth.)

*Bagal men mūñh dālō.*

Put your head under your arm.

(Look to yourself.)

*Bagal men soñā, nām Garīb Dās.*

A club under his arm, his name Mr. Innocent!

*Bagal men tūñī kā pinḱrā, 'Nabī jī, bhejo !'*

A parrot's cage under his arm and he calls on the Prophet to send another.

(Avarice: always asking for more.)

*Bagar men bagar tīn ghar, telī, dhobī, nā.*

Three are houses in the yard: an oilman's, a washerman's and a barber's.

(Low society.)

*Bāgh bakrī ek ghāt pāñī pīte haiñ.*

The lion and the lamb drink at the same stream.

(Said of a good government:—the wolf shall also dwell with the lamb and the leopard shall lie down with the kid.....and a little child shall lead them. Isaiah xi, 6.)

*Bāgh kī mauṣī, bilā.*

The cat is the aunt of the tiger.

(i. e. of the same breed.)

*Bāgh mār nadī men ḡārā, bilāi dekh ḡārāñ.*

Rus. Wom.

She killed a tiger and threw it into a stream, and now she fears a cat !

(Loss of nerve.)

*Bāgho ke mūñh kehā dhoal ho ? Bhoj.*

Who ever washed a tiger's face ?

(Allusion to the habit of not washing a child's face for the first six or seven years to keep off *nazar*, the evil eye.)

*Baglā bhagat.*

A saintly heron.

(Spoken of a hypocrite who pretends to great piety and virtue, while he is in reality rapacious and wicked: allusion to the habits of the bird which stands silently motionless while watching for its prey, looking all the while as if it were meditating on holy things.)

*Baglā bhī dhobī kā bhāi hai.*

The heron is the washerman's brother.

benefit to himself : you can get nothing out of a cat but her skin.)

*Baghī ghāṇsa.*

A blow under the arm.

(An unfair and secret enemy : a blow under the belt.)

*Bahan kahe merā bīr pyārā, kāl kahe merā hai yeh chārā.*

The sister says 'he is my dear brother,' death says 'he is my prey.'

*Bahan ke ghar bhāī kuttā, sāsre jāivāī kuttā, kuttā pālē woh kuttā : sab kuttoṅ kā woh sardār, jo bāp rahe beṭī ke bār.*

A brother living on his sister, a son-in-law living on his father-in-law, and he who keeps dogs, is a dog : but a father living on his daughter is a dog of dogs.

*Bāhar ke khāēn, ghar ke gū gāēn. Wom.*

While strangers eat, the household starves. (Said to a spendthrift and extravagant man making a show beyond his means.)

*Bāhar lambī lambī dhotī, bhītar marve kī rotī. For going out an ample robe, at home the coarsest fare.*

*Bāhar miyān alalle talalle, ghar meṅ chūhe pakkeṅ. Mah. Wom.*

Abroad my lord has cakes and wine, at home he cooks rats.

*Bāhar miyān chhail chikanyā, ghar meṅ libṭī joē. E.*

My lord abroad is a candy, but at home there is a draggle-tailed wife.

*Bāhar miyān jhaṅg jhaṅgālē, ghar meṅ naṅgī joē. Wom.*

Abroad my lord goes in gorgeous array with a naked wife at home.

*Bāhar Miyaṅ Panj-hazārī, ghar meṅ bīvī kar-moṅ māri. Wom.*

Abroad he is my Lord Governor, at home his wife is a victim of fate.

(A poor miserable creature.)

*Bāhar miyān sūbedār, ghar meṅ bīvī jhoke bhār. Wom.*

My lord abroad is a captain, but at home his wife feeds the oven.

(The occupation of a menial.)

*Bāhar tyāg, bhītar suhāg.*

Celibate abroad, he is married at home.

(Only saints are celibate in India.)

*Bah marēn bail, baiṭhe khāēn turang.*

The oxen labor and the stallion eats at his ease.

*Bahrā bahishī, andhā dozakhī.*

The deaf for Heaven, the blind for Hell.

(The blind man is very suspicious, the deaf can hear no evil.)

*Bahrā so gahrā.*

Deaf is deep.

*Bahrā sunē Dharam kī kathā ?*

Shall the deaf hear the word of the Law ?

*Bahre āge gāonā, aur gūṅge āge gal, andhe āge nāchnā, tinoṅ al bilak.*

To sing to the deaf, to talk to the dumb, and to dance to the blind, are three foolish things.

*Bahtā pānī nir-malā, bandhā gandhālā hoē : Sādhū jan ramtā bhalā, dāg na lāge koē.*

Running water is pure, stagnant water is foul : a wandering jogī is pure, no stain pollutes his soul.

(Because he is doing what he should.)

*Bahte daryā meṅ jis kī jī chāhe hāth dho le.*

All who will may wash in the running stream.

(Make hay while the sun shines.)

*Bahte ko bah jān de, mat baṭlāve thaur, Samjhāē samjhe nahīn, to dhakkā dede aur.*

Let a man go to ruin in his own way, don't give him advice.

If a man heed not advice thrust him away.

(Quem deus vult perdere prius dementat.)

*Bahū beṭī sab rakhte haiṅ.*

All have wives and daughters.

(Said in reproof to one who casts amorous glances at another's female relatives.)

*Bahū lālī, dhan ghar ghālī.*

A flaunting bride is the ruin of the family.

(A nice wife and a back door do often make a rich man poor.)

*Bahū sharam kī, beṭī karm kī.*

A modest wife, and a fortunate daughter.

(Are the best.)

*Bahurāyā ke baṅg dulār, hāṅḍī basan chhūahī nā pāvas ! Tir. Wom.*

Many caresses to his wife, but she must not touch the house vessels !

(Sham love.)

*Bahut atahtā, jūī ke kāl hā. Rus.*

A great oppressor is always in danger of his life.

*Bahut atīl, math kharābah.*

Many monks ruin the monastery.

(Too many cooks spoil the broth.)

*Bahut aulād bhī gazab hai.*

Many children are a misery.

*Bahut gāī, thoṛī rah gāī.*

Most of life has gone, and but little remains.

(Have mercy then ! A prayer.)

*Bahut kathnī, thoṛī karnī.*

Saying much, doing little.

(Much ado about nothing.)

*Bahut sonā daliddar kī nishānī.*

Much sleep is the forerunner of poverty.

*Baid kare baidā, changā kare Khudā.*

It is God that cures the patient, but it is the Doctor that takes the fee.

Or The physician tries his art, but God cures the patient.

(God healeth and the physician hath the thanks.)



*Baid kī baidāṭ gaī, kāhṛī kī ākhk gaī.*

The one-eyed woman lost her eye, and the oculist his fee.

(Allusion to the native custom of only paying for cures.)

*Bail badhiyā, sāhe adhyā. Agric.*

The bull and the ox go half shares.

(The poorer cultivators generally have to go shares in the ploughing of their fields, and so go shares also in the produce.)

*Bail kā bail gayā, nau hāth kā paghā gayā.*

The bullock went taking his nine yard rope with him.

(A heavy and complete loss.)

*Bail na kūdā, kūdī gaun : yeh tamāshā dekhe kaun ?*

The panier has jumped in without the ox, who ever saw such a thing before ?

(Said to one who obtrudes himself where he is not required.)

*Bail sarkārī, yārōn kī ūkhārī !*

The bullock is Government's and I enjoy the driving ! [hūh.

*Bāingnoñ kā naukar nahīñ hūñ, āp kā naukar*  
I am not the egg-plant's servant, but yours.

The master was one day enjoying a dish of egg-fruit and extolling its excellence, when the servant chimed in and said it was indeed most excellent. One day, however, the egg-fruit having disagreed with him the master began to abuse it as a very unwholesome vegetable, and his servant then observed, that it was very unwholesome truly. 'Why' said the master, 'did you praise it before ?' 'I am your servant' he replied, 'not the egg-plant's !

(Sambo, it is a fine day. Is massa, it am berry fine day. Sambo, it is raining hard ! Is, massa, it am raining like de berry debbill !)

*Bairī bol ghināone, marye apne kāl.*

Your enemy's words are terrible, but death comes at its appointed hour.

(Threats don't kill.)

*Bairī kā bol, basole kā chhol.* [axe.

Your enemy's remarks are blows with an.

*Bairī se bach, pyāre se rach.*

Associate with your friend, and keep aloof from your foe.

*Baisākh, Jeth dutiyāyām, Uttar ūncho chānd,*

*Yeh nehche kar jāniye, pirthī menh sulabh. Agric.*

If the new moons of April and May have the northern horns high, there will be plenty of rain for the earth.

*Baiṭhā baniyā kyā kare ? is koṭhī ke dhān us koṭhī men dhare !*

The chandler has nothing to do, so he carries his grain from one store to another.

*Baiṭhe baiṭhe to Qārūn kā khasāna bhī khālī ho jātā hai.*

Even Qārūn's treasury would be dissipated by continued idleness.

(Qārūn, Korah, is the conventional oriental Mahammadan miser.)

*Baiṭhe se begār bhālī.* [idle.

To work without pay is better than sitting

*Baiṭhī burhā māngal gāe.*

The old hag sits and sings away.

*Bajā de, khanyā, dholkī ! Mīyāñ khair se āe.*

Beat the drum, my songstress ! My lord has come in safety.

*Bajā kahe jise ālam, use bajā samjho.*

*Avāzah-i-khalq ko naqqārah-i-Khudā samjho.*

What the world calls proper deem to be proper. The voice of the people is the word of God.

*Bajā naqqārah kūch kā ukhṛan lāgī mekh. Chalne-hāre chal base, kharā hūā tū dekh.*

The drums for the march have sounded, the tents are struck. The army has started and you are still staring.

*Bakhshī ke dhaggar.*

The protégé of the Lord Chancellor.

*Bakhsho, bī biltī ! chūhā landūrā hī jīyegā.*

Forgive me, madam puss ; even a tail-less mouse can live.

(Though you have already pulled off my tail, spare my life : I am content to live without it. Spoken by one who has been injured by the calumnies of another, and entreats her to desist.)

*Bakhtāvar kā dāṭā gīlā, kambakht kī dāl gīlī.*

The rich man's flour goes bad and so does the poor man's pulse.

(But it is nothing to the former and is ruin to the latter.)

*Bakht deñ yārī, to kar ghore asvārī,*

*Bakht na deñ yārī, to kar khā charve-dārī.*

If fortune favours, own the horse.

If fortune favours not, be its groom.

*Bakhtōñ ke balyā, pakāi khīr ho gayā dalyā.*

Such is the power of my fate that I cook rice and milk and obtain split peas.

(Ill-luck : khīr being much more expensive than dalyā.)

*Bakht ur gaē, bulandī rah gaī.*

Great fortune is gone, greatness only remains.

*Bakrā mutāe tab lakrī khāe.*

When the goat waxes fat he gets beaten.

(Because he gets pugnacious : used to a jack in office.)

*Bakre kī mā kab tak khair manāe ?*

How long will the buck goat's mother pray for his life ?

(Buck goats are killed off early in India : the pitcher that often goes to the well will be broken at last.)

*Bakrī jān se gal, khāne-vāle ko masa na āyā.*

The goat has lost its life, and the palates of the guests have not been pleased.

(Applied to a case in which one person has incurred a loss, without any advantage to the others.)

*Bakrī kare ghās se yārī, to charne kahāñ jāe ?*

If a goat forms friendship with the grass, what will he eat ?

*Bakrī kā sā mūñh chaltā hī rakhtā hai.*

His jaws are always working like a goat's. (A glutton.)

*Bakri ke nasibon chhuri hai.*

The butcher's knife is the goat's fate.

*Bakri ne dūdh diyā mehnyā bhārā.* [pinga.

The goat gave milk, but filled it with drop-  
(Applied to one who has conferred a favour  
with a very bad grace.)

*Bakri se hal chaltā to bail kaun rakhtā?*

If goats could draw the plough who would  
keep oxen?

*Bakri yā sasse kī tīn hī pāngēn!*

Goats and hares have only three legs!

(Applied to a person who having once asserted  
a thing however absurd, persists in it to  
the last without regard to argument or  
consequence. The saying is said to have  
been originated by a thief who, having  
stolen a leg of one of the above animals,  
and being charged with the theft defended  
himself with this absurd assertion.)

*Balak jāne hiyā, mānas jāne kiyā.*

A child judges by the heart, a man by deeds.

*Balakon ko sikhānā bālak-pan hī se chāhiye.*

Teach a child from its earliest childhood.

(Teach a child betimes in the way he should  
go.)

*Bāl bāl gunah-gār. Mah. Wom.*

Faulty in every hair.

(That is, full of faults and imperfections.  
Generally used as an expression of humility  
by one who confesses his own faults.)

*Bāl bādhā chor.*

An expert thief.

(Taken from the practice of shooting at a  
mark hung up by a hair.)

*Bāl bādhā gulām hai.*

He is a slave tied up by the hair.

(Hopeless slavery.)

*Bāl bādhī kauṛī mārṭā.*

He can knock down a shell hung up by a hair.

(A good shot.)

*Bal, be Jummā, terī dhaj!* [your figure.]

Bravo, Jummā! I admire your tricks (or  
(Spoken in contempt: attitude is everything.)

*Bāl haṭ, tiryā haṭ, rāj haṭ.*

The obstinacy of a child, a woman and  
a king (is not to be overcome.)

*Bāl jāṛ rāj ko, moṭī lagēn pyāṛ ko!*

Perish the kingdom, where onions are as  
dear as pearls!

*Bāl jinjāl, bāl singār.*

The hair is a plague and an ornament too.

*Bāl jinjāl: pāl to pāl; nahīn, to mūchhon ko tāl.*

The hair is a trouble: if you can keep it in  
order, do so; if not, throw away even  
your moustache.

*Bālon hāth chhindālā, aur kāgon hāth sandesā.*  
Wom.

An assignation through a child is a message  
through a crow.

(Allusion to the notion that crows carry  
messages for women to their lovers.)

*Bāl to apnā bāl, nahīn jāṛ jāṛ.*

Your strength is your own strength, an-  
other's is useless (to you).

*Bālū kī bhūt, ochhe kā sang; pāturyā kī prīt,*  
*titlī kā rang.*

A wall of sand is the base man's friend-  
ship; a harlot's love is the gorgeous hue  
of the butterfly.

*Balvān kā hal bhūt jote.*

The devil drives the strong man's plough.

*Bāman bachan parvān!*

The Brāhman is a true prophet!

*Bāman betā lotē potē, mār byāṛ dono ghote.* Rus.

A Brāhman will twist and turn, till he  
does you out of both interest and princi-  
pal.

*Bāman jīme hī patyāṛ.*

(1) The Brāhman has faith when he has  
eaten.

(The proof of the pudding is in the eating.)

(2) Trust a Brāhman when he has eaten.

(Allusion to the difficulty of feeding a Brāh-  
man before satisfying his claim to a cash  
present (*dakshinā*). The proverb is capable  
of either construction.)

*Bāman kā betā bāvan baras tak bauṅgā.*

A Brāhman's son is a fool for fifty two years.

(Allusion to the habit of the caste of living  
on alms.)

*Bāman kī betī kalma parhe.*

A Brāhman's daughter would repeat the  
Muhammadan creed for this.

(To describe anything so delicious as to make  
one renounce one's religion for it.)

*Bāman mantrī, bhāṭ khavās, us rājā kā hove*  
*nās.*

With a Brāhman for minister and a bard  
for favorite the Rājā was ruined.

*Bāman nāche, dhoṭī dekhe.*

A Brāhman dances and the washerman  
looks on.

*Bāman se dān māṅte haiñ!*

To ask the Brāhman for alms!

(To make an improper request, as it is a duty  
to make gifts to Brāhman.)

*Ban ā kutte kī jo pālki baiṭhā jāṛ.*

It is a favored dog that rides in a carriage.

*Banaṛ karāṅge Bāniye, aur karāṅge rīs.*

Banāi karāṅgā thā Bhūt ne sau ke sak karāṅgā.

Who trade suffer losses, who sit at home  
waste their wealth. Saith Kabir, hear  
brother saints! who live by begging prosper.

*Banaj men kyā bhāi-bandī?*

What friendship is there in trade?  
(Every one is for himself.)

*Ban, bālak, aur bhains, ukhārī, Jēh mās yeh  
chār dukhārī.* Agric.

Trees, babies, buffaloes and sugarcane,  
These four suffer in the month of May.  
(From the hot winds.)

*Bandah ājiz hai.* Mah.

A slave is powerless.  
(Expressing resignation.)

*Bandah bashar hai.*

Man is but man.  
(Apt to err.)

*Bandah jore pati pati, Rahmān luhāē kuppe.*

Man collects by spoonfuls, but God dissipates  
the whole jar at once.

(*L'homme propose mais le Dieu dispose!* Ap-  
plied to the sudden destruction of wealth  
acquired by long and sordid parsimony.)

*Bandar bhaykī.*

The menace of a Monkey.  
(A hollow threat.)

*Bandar ek nisācharī layā karī apnī ardhānjī:*  
*Lāl Dās, Raghunāth dayā se utpan hue Farānjī:*

A demon took a monkey to wife saith Lāl  
Dās, the result, by the grace of God,  
was the English race.

(Allusion to the belief that Raghunāth or Rām-  
chandar had promised Hanuman, the monkey  
king, in gratitude for the help given him,  
that the monkey race should reign in the  
Kāljug, or the present age, over Hindūstān.)

*Bandar kī hāl muchhandar jāne.*

Monkey-leaders understand monkeys.

*Bandar kī zakhm (yā ghāo.)*

A monkey's wound.

(Applied to those who constantly irritate a  
wound by rubbing and scratching.)

*Bandar ke gale men motīyon kī mālā.*

A pearl necklace round a monkey's neck!  
(Pearls before swine.)

*Bandar ke hāth dīnā!*

A looking-glass in a monkey's hands.  
(What's the use of it as he is so ugly!)

*Bandar ke hāth nārgal.*

A cocoa-nut in a monkey's hand.  
(Said when a thing of value has fallen into the  
hands of one who cannot estimate its worth:  
Pearls before swine.)

*Bandar kī dāstānī ghar men āp lapānī.*

Friendship with a monkey is setting your  
house on fire.

*Bandar kī dāstānī kya?*

What is a monkey's friendship worth?  
(Said of any feeble or treacherous acquain-  
tance.)

*Bandar kī dāstī, jī kī zūpī.*

The friendship of an ape is the loss of life.

*Bandar kī sannayā.*

The army of monkeys.

(The British nation: also used to a large  
family with which it is dangerous to in-  
terfere, as they can all back each other up.)

*Bandar kī topī.*

A monkey's cap.

(Applied to a restless person continually in  
motion. St. Vitus's dance.)

*Bandar kī turat, phurat, surat, mashhūr hai.*

The monkey's dexterity, agility and cunning  
are notorious.

*Bandar kyā jāne adī kā savād? E.*

What does a monkey know of the flavour  
of ginger?

*Bandar nāche, ūnt jal mare.*

The monkey dances, and the camel is dying  
with envy.

*Bande kī chāhā kuchh nahīn hotā, Allāh kī  
chāhā sab kuchh hotā hai.*

What man wishes never happens, what  
God wishes ever happens.

*Bandjī aisi, aur inām aisi!*

Such service and such a reward!  
(Spoken in reproach to one who makes a poor  
return for service done him.)

*Bandjī bechārjī.*

Service is helplessness.

*Bandhī mutthī lākh tarābar.*

A shut fist contains a lākh (for all you  
know).

(The value of the present made with the  
closed fist is exaggerated by the receiver,  
who wants to show how highly he was ap-  
praised.)

*Bandhī rat'e, na take bikhāē.*

It remains tied up, and doesn't fetch a  
penny.

(Said too late.)

*Bāndhī khisā, le hissah.*

Close your pocket, and keep your share.

*Bāndhī sak'ī, phare ak'ā.*

An armed man may wander alone.

*Bānī tab sūānī kartī hai, tab aisi kī kartī hai.*  
Mah. Wom.

When her slave celebrates a wedding she  
does it as well as this.

(Said in contempt of an entertainment.)

*Bāndī ke āp bāndī āī, logon ne pānā āndhī āī!*  
Wom.

A slave girl got a handmaid, and the people  
thought a storm had come!

*Bāndī kī āp bāndī, meri ghar me āī hai.* Wom.

When a slave girl gets a handmaid she  
takes no thought of rain or storm.

(Makes her work any how. No indulgence is  
shown by her people to their servants!  
But a beggar on horse back and he will  
ride to the devil.)

*Bāndī ke āp bāndī, meri ghar me āī hai.* Wom.

Born in bondage does not remain in bond-  
age.

(Misfortune will not always cling to one.)

*Bane sab hī sarāheñ, bigre kaheñ kambakht !*

All the world praises success, and says  
that failure is ill-luck !

*Bangālā jādū kā ghar hai !*

Bengal is the abode of witchcraft !

*Bāngāle kī Bāngālan jādū bhārī.*

The Bengal women are full of witchery.

*Bāngālī jo ādmī, to paret kaho kis ko ?*

If a Bengali is a man, what is a devil ?

*Bāngā men sayār gaile, kā orh aile, kā penh  
aile ? Mag.*

A jackal in a cotton field ; what can he  
wear and what can he put on ?

(Cotton is of no use to the jackal.)

*Bāñh chhurāē jāt ho, mibāl jān ke moē ;*

*Hirde men se jāoge to mard badūngī toē.* Wom.  
Shake yourself off and go, and think me  
powerless ; If you go out of my heart  
then think yourself a man.

*Bāñh gahe kī lāj.*

The shame of taking by the arm.

(And letting go : protect for ever or not  
at all.)

*Bāñh pakre kī or nibāhnā.*

To take by the hand and support through  
life.

*Banī ke sab yār haiñ.*

Every body is friendly towards a rich man.

*Banī ke sau sūle, bigrī kā ek bahnoī bhī nahīñ.*

A rich man has a hundred brothers-in-law,  
a poor man none.

(Hundreds will give their sisters to a rich  
man, but no one will marry the sister of a  
poor man.)

*Banī phir besvā, khole phir keavā.* Wom.

A woman with her hair down is a harlot.

*Banī to banī, nahīñ Dāūd Khāñ Panī.*

If I manage it, well ; if not, there is Dāūd  
Khāñ Panī.

(I can go to him : that is if I cannot get em-  
ployment in one place, I may in another.)

*Banī to bhāī, nahīñ dushmanāī.*

If you agree you are my friend, if not my  
enemy.

*Baniyā bhī apnā gur chhipā-kar khātā hai.*

Even the grocer eats his own sugar in  
secret.

(Spoken in reproof to one who indulges in  
vice publicly without shame.)

*Baniyā detā hī nahīñ, kahe 'zarā pūrā toliyo.'*

The merchant refuses to give and the other  
says 'give me full weight.'

(Applied to one who, so far from taking a re-  
fusal, goes on to insist on something better  
than that which was denied him.)

*Baniyā kī bat, re Udho !*

He has the credit of doing it, Udho !

*Baniyā jis kā yār, us ko dushman kyā darhār ?*

Who has a Baniyā for a friend what need  
has he of an enemy ?

*Baniyā ke sukh rāj, rajvā ke hāñ,*

*Baidā ke pūt byādh na chīñh,*

*Bhatvā ke chup chup, besvā ke mail,*

*Kaheñ Ghāg, pāñchoñ ghar gail.*

A prodigal Baniyā, a weak king,

A physician with an ignorant son,

A silent bard, an unclean harlot,

Saith Ghāg, will be ruined.

*Baniyā māre jāñ, thag māre anjāñ.*

The Baniyā cheats his friends, but the swin-  
dler cheats strangers.

*Baniyā māt, nā besvā sañ.*

A Baniyā is no man's friend, nor is a cour-  
tezan chaste.

*Baniyā rījhe harre de.*

When a Baniyā is pleased he gives you a  
myrabolan.

(His gifts are trifling.)

*Baniye kā bahkdyā, aur joḡī kā phūkārā.*

The Banyā's guile and the saint's curse  
(there is no escape).

☞ A countryman happened to possess a gold  
mohar, which he offered for sale. A *baniyā*,  
hoping to buy it cheap from the simple fellow,  
offered him five rupees, which the other refused  
in hopes of getting more. As the *baniyā* gradu-  
ally raised his offer, the countryman's esti-  
mate of the great value of his prize and his re-  
luctance to part with it increased, when the  
*Baniyā*, finding his offer of 14 Rupees was re-  
fused changed his tactics and, assuming the part  
of a friend, advised him not to part with the  
gold mohar for less than 80 Rupees. The coun-  
tryman having in vain sought a purchaser at a  
price which was twice the market value of the  
coin, finally came back to the *Baniyā* and let  
him have it for 14 Rupees.

*Baniye kā betā kuchh dekh hī ke girtā hai.*

The Baniyā's son does not fall without see-  
ing something.

☞ A Banyā's son having fallen down dropped  
a can of oil which he was carrying on his head.  
Some people took the sad news to his father,  
who merely said "he must have seen something  
on the road." He had picked up a gold mohar !)

*Baniye kā jī dhaniye barābar.*

A Banyā's heart is as small as a coriander  
seed.

(Very small indeed.)

*Baniye kā mūñh grāh, aur pet mom.*

The Banyā has the jaws of an alligator,  
and a stomach of wax.

(He pinches himself to hoard money.)

*Baniye kā sāh bhār bhūjā.*

The grocer's banker is the grain parcher.

(The worthless lending to the worthless.)

*Baniye kã ullã.*

The Baniyã's owl.

(Any worthless person or thing that is kept with great care. The phrase originates in the story of a foolish merchant who bought an owl at a great price, supposing it to be a hawk, and used to exhibit it as such.)

*Baniye ke peshãb meñ bichchhũ paidã hotã hai.*

Scorpions are born from the Baniyã's water.

(*Bichchhũ*, a scorpion, means a cunning fellow.)

*Baniye kã uchãpat aur ghore kã daur barãbar.*

A Baniyã's account goes on running with the speed of a horse.

*Baniye se eyãñã, so ðivãñã.*

Who is more knowing than a Baniyã is a madman.

*Bãñj achchhĩ ekaunj burĩ.* Wom.

Better be barren than bear once.

(The barren woman is spared the loss of an only child.)

*Bãñ jal gayã par bal na gaẽ.*

Burn the rope and the twist of it remains.

*Bãñj bajantĩ, Shaitan kã langotĩ.* Mah. Wom.

A barren woman is the Devil's breeches.

(The most wretched thing on earth.)

*Bãñj biyãñĩ, sonth urãñĩ.* Wom.

To expend dry ginger for the delivery of a barren woman.

(Great cry little wool.)

*Bãñj kyã jãne parsutĩ kã pĩrã?* Wom.

What does a barren woman know of the pains of child-birth?

(He scoffs at pain that never felt a wound.)

*Ban ke pãt, ban ke kharĩkã, Kerĩ karat Bãñĩ ke larĩkã.* Bhoj.

The woodman's children play with forest leaves and forest stalks.

(i. e. with what is most easily procurable.)

*Ban meñ upje sab koĩ khãẽ, Ghar meñ upje ghar hĩ khãẽ.*

If it grow in the field all eat it, if it grow in the house it eats up the house. Riddle.

(The pun is on the word *phũt* which is the answer of the riddle, and means both 'cucumber' and 'dissension.' The meaning is 'If it (cucumber) grows in the field every body eats it, if it (dissension) grows in the house, it eats up the house i. e. brings the house to ruin.)

*Ban par ñin bilãrĩ, mūsã kaheli 'je hamrĩ joẽ!'* E.

When the cat is safe in the forest the rat says 'she's my wife.'

(When the cat's away the mice may play.)

*Bãñs barhe jhuk jãẽ, arand barhe tũt jãẽ.*

The bamboo grows and bends, the castor grows and breaks.

*Bãñs charhĩ gur khãẽ.*

Climbing up the bamboo she eats sweets.

(Said of an acrobat or a dancing girl.)

*Bãñs ðubeñ baũrĩ thã mãnge.*

The fool wants to see how deep the bamboo is in the water.

*Bãñs gun basaur, chamãr gun adhaur.*

The bamboo is tested in the bamboo yard, and the tanner in the hide-park.

*Bãñs ke bãñs, mallãhĩ kã mallãhĩ.*

I had to pay the freight, and had to suffer a beating from the boatman's bamboos as well.

(Double sufferings.)

*Bãñs kã jar meñ ghamoc jãme hue.* Rus.

A prickly shrub grows in the roots of the bamboo.

*Bãñtal bhõĩ parausĩ barãbar.*

A separated brother is merely a neighbour.

*Bãñ-vãle kã bãn na jãẽ, kuttã mũle ñang uñhã.*

A bad habit never leaves, as the dog will ever make water with his leg up.

*Bãñ ke ghore pe savãr hai.*

He rides the big horse.

(To draw the long bow.)

*Bãñle kã byãĩ gãẽ, sab meñĩ le vã ke dhãẽ.* E.

When the fool's cow calves all the neighbours run with their cans for the milk.

(Said of an oppressed people.)

*Bãñle kulte ne kãthã hai.*

He has been bitten by a mad dog.

(He talks nonsense; he raves like a madman.)

*Bãñlĩ khãĩ ke bãñle pũẽ, bãñlĩ rãñd ke bãñle jãẽ.*

A crooked bed has crooked feet, and a crooked woman has crooked children.

(Like father like son.)

*Bãñlĩ ko ãg batãĩ, us ne le ghar meñ lagãĩ.*

Show a fool fire and he will burn down the house.

*Bãñ na batãñs, terã ãñchal kyonkar dolã?*

*Pũt na bhatãr terã dhenãdã kyonkar phũlã?* Wom.

Nor wind nor breeze why does your garment flutter? Nor child nor husband, what are you swaggering about?

*Bãp baniyã, pũt navãb.*

The father a tradesman, and the son a lord.

(The father to the plough, the son to the bow.)

*Bãp beton kã larãĩ kyã?*

What is a family quarrel?

(Nothing of any consequence.)

*Bãp bhalã na bhãiyã, sab se bhalã rupaiyã.*

Nor father nor brother is a good thing, the best thing of all is a rupee.

*Bãp bhũkãrĩ, pũt bhanãrĩ.*

The father a beggar, the son a large stock owner.

(Each has his own fate.)

*Bãp chup chup, pũt lap jhap!*

The father so quiet, the son such a chatter-box!

*Bãp deotã, pũt rãchchhas.*

The father a god, the son a devil.



*Bāp dikhā, yā gor batā.*

Show your father, or point out his grave.

(Spoken when a thing is lost and one is desired either to produce it, or show how it is gone.)

*Bāpe pūt, pītā par ghorā, bahut nahīn to thorā ki thorā.*

The son resembles his father, the colt his sire; if not exactly yet somewhat.

*Bāp kā nām Damrī, betā kā nām Chhakauryā, nāt kā nām Pachkauryā, tīn purā bīti chhadām na purā bhayā.* E. Wom.

The father Damrī, the son Chhakauryā, the grandson Pachkauryā: three generations passed and a *chhadām* was not complete.

(The point is that even after three generations of labour the family could not earn its expenses: *damrī* = 12 *kauris*, and *chhadām* = 24 *kauris*, so the calculation for three generations is 23 *kauris* or one *kauri* short of the amount required.)

*Bāp kā nām Sāg-pāt, betā kā nām Paror.*

The father Mr. Greens, the son Mr. Vegetable.

*Bāp kā nām Uā Pūā, pūt kā nām Jīte Khān.*

The father's name was Mr. So-and-So, the son's name is My Lord Conqueror.

*Bāp kaṇṭak, pūt Hātim.*

The father a miser, the son a Hātim.

(Hātim Tāi is the conventional hero of eastern generosity.)

*Bāp kare bāp ke āge āē, betā kare betā ke āge āē.*

The father's sin upon the father, the son's upon the son.

(Whoever performs any action he alone shall receive the reward or punishment of it. Make your own bed and lie on it.)

*Bāp ke gale meṁ mogre, pūt ke gale meṁ rud-rākh.*

The father wore wooden beads about his neck, the son has a precious necklace.

*Bāp kā barāt betā jāē !*

The son attends his father's wedding.

(Second marriage.)

*Bāp ki tāng tale āi, aur mā kahlāi.*

The father's mistress is called mother.

(Undeserved honor.)

*Bāp ko ātā na mile jo indhan ko bheje !*

May my father get no flour, that I may be sent to fetch fuel to bake it !

(Put into the mouth of an undutiful son reluctant to do any thing for his parents.)

*Bāp kaṁjṛā, betā shekh.* [priest.

The father a green-grocer, and the son a *gayā*.

*Bāp mare par bail batenge.*

Upon the death of the father the oxen will be distributed.

(Waiting for the dead man's shoes.)

*Bāp marihen tab pūt rāj karihen.* E.

When the father dies the son reigns.

(*Le roi est mort : vive le roi !*)

*Bāp marle kuṅhar, māē marle tuar.* E.

Father dies and you are a bachelor, mother dies and you are an orphan.

(Among the poor if the father die the son cannot marry—the mother while alive can always keep the child.)

*Bāp na dāde, Mār Khān zāde.*

Nor sire nor grandsire and descended from Mār Khān.

(Spoken of a mean person who shows an unbecoming pride.)

*Bāp nā dāde, sūt pu-ht harāmsāde.*

Not only sire, and grandsire, but seven generations of bastards.

*Bāp na māri pīdri, betā fir-andāz.*

The father never shot a tomtit and the son is an archer.

(Spoken in contempt of a great boaster.)

*Bāp nar-katiyā, pūt bhagatiyā !*

The father a cut-throat, the son a saint !

*Bāp ojhā, mān dāyan.*

The father a wizard, the mother a witch.

*Bāp paṇḍit, pūt chhinrā.*

The father a doctor, the son a rake.

*Bāp peṁ meṁ, pūt byāhe chālā !*

The father in the stomach, and the son goes to the wedding !

*Bāp se bair, pūt se sagāi.*

Enmity with the father, friendship with the son. [chālā.

*Bāqī kā mārā gāon, aur chilmon kā mārā*

The village is ruined with arrears (of revenue), as the fire is put out by the pipe.

(With frequent demands upon it.)

*Bāqī nām Allāh kā.*

The balance will be the name of God.

(Said to a boaster—after so great a man as you there's nothing but God left.)

*Bārā bol Qāzī kā pyādah.* [comes.

He talks big and the Qāzī's messenger

(He boasts of authority he does not possess and is exposed by being carried before the judge.)

*Bārāh bānī kā hogayā.*

He is again restored to youth.

*Bārāh baras Dillī meṁ rahe bhār hī jhōkā.*

Twelve years in Delhi and only a fireman !

(For parching grain. Well bred to evil wed.)

*Bārāh baras Dillī meṁ rahe. mahsūl nahīn diya*

*Bārah baras kā korhī ek hī Etvār pak!*

A twelve years' leper cured in one Sunday!  
*Bārah baras kāh men rahe, chaltī dafa pāon se gae.*

Twelve years in the stocks, no sooner free than he broke his leg.  
(In his impatience to get out.)

*Bārah baras ki kannā, aur chhātī rāt kā bar, man māne so kar.*

The bride of twelve years and the bridegroom of six days old may do as they will.  
(An allusion to child marriage and its evils.)

*Bārah baras ki patihā, his baras ki tatya,*  
At twelve years a maiden and at twenty a rickety screen.

(Allusion to the early maturity of women in India.)

*Bārah baras piche kūṛi ke bhī din phirte haiṁ.*  
After twelve years, even a dung hill begins to prosper.

(Every dog has his day: the notion is that the fortune of every thing changes every twelve years.)

*Bārah baras se Kāshī marne ko Maggadh ki mātī.*

He lived in Kāshī (Benares) for twelve years, but it was his lot to die in Maggadh (Bihar).

(Among the Hindus it is esteemed good to die within the limits of Benares, as in that case, they conceive, they obtain release from future birth; whereas if they die in Maggadh (Bihar), they transmigrate into asses.)

*Bārah bhī, ardhārah paṛke.*

Twelve roads, eighteen foot paths.  
(He is puzzled which way to take: *ardharas* = *de radesse*.)

*Bārah adā ki āṛādhā, aur pāṛi kā rāṛ:*

*Agar kām na de, to nūṛi kām meṁ dā.*

Squire of 12 villages, and lord of 80:

Let him be: he is of no use to me.

*Bārah ki pāṛi kūt!*

He is very sharp.

*Bārah meṁ dāṛi pāṛi to rātī bhī.*

If out of twelve months three are gone, nothing remains!

(The rain to which fertility depends falls in three months, therefore, if those are gone the remainder is good for nothing. Applied to one disappointed in the respect of his labor or his journey.)

*Bārah-rahī ki bhāṛī āṛi kī kī māṛī.*

Maṛ.

The bhāṛī of the Bārah-rahī is only for today, not for tomorrow.

(This is the bhāṛī (rice and peas) of the Bārah-rahī of Surinam, which day Muhammad had and in which the bhāṛī (rice and peas) is made by all Mohammedans with this kind of food. To express a person's absence when with one's self.)

*Sarā pāṛi kī pāṛi kī pāṛi kī pāṛi.*

The whole looks to deeds, the child to love.

*Bārā nivālā khāṛiye, bārā bol na bolīye.*

Swallow a large mouthful, but speak not harshly.

(Submit to distress yourself rather than give pain to others.)

*Baras bhar men sakhi sūm barabar ho jāte haiṁ.*

The miser's and the liberal man's accounts balance at the end of year.

*Barāṭi kināre hojāṅge, kām dulhā dulhan hī se paṛegā.*

All the attendants at the marriage procession will return home, but the business will be continued by the bride and bridegroom.

(In India the bride and bridegroom have many ceremonies to perform after the procession is over.)

*Barāṭiṁ ko khāne kī chāṛ, dulhā ko dulhan kī chāṛ.*

The bridegroom longs for his bride and the guests for the dinner.

*Barāṭi kī chāṛī, sāṁs kī khālī.* [rains.]

The joy at a marriage is like grass in the (Very abundant.)

*Barāṭi kī sōṛī kī, arthī kī sōṛī sōṛī.*

Music is becoming at weddings, and wailing at funerals.

*Barāṭi kī, pāṛi dāṛi; kām bōṛī kī pāṛi pot!*

E. Agric.  
Only one ox and the whole village lands to plough: how is the turn and turn about to be managed!

*Barāṭi kī, pāṛi dāṛi; kām bōṛī kī pāṛi pot!*

He sets up to be very charitable.

*Barāṭi kī, pāṛi dāṛi; kām bōṛī kī pāṛi pot!*

The great are drowned and the jacks asks if there is much water.

(He rushes to where angels fear to tread.)

*Barāṭi kī, pāṛi dāṛi; kām bōṛī kī pāṛi pot!*

The great are carried away and the traveller asks if there is much water.

*Barāṭi kī, pāṛi dāṛi; kām bōṛī kī pāṛi pot!*

Even the scrapings of a large vessel are many.

(Every little counts: many a little makes a moka.)

*Barāṭi kī, pāṛi dāṛi; kām bōṛī kī pāṛi pot!*

There is a snake in the grass and a snake in the grass.

The deadly serpent creeps with beaded head, but the milder scorpion walks with his tail up.

(Small waters run deep.)

*Barāṭi kī, pāṛi dāṛi; kām bōṛī kī pāṛi pot!*

Big words hang the bow.

(This one before a fall.)

*Barāṭi kī, pāṛi dāṛi; kām bōṛī kī pāṛi pot!*

No share for the master to if

(He was won in like the Lord's share.)

*Barāṭi kī, pāṛi dāṛi; kām bōṛī kī pāṛi pot!*

To marry into a large family is to carry snakes.

(If married to a man of many relations the

wife will have to do much work according to Indian custom.)

*Barē karhāi meñ tale jāte hañh.*

They fry pease-pudding in a frying-pan.

(A pun on the word *barā* which means 'great' or a 'pease-pudding.' Spoken in reply to one who reproves the speaker for disrespect towards a great man.)

*Barē kī barāi, na chhoṭe kī chhuṭāi.*

No greatness for the great, no littleness for the little.

(Nor respect for the great, no love for the young; also *liberté, égalité, fraternité*.)

*Bareli jāne kā kām kartē ho ?*

Your deeds will take you to Bareli !

(At Bareilly there is a large lunatic asylum ; In the Panjāb Lāhor is used in the same way and for the same reason.)

*Bareli rūpā relī.*

It rains silver at Bareli.

(The land is so rich and productive : London streets are paved with gold.)

*Barē miyāñ so barē miyāñ, chhoṭe miyāñ, subhāñ Allāh !*

The elder is the elder, but as for the younger, God help us !

(That is, we know the one to be bad enough, but the other is much worse.)

*Barē na būṛan det hain jākī pakṛēñ bāñh,*

*Jaise lohā nāo meñ tirāt phūre jal māñh.*

Great men do not let him sink whose hand they have seized, As the iron fixed to a boat swims in water.

*Barē shahr kā barā hī chāñd.*

Great cities have great moons (dignitaries). (Ironical : swindlers.)

*Barē to the hī the, chhoṭe subhāñ Allāh !*

The elder was but so so, but from the younger God help us !

(Used in a bad sense, to express that the first was a great rogue, but the second goes far beyond him.)

*Barheñ to amīr, ghaṭeñ to faqīr, mareñ to pīr.*

Who thrive are nobles, who fail are holy ascetics, who die are saints.

(The proverb is used by Hindūs to indicate the astute policy of the Mahāmnadans who have rewards for every condition in life.)

*Barē hī jab khet ko khāe, to rakhvālī kaun karē ?*

If the fence eats up the field, who will keep watch.

(Said of a corrupt Police: setting the wolf to watch the fold.)

*Barī bahū, barā bhāg.* Hin.

Older the wife, greater the good fortune.

(Allusion to child-marriage, when the bride is older than the bridegroom: this proverb is

when a mistake is made by the great or pretentious.)

*Barī bhābī, māñ ke thānak.* Hin.

The elder brother's wife ranks with the mother.

(According to custom.)

*Barī bhāñs par mahṛāi.*

Much butter (comes) from a big buffalo.

*Barī fajar, chūlhe par nazar.*

His eye on the kitchen in the early morning.

*Barī kzmāi par non bikvā.* E.

Selling salt after great earnings.

(The action of the mean.)

*Barī machhṭī chhoṭī machhṭī ko khātī hai.*

Great fish eat up the small.

(The powerful oppress the weak.)

*Barī meñ bārah ām, haṭṭī meñ atthārah ām.* E.

Twelve mangoes (for a penny) in the orchard, and eighteen in the market.

(Upside down.)

*Barī nāk-vāle.*

A man with a great nose.

(Of great honor.)

*Barī nanad shaitān kī chhārī, jab dekho jab tīr sī khārī.* Mah. Wom.

The elder sister-in-law is the devil's wand, when you see her she stands as straight as an arrow.

(The chief disturber of the family peace in India is the elder sister-in-law.)

*Barī terhī khīr hai !*

This is very crooked pottage !

A man once offered to treat his comrade, who had been blind from his birth, to a mess of milk and rice. His comrade, with the proverbial suspiciousness of the blind, inquired, 'what is it like?' 'It is white,' said the other. 'And what is white like?' 'Like a crane,' 'what is a crane like?' 'Feel this,' said his would be host, bending his forearm and hand from the wrist to imitate the crane's neck, upon which the blindman used the words of the proverb to express his surprise at the idea of *khīr* thus conveyed to him.

*Bar ke na mile bhūṣā, baryāṭī māñge chūrā.* E.

The bridegroom has not even straw and the guests are asking for sweets !

(Used when a preposterous request is made.)

*Bar mare, patvāṣī na ṭūṭe.*

Her husband dead and she continues to dress her hair.

(*Patvāṣī* is the dressing of the hair after the fashion of married women and *not* after the fashion of widows : hence proverb means a loose widow.)

*Barne kā kām chhidnā nahīñ hotā.*

*Barōn kē kahe kā, aur āonlōn kē khāē kā pīchhe*  
small ātā hai.

The advice of elders and the taste of my-  
relishes are pleasant after a time.

*Barōn kī bārī bāt.*

Great men have great views.

*Barōn kī bāt bāp pahchāne.*

Kings only understand kings.

*Barān se rakhe ās, na jāē pās.*

Put your hope in princes, but never go near  
them.

*Bar rove barōn kē, chhotē rove pētē kē.*

Great men sigh for greatness, small men for  
food.

(All the world cries for the moon.)

*Barsāt, bar kē sāt.* Hin. Wom.

The rainy season is best for living with  
one's husband.

*Bā-sā tharī, lhabhranī bīhut.*

Little rain is great drought.

(Is of very little use.)

*Barsāt mē nē kīphāī phar ghar.*

In the rains there are cakes in every house.

(The rains is the usual season of rejoicing in  
India.)

*Barse Āsauj, ho nāj kī mauj.* Agric.

September rain and plenty of grain.

*Barse pā, barsāvegā; paise ser lagāvegā.*

It will rain and rain, and (corn) will sell  
for a penny a pound.

*Barsegā mēn, hān je ān ind.*

*Tum sāt kē sāt, ham nāj kē nāj.*

When it rains we all rejoice. But you mer-  
chants are still merchants and we beggar  
still beggars.

*Barse Sāt to ban jā thāt.* Agric.

Rain in July and every thing blooms.

*Barse Sāun to hoī pānch kē bāsan.* Agric.

Rain in August and five becomes fifty two.  
(Crop increase tenfold.)

*Barse. Rān, kīpāē se; barāī mār gāī fāre se.*

O Rān, send rain in torrents, for a poor  
old woman has died of hunger.

*Bīr tōle kī bhāt.*

A demon of the Banyan tree.

(Demons are said to be attached to particular  
places, as to the *masāns*, or places where the  
dead are buried; to various trees, etc.; that  
attached to Banyan trees is said to be ex-  
ceedingly obstinate; hence the proverb is  
applied to a very unfortunate person, who  
cannot be got rid of.)

*Bīr jāisī khurkhūrī, dhūvī jāisē dhūp,*

*Mīthī aisi kachh nāthī jāisī mīthī chup.*

Crisp as sand, and white as the sun, (sugar),  
But not so sweet as silence.

*Basant, jāre kā ant.*

Spring is the end of winter.

*Basāo shūr kī, khet nahr kā.* Agric.

A house in a city and a field by a canal  
(are the best of their kind).

*Bas ko chukī namāz, musallāh barhāiye.* Mah.

The prayer is over, so put away the carpet.  
(Said when any work is finished.)

*Bāsī bahe, na kuttā khāē.*

Nothing is left for the dog to eat.

(To describe extreme poverty. Living from  
hand to mouth.)

*Bāsī bhāt mēn Allāh Mīyān kī kaun nīhorā? E.*

Why be grateful to God for stale rice?

*Bāsī kaphī ko ubāl āyā.*

Stale victuals brought for boiling.

(Spoken of a thing brought forward when the  
time is past; also sudden rage.)

*Bāsī mūnh phokā pānū auzan kīre hai.* Hin.  
Wom.

Plain water is bad for a stale month.

*Bāsī phuln mēn bīs nahīn, pardesī bālam*  
*terī ās nahīn.* Wom.

As no fragrance in a withered flower, so no  
hope of aid from a husband in a foreign  
land.

*Bīs kīr, mīzēn, bas kīr; dekhā terā lashkīr!*  
Mah. Wom.

Enough, good sir, enough; I have seen  
your army.

(Said in derision to a boaster.)

*Bāt chhile rukhī, aur kīch chhile chūkā.*

Scraped words are rough, scraped wood is  
smooth.

*Bāle, ghūle kīyā marī, nāth kahe, merī*  
*bāchnā parī.* E.

If a bitch die on the road or by the river side,  
the *jogī* says, my words have taken effect.  
(He takes credit to himself for any chance  
event.)

*Bātēn aī kī kartī haiñ khuār.*

Past times make one sad.

(*Laudator temporis acti*.)

*Bātēn hātī pāē, aur bātēn hātī pāē.*

Words may bring you an elephant, and  
words may bring you under his feet!

(An Asiatic punishment: play here on the  
word *pāē*, 'gets, obtains' and 'foot'.)

*Bātēn kare mūnā kī sī, ānkēn hālē tore kī sī.*

She talks as sweetly as a *mūnā*, but shifts her  
eyes like a parrot.

(A dangerous woman: a prostitute.)

*Bīt pā phīr hātī nahīn ātī.*

Honor once gone cannot be recalled.

*Bīt insān jab taluk kahtā nahīn:*

*Nek o bād uskā kabīn khultā nahīn.*

As long as a man speaks not, His good and  
evil lie hid within him.

(Speech is silver but silence is gold.)

*Bīṭṭā ān, bāṭṭā jān; khetak charāṭṭā na*  
*bātī khāṭṭā.* Wom.

By the footpath I come, by the footpath I  
go, on the edge I graze, and destroy not  
one ear of the corn.

(i. e. she grazes her cattle so as not to injure

the fields : figuratively, she is an honest woman.)

*Batīā ki rāh, be-nirbāh.*

The narrow pathway leads astray.

(Allusion to the field footpaths in India which may lead anywhere. Exactly the opposite of the Christian notion ; See Mat. vii. 8, 16.)

*Bāt jo chāhe āpnī, to pānī māng na pī.*

If you would keep up your honor, ask not even for water.

(Scald not your lips in another man's pottage.)

*Bāt kā batakkar karnā.*

To make a speech of a sentence.

(To make a mountain of a mole-hill.)

*Bāt kā chūkā ādmī, aur dāl kā chūkā bandar nāhālā nahīn.*

A man who misses his chance and a monkey who misses his branch cannot be saved.

*Bāt kahe ki lāj.*

The shame of the spoken word.

(Tell a lie and stick to it.)

*Bāt kahī aur parāī hū.*

A secret spoken is strangers' property.

*Bāt kaṭiye jag-bhātī, roṭī khāiye man-bhātī.*

Speak to please the world, eat to please yourself.

*Bāt ki bāt, khurāfāt ki khurāfāt.*

It is truth and a jest.

(Many a true thing is said in jest.)

*Bāt ki bāt, khurāfāt ki khurāfāt, bakrī ke stīg-hoṅ kṛ char gāṛ berī ke pāt.*

It is truth and a jest; the plum tree has eaten up the goat's horns.

(i. e. in climbing to eat, her horns have been entangled in the branches and broken off : moral ; in hurting others you may injure yourself.)

*Bāt ki bāt men.*

In the speaking of a word.

(In the twinkling of an eye.)

*Bāt lakh kī, karnī khāt kī.*

In words a million, in deeds mere dust.

('Words are but sands, 'tis money buys lands.)

*Bāt men bāt aib hai.*

It is wrong to interrupt.

*Bāṭh būrā, kartab khūr.*

His words are experienced, but his deeds are worthless.

(An old head on young shoulders :—he never said a foolish thing and never did a wise one.)

*Bāṭh chiknā, kāmōn khūr.*

Fine words, poor deeds.

makes the mare to go : empty words buy no barley.)

*Bāt pūchhe, bāt ki jā pūchhe.*

He wants to know the meaning.

(He is a great critic.)

*Bāt rah jāī hai, vaqt nikal jātā hai.*

The promise remains, but time flies away.

(This is said by a man who is disappointed in not meeting with that assistance from another which he had reason to expect.)

*Bāṭh dānt ki bhākhā khātī nahīn jāī.* Hin.

Wom. Superstition.

The words of thirty-two teeth will never fail.

(The promises of those in the prime of adult life are not lightly made.)

*Bāṭh hāth dusmanvāṅ loṅ.* Bhoj.

Strike your enemy with your clenched fist.

(If you strike at all strike hard.)

*Bāṭh ki Rām Rām, Jam kā sandesa.* Hin.

The traders' salute is a message from the Devil.

(i. e. a dun.)

*Bāṭh jorū kā khilaunā.*

The dwarf is the butt of his wife.

*Bāṭh kamāve, betā uṛāve.*

The father earns and the son spends.

*Bāṭh tole pāṭh rāṭh.*

Fifty two ounces and a quarter carat.

(Said of exactness to a small fraction.)

*Bāṭh ki ādmī kā kyā elebār ?*

What reliance is there on common people's word ?

*Bāṭh kā sattu, bāp bhi khāṛ, betā bhi khāṛ.*

Father and son can both eat market flour.

(Said of prostitutes.)

*Bāṭh ke bhāo.*

At the market rate.

*Bāṭh ke bhāo bechnā.*

To sell at the market rate.

*Bāṭh ki gālī kis kī ? Jo phirke dekhe us kī.*

Who gets abused in the town ? He that turns and looks.

(To see who did it. Moral ; don't take notice of abuse.)

*Bāṭh ki mīṭhāī, jis ne chāhī us ne khāī.*

The sweets of the markets who chooses eats.

(Said of prostitutes.)

*Bāṭh ki mīṭhāī se nīrbāh nahīn hotā.*

You cannot live always on the sweets of the town.

(Frequenting prostitutes is a ruinous practice.)

*Bāṭh ki chīz bodī hotī hai.*

Ordinary market goods are always frail.

*Bāṭh us kā io le-ke de.* Mercantile.



*Be-adab, be-nasīb; bā-adab, bā-nasīb.* Pers.

Ill-mannered is unfortunate; well-mannered is fortunate.

*Be-aib zāt Khudā ki.*

God only is free from flaw.

*Be-biyāhi khāē roṭiyān, aur biyāhi khāē botiyān.*

An unmarried girl eats only bread, a married girl eats flesh.

(You are required to offer rich presents on every occasion to your married daughter.)

*Be-būjh nagrī, be-būjh rājā, ṭake ser bhājī, ṭake ser khājā.*

Foolish the city, and foolish the king, where greens and sweets are both sold at a penny a pound.

It is said that a priest and his disciple going on a pilgrimage came to a city. The priest gave some coppers to the disciple and wished him to go to market and buy some flour for the evening meal. The disciple went to market and finding every thing selling at one and the same price, he, instead of flour, bought sweetmeats with the money and came back to his priest overflowing with a sense of success. The priest enquired how he came to obtain so many sweetmeats, whereon the disciple explained the matter after much praise of the city and its ruler. His master, however, was greatly shocked, and wished his disciple to leave the city that very night, but in vain. At last seeing that all his remonstrances availed nothing he left him to his enjoyment and started off. The disciple remained behind and day after day feasted on rich food and grew into a robust hulking fellow. Soon afterwards, it happened that a murder was committed in the city, and the murderer was nowhere to be found. The king being much enraged at this, ordered his minister to pick out the fattest man in the city and hang him in place of the undiscovered culprit. The stoutest man was the disciple who had been living all this while upon the fat of the city. He was therefore seized and brought before the king to be hanged. His priest heard the news and came to his rescue. When the fat man was being led to the scaffold the priest cried out and said 'I am the murderer; I have committed this crime; that man who is going to be hanged is quite innocent.' So the hangman let go the disciple and took hold of the priest, and led him on to the gibbet. Just as the rope was about to be pulled the disciple in his turn shouted out that the old man was innocent, and he only was the offender. On this a controversy arose which ended in both being discharged. *Moral:* where everything is sold at one price there can be no real justice.

*Bech, bech, merī pakhnī kā biyāh.* Mah. Wom.  
My tomboy is married off by the sale of all my property.

(Alluding to the great expenses of the girl's father at a wedding.)

*Beche ke sāg, kare motiyōn kā dām.* E.

He sells pot-herbs, and bargains for pearls!

*Beche so banjārā, rakkhe so hattiyārā.* Hind.

Who sells (grain) is a merchant, who hoards it is a murderer.

(Allusion to the habit of buying grain for the rise commonly practised by Banīyās.)

*Be-dard qasāi, kyā jāne pīr parāi?* Wom.

What knows the merciless butcher of the pain of others?

*Be-dharmā bhāi, aur behnā ke sāth meñ!* E. Wom.

I became a pervert to marry a wool-carder! (These are all low Mahammadans and the speaker is a Hindu.)

*Be-dīl naukar, dushman barābar.*

An unwilling servant is a foe.

*Be-fikrī ajab chiz hai.*

It is a great thing to be free from care.

*Begānā sir kaddū barābar.*

Another's head is like a pumpkin.

(Applied to one who swears by the head of another, to imply that no reliance is to be had on such an oath.)

*Begānā sir paserī barābar.*

Another's head is a lump of iron.

(A thing of no value, or which is not injured by rough handling. Applied to one who uses carelessly, or expends extravagantly the property of others: or who is careless of others' pain.)

*Be-gāne karan lūlī tore tāng.* Wom.

To lose a leg in another's cause.

*Begāne karan lūlī torṇā.*

To make confectionary for another's use.

(Fools build houses for wise men to live in.)

*Begāne khatte par jhīngar nāche.*

A cricket dancing on another's corn-binn.

(Applied to one who is proud of what belongs to others.)

*Begānī ās, nāt upās.*

Dependence on others is perpetual fasting.

*Begānī thaetī kā mūñh sakrā.*

Another's purse has a tight mouth.

*Be-gharnī ghar bhūt ke derā.*

Without a wife a house is the abode of a devil.

*Be-gharnī ghar pādāt hai, hai gharnī, ghar gāyat hai.* E.

Without a wife the house doth howl, with a wife the house doth joy.

(The pleasures of married life.)

*Bejrā ke pisan-hārī gehūn kī gīt gāven.* E. Wom.

Grinding coarse grains she sings the song of wheat!

(She talks very big: draws the long bow.)

*Be-hayāi kā burqa mūñh par dāl liyū hai.*

He has put over his face the veil of shamelessness.

(Said of a person who is repeatedly punished.)

*Be-hayā ke nīche rūkk jamā, us ne jānā kī chhān hū.*

A tree sprang up under a shameless man, and he thought it would shade him.

(Applied to one who glories in that which others would be ashamed of.)

*Be-kārī, bikārī.*

Out of employment, out of health.

*Be-kārī se begārī bhaṭī.*

Forced labor is better than idling.

(Doing nothing is more painful than doing something.)

*Be-kār mābāsh kuchh kiya kar.*

*Kapre hī udhar-kar siya kar.*

Don't be idle and do something!

Unstitch your clothes and sew them up.

(If you have nothing better to do.)

*Be-kharāchī meñ āṭā gīlā.*

The pence are gone and the flour is wet.

(As he had no money to buy fuel to cook it with: used to express the distress of one who is destitute of resource at a time when it becomes necessary to incur expenses.)

*Be-khār gul nahīn.*

No rose without a thorn.

*Be-lajī bahurā par ghar nāche.* Wom.

A shameless wife dances at others' houses.

*Bel, babūl, khāk aur dhūl.*

From *bel* (tree) to *babūl* (tree) is dust to ashes.

(Worse and worse:—out of the frying-pan into the fire: both trees are very thorny—the *babūl* being more so than the *bel*.)

*Bel barhāve, aur jar kāle!*

He promotes the growth of the creeper, but cuts its root.

(To express one who appears to be friendly, but secretly undermines another.)

*Bel ke māre babūl tale, babūl ke māre bel tale.*

Hurt by the *bel* he runs to the *babūl*, hurt by the *babūl* he runs to the *bel*.

(Applied to an unfortunate person, whom bad luck pursues wherever he goes. Out of the frying-pan into the fire.)

*Bel mandhe charhī dikhāī nahīn detī.*

I don't think this creeper will grow far.

(I don't think he will succeed.)

*Bel pakkā to kavve ke bāp ko kyā?*

If the wood-apple ripens, what does it matter to the crow's father?

(The rind of this fruit is too hard to peck through: used by a person who hears advantages described, of which he cannot partake.)

*Bel phūtā rāī rāī ho gayā.*

The *bel* fruit is burst, and reduced to mustard seed.

(To describe the ruinous effects of disunion.)

*Be Māghe ghī khichrī khāz, Be mehri sasurāre jāz. Be Bhādon penhai pavva, Kahe Ghāgh, yeh tīnōn kavvā.*

Eating *ghī* and *khichrī* except in January; Going to your father-in-law's house without your wife; Swinging except in July: Saith *Ghāgh*, is to be a crow.

(A crow is the personification of all that is objectionable: *ghī khichrī* is beating food: when your wife's dead your father-in-law has no particular love for you: the swinging festival is held always in July—August. The moral is obvious.)

*Be-menh ke dānvrī, ghorā binā lagām,*

*Be-māth ke lashkar, tīnōn bhail na-kām.* Rus.

Ploughing the soil without rain, having a horse without a bridle, and an army without a leader, are three evil things.

*Be-mūr, bāzī ablar.* Card players.

Without a king it's a false pack.

*Ber khānsī kā ghar hai.*

Wild plums are the home of cough.

*Beron meñ guṭhliyañ milānā.*

To mix stones among plums.

(To complicate a matter.)

*Be-sirī fauj.*

An army without a head.

*Besvā satī, na kāgā jāṭī.*

Nor harlot (*satī*) pure, nor crow (*jāṭī*) pure.

(*Satī*, female chastity: *jāṭī*, male chastity.)

*Belā ban-ke sab ne khāyā hai, bīp ban-ke koī nahīn khātā.*

Be a son (humble) and you'll get, be a father (proud) and you won't get.

*Belā beṭī bas kā achchhā.*

An obedient son or daughter is the best.

*Belā huā jab jāniye, jab potā khele bār.*

Know that you have posterity, when your grandson plays at the door.

(A son only may die.)

*Belā khāz, bāp lakhāz, Kaljug apnā bal dikhāz.*

The son feeds well while the father looks on, the iron age shows its might.

(Sons must support fathers in India; the *Kaljug* is the present degenerate age.)

*Belā lāgā chamārī, voh bhī bahu kahlāgī hamārī.* Muh. Wom.

If my son should marry a low woman, she would still be called my daughter-in-law.

(Make the best of a bad bargain.)

*Belā mariyo, par tissar na pariyo.* Wom.

Superstition.

May my son die, rather than I get a third.

(To have three sons (*tissar*) running is held unlucky to the parents.)

*Beṭe se nām chaltā hai.*

The father lives in the son.

*Be-thāng chorī nahīn hotī.*

No theft without an informer.

*Beṭī kā dhan nimānā hai; āte bhī rulāz, jāte bhī rulāz.*

A humiliating portion daughters are, their coming makes you weep and their going also makes you weep.

*Beṭī aur kakrī kī bel barābar hotī hai!*

Girls and cucumbers grow fast!

*Beṭī ne kiya kumhār, amma ne kiya luhār;*

*'Na tum chālāo hamār, nā ham chālāen tumhār.'*

The daughter attached to a potter, and the mother to a blacksmith; 'You must not speak ill of me, nor I of you.'

(The pot must not call the kettle black: those that live in glass houses must not throw stones.)

*Beṭī sasurā na jāṭī, man man gājātī.* E. Wom.  
The daughter goes not to her father-in-law's house and frets and fumes to herself.  
(A common incident in native life.)

*Be-vaqt kī shahnāi, mūz kūrḥ ne bajāi.* Mah. Wom.

The fool plays the pipe at the wrong time.  
(Rājās are accustomed to be awakened by a pipe played at dawn : Sikhs use a drum, and Brāhmans a conch for the same purpose.)

*Be-vārsī nāo dānvāṇḍol.*

The boat without a helmsman is tossed about.

(The fatherless child goes astray.)

*Be-zar bishmī bharve barābar.*

A penniless paramour is no better than a pimp.

(Used by prostitutes.)

*Bhādoṇ dono sākḥ kā rājā hai.* Agric.

August is the king of the two harvests.

(The most profitable crop is that in autumn.)

*Bhādoṇ kā ghām, aur sājhe kā kām.*

August heat and joint labour are (the most unbearable).

*Bhādoṇ kā jhallā, ek sīng gilā ek sūkhā.* Agric.

In August showers one horn is wet and the other dry.

(Allusion to the very partial rains that fall in August.)

*Bhādoṇ ke menḥ se dono sākḥ kī jar bandhī hai.* Agric.

With August rains both harvests thrive.

*Bhādoṇ kī chhāchh bhūṭon ko, Katak kī chhāchh pūṭon ko.* Hin. Wom.

Buttermilk in August for the devil, in October for your children.

*Bhādoṇ kī dhūp men hiran kāle hote hain.*

In August sunshine the antelope turns black.

*Bhādoṇ men barkhā hoē, kāl pachhokar jā-kar roē.* Agric.

When the rains fall in August famine steps aside and weeps.

*Bhādoṇ se bache to phir milenge.*

Escaped this August we shall meet again.

(In India August is a bad month.)

*Bhāgalpūr ke bhāgaliye, Kahal-gāon ke thag, Patne ke divāliye, tīnon nām zād.*

A Bhāgalpūr rogue, a foot-pad of Colgong, and a Paṭnā swindler, these three are notorious,

*Bhāge hue lashkar kā mard pichhā nahīn kartā.*

Brave men don't pursue flying soldiers.

(Don't hit a man when he is down.)

*Bhāgle chor katharyā hāth.* Bhoj.

A flying thief takes away even a wooden cup.

(Any worthless thing.)

*Bhāgte bhūt kī langor, bhī bahut hai.*

Even the loin-cloth from a flying devil is something.

(Better get something out of a runaway thief

than nothing : a penny saved is a penny gained.)

*Bhāi aisan hit nā, bhāi aisan bairi nā.* Hin.

No friend like a brother, no foe like a brother.

*Bhāi andhiyārī, phūṭī chhāi, chīnh parai rāṇḍ ahibāi.*

The widow rejoices in the darkness, as it makes her a married woman.

(Said of a loose widow.)

*Bhāi bhāo kā, nahīn apne dāo kā.*

A brother is he that loves, not he that watches his own interests.

*Bhāi bhāo kare, tal māre upar chāo kare.*

He loves like a brother, but strikes below while he strokes above.

(The double-faced.)

*Bhāi chhachhūndarī sarp gaṭī, uglat bane na khāt.*

Like a snake with a mole (in his mouth), that can neither vomit nor swallow.

The legend is that if a snake get a mole into its mouth and swallow it, it becomes leprous, and if it vomit it up it becomes blind: hence proverb means to be on the horns of a dilemma.

*Bhāi dūr, parausī nere.*

Your brother is afar, but your neighbour is near.

(So the latter is of more use to you.)

*Bhāi biyāh, mor kurbā kā?* Bhoj.

My marriage is over, what more can they want of me?

(Allusion to the custom of the bridegroom paying for his bride.)

*Bhāi na de, bhāo de.* Mercantile. [sake.

Sell at the market rate, not for friendship's (Benevolence spells bankruptcy.)

*Bhāinsā bhāinsā men, yā qasāi ke khūṇte.*

The male buffalo should be among the females, or tied to the butcher's stake.

(To win the horse and lose the saddle.)

*Bhāins dūdh jo karhvān pive,*

*Ilāngā ghaṭe na, jab lag jive.* Rus.

Who drinks boiled buffalo's milk will keep his strength through life.

*Bhāins kā dūdh, nālī kā gūd.*

Buffalo's milk is as marrow from the bone.

*Bhāinskā gobar, bhāins ke chūṭron kolag jāṭā hai.*

The dung of a buffalo besmears its buttocks.

(Cannot all be put to use.—*bhāins kā gobar* is one of the most useful articles of fuel in India : a great man has great expenses is the application of the proverb.)

*Bhāins ke āge bīn baje, voh baiṭhī paghurāe.* E.

If you play the harp before a buffalo, she will simply chew the cud.

(Pearls before swine.)

*Bhāins ko apne sīng bhārī nahīn.*

The buffalo does not feel the weight of his own horns.

(A man does not find the maintenance of his own children and relations oppressive.)

**Bhains-pakuṃṇe haḡ-gāi.**

The buffalo has passed sweet-meats.

(Applied contemptuously to one who has met with extraordinary good fortune.)

**Bhains pe dūdh kis ne chhorā?**

Who ever leaves the milk in the buffalo?

(The rich are always fleeced.)

**Bhāi sāsāhū, na-bhāi sā bairi.**

No friend like a brother, no foe like a brother.

**Bhāi so bhāi, bāḡi chhīnke par.**

Brother is brother, the rest are put aside.

(*Chhīnke par rakhnā* is to hang a thing in a net out of the way of cats, etc.: pun on the word *bhāi* which means (1) brother, (2) suited to one's taste.)

**Bhāiyā jī bahotere dand malvāñ, bandā pahal-vān nahīn banne ke.**

My brother often taught me wrestling, but I am no athlete and will never be one.

(The phrase here implies inferiority in any way of the speaker to some of his connections.)

**Bhāiyō ke dand malo.**

Rub your brethren's arms.

(It is a common mode of congratulating a victorious wrestler to rub or squeeze his arms. This phrase is used ironically towards a person who has attempted things above his strength, or boasted greatly of what he would perform, and has failed.)

**Bhajan aur bhajan ekānt bhālā.**

Prayers and meals in seclusion are best.

(Natives eat and pray alone.)

**Bhājī ki bhājī kyā dūstre ki mohtājī? Wom.**

A present for a present, what more can one require.

(Short debts long friends.)

**Bhakūhā bhīge gāñ ke goñrā. [village.**

A fool gets wetted in the outskirts of the

(Has not got sense enough to go inside.)

**Bhālā huā dūdi gaune gāi, dūdi ki pharyā māi kā bhāi. E. Wom.**

It is well that my husband's sister is married and gone, for I shall get her gorgeous clothes.

(Allusion to the position occupied by the husband's sister in a native household, in which the man's mother comes first, then his sister and then his wife.)

**Bhālā kar, burāi se dar.**

Do good and fear evil.

**Bhālā kar bhālā ho, saudā kar nafa ho.**

Do good and good will come of it, put out to interest and take the profit.

(The mendicant's cry:—lay up for yourselves treasures in heaven, where neither moth nor

**Bhālā mānas ghar meñ barā, rizāle ne jāñ mujh se darā.**

The respectable man returned home and the rogue thought he was afraid of him.

**Bhāl bhāl piyā ke-bāḡh māra, je begārī se bachal. E. Wom.**

It is good that my husband has been devoured by a tiger, for I am saved from working for him.

**Bhale ādmī kī murgī take take.**

A nobleman's hens go for a copper each.

(Noblesse oblige.)

**Bhale, bābā, band parī, gobar chhor kashīde parī. Wom.**

Father dear, I am a prisoner, and instead of picking up cowdung, I make embroidery.

(Said by a girl who has married above her, while poor and lowly she had freedom, but now that she is rich she is shut up in the house.)

**Bhale dīn deñge to, ghar pūchhte chale deñge.**

When the good time comes it will ask its way to your house.

(Have patience and resignation therefore.)

**Bhale ghore ko ek chābuk, bhale ādmī ko ek bāt kāfi hai.**

One whip for a good horse, and one word for a good man is sufficient.

**Bhale kā bhālā.**

Good comes of good.

(Good yields good.)

**Bhale kā zamāna hī nahīn.**

This is not an age of good men.

(There is no humanity in this age.)

**Bhale ke bhāi, bure ke jānō.**

Be a brother to the good and a son-in-law to the bad.

**Bhale kī bātēn ras kī khān, Bure kī bātēn dukh nidān.**

The words of the good are a pit of delight, The words of the bad are the home of trouble.

**Bhale mānas kī sab tarah kharābī hai.**

The patient man is abused by every body.

(Because he will not return abuse.)

**Bhale sañg bañhīye, khāñye nājār pān; bure sañg bañhīye kañāñye nāk aur kān.**

Association with the good is eating the best betel; Association with the bad is to lose your nose and ears.

(i. e. to be utterly disgraced.)

**Bhāl janmal, bhāl pañḍit bhāl. E.**

Happy his birth who turns out a pañḍit.

(Pañḍit, a man learned in the Scriptures.)

*Bhalo bhayo, meri matukī tūṭī, main dahi bechan se chhūṭī.* Wom.

It is well, brother, that my pot is broken, for I am saved from selling the tyre.

*Bhāṇḍon sang khetī kī, gā bajā-ke apnī kī.*

The husbandman went shares in a field with some players, they sang and played, and made it all their own.

(Allusion to the custom of giving grain to bards as a reward for singing.)

*Bhang, gānjā jun deū gaṇvāran ke,*

*Hañriyā bhar bhāt sanghāran ke.* E.

Don't give *bhang* and *gānjā* to the village boor, Or he will eat up a bucket full of your rice.

(*Bhang* and *gānjā*, intoxicating preparations of hemp, supposed to be also stomachics.)

*Bhang kahe, 'main rangī jangī,'*

*Post kahe, 'main shah-i-jahān,'*

*Afīm kahe, 'main chunnī begam,*

*Mujh ko khā-ke jāe kahān ?'*

Says the hemp, 'I am of gorgeous hue,'

Says the poppy, 'I am king of the world,'

But says the opium, 'I am a lady love!

Who takes me once takes me for ever.'

*Bhangī kī zāt kyā ? Jhūṭe kī bāt kyā ?*

What caste has the sweeper? What credit the liar?

*Bhangiyān dar bāg raftand, ber guṭhlī sab ravā.* Ped.

The hemp-eaters went into a garden, and swallowed the plums, stones and all.

(Did not know what they were doing.)

*Bhang pīnā āsān hai, maujē jān mārī hai.*

Easy is the drinking of hemp, but deadly is the enjoyment thereof.

(Spoken in reproof of those who act without regarding consequences: *facilis descensus Avernī*.)

*Bhāṅg to aisi pīṭye, jaise kunjgalin kī kich,*

*Ghar-ke jāne mar gāe aur āp nuske ke bich.*

Swallow your hemp as thick as street mud,

And your friends will think you are dead, but you will only be very drunk.

*Bhāo na jāne rāo.*

Kings never know the market price.

(Allusion to the uselessness of trying to interfere with trade prices: Asiatic kings do not submit to market rates, they pay what they choose. The proverb is capable of either construction.)

*Bhāo rāo Khudā ke hāth.*

Market rates and kings are in God's hand.

*Bhāo rāo kī khabar nahīn.*

No one can fortell about kings and market rates.

*Bhārā, byāj, dakshnā, pichhe pare kuchh nā.*

Hire, interest, and gifts should not be kept in arrears.

(*Bis dat qui cito dat.*)

*Bharā kahār, khālī kumhār, tes jātā hai.*

The laden porter and the empty handed potter move quickly.

(A common observation in native life.)

*Bharak bhārī, khīsā khālī.*

Great show and an empty pocket.

(Vain show.)

*Bharam māre, bharam jāve.*

Opinion slays and opinion keeps alive.

(Moral: earn therefore the good opinion of your neighbours.)

*Bharā so dharā.*

Full is set down.

(Moral: a man full of worth lives in peace.)

*Bhar bhārīhā uchchhā, peṭ pāpī burā.*

Better a babbler than a close knave.

*Bhar-bhūjan kī larkī, kesar kā ṭikā.*

A grain parcher's daughter, and saffron on her forehead!

(*Bhar-bhūjās* are a very low caste, whereas the saffron *ṭikā* is only worn by rich and respectable women.)

*Bhār dāl sab bhār meṅ Samman utre pār.*

Samman has thrown all his burdens into the fire, and passed over in safety.

(To express that one has got rid of a difficulty in which he was involved.)

*Bhar de, bhar pāve, kāl kankar pās na āve !*

Fill and you will be filled; death and pain will not near you.

(A cry of mendicants: give and it shall be given you. Luke vi. 38.)

*Bhare ko bhartā hai.*

(God) fills the full.

(Unto every one that hath shall be given, but from him that hath not shall be taken away even that which he hath. Mat. xxv. 29.)

*Bhare samundar ghoṅgā hāth.*

You only get shells out of a full ocean.

(Serving the great without benefit.)

*Bhare samundar piyāse.*

Thirsty amidst oceans of water.

*Bhar hāth churī, paṭ sūn rānṛ.* E. Wom.

Bracelets on her arms, and a widow withal!

(A loose widow: bracelets are only worn by a *feme covert*.)

*Bharī barsāt meṅ āb-dast na leve, voh bhavā alseṭī hai.*

Who won't wash after a call of nature in the midst of the rains is lazy rascal indeed.

*Bhārī biyāj mūl ko khā?* Mercantile.

High interest means loss of principal.

*Bhārī pathar dekhā, chūm-kar chhor diyā.*

A heavy stone just touched and let alone.

(He found the task beyond his strength and therefore prudently desisted.)

*Bharī thālī meṅ lāt mārṇā.* Hin. Wom.

To kick over the plate full of food.

(To quarrel with one's bread and butter.)

*Bhār ṭiptī jāēn, hāth kāle kī kālā.* [be black.

Whitewash the oven and your hands will still

(Touch pitch and you will be defiled.)

*Bharmā bhūt, saṅkā dāyan.* Hin.

Imagination is a devil, and fear a witch.  
(Therefore be brave and sensible.)

*Bharve ko bhī mūñh par bharvā nahīñ kahte.*

You don't call a pimp a pimp to his face.

*Bhassakkar ke dāmād ko bhāt hī miñhāī.*

Rice is a sweetmeat to the son-in-law of a glutton.

(He would rather eat a great deal of rice than a small quantity of sweets.)

*Bhāt, bhaṭiyārī, besvā tīnoñ jāt ku-jāt;*

*āe kā ādar karen, jāt na pūchheñ bāt.*

Bards, innkeepers, and harlots are an evil lot, When you come they are civil, when you go they care nothing.

*Bhāt bin rah jāve, piyā bin rahā na jāve.* Wom.

You can go without your dinner, but not without your lover.

*Bhāt chhorā jātā hai, sāk nahīñ chhorā jātā.*

Your dinner may fail you, but not your true friend.

*Bhāt hogā, to kavve bahut ā rahenge.*

Where there is rice, there will the crows be gathered together.

(For wheresoever the carcass is, there will the eagles be gathered together. Mat. iv, 28.)

*Bhāt-khāne bahotere, kām duñhā duñhan se.*

The parasites are many, but the business is with the bride and bridegroom.

*Bhāt khāte hāth pīrāē!* Wom.

She can't eat rice because it makes her hand ache!

(She is so delicate.)

*Bhāt pare voh sonā jis se tūññ kām.* Wom.

Fire burn the gold that splits the ears!

(Spoken of a son or relation whose conduct renders him a burden or source of vexation to his friends. It is also applied to wealth acquired by much labor, or the acquisition of which produces distress.)

*Bhāt pare voh zamāna, natnī ko ghūre nāñā.*

A plague on the times when a man ogles his grand-daughter.

(An exclamation on observing anything very absurd; particularly an old man paying amorous addresses to a young girl.)

*Bhāñ kī gūā āñkh ke sāmñne.*

Complaining of the eyebrows to the eyes.  
(Complaining of a man to his near relatives.)

*Bhāñ ke bas sansār hai.*

The world is ruled by fate.

*Bhejā khāññ, sir sahlāññ.*

He strokes the head and eats the brains.  
(Hypocrisy; picking the brains.)

*Bhekh se bhīk hai.*

Alms are given to the beggar's dress.  
(The dress commands respect.)

*Bher kī lāt ghutnoñ tak.*

A sheep can kick as far as the knee and no further.

(The loss in a petty transaction is trifling.)

*Bher pe ūñ kis ne chorī?*

Who leaves a sheep unshorn?  
(They are always fleeced!)

*Bher to jahāñ jāegī muñdegī.*

A sheep is shorn wherever she may go.  
(The rich are always robbed.)

*Bheriyā chāl hai.*

Following like sheep.

(All we like sheep have gone astray. Isaiah vii, 21.)

*Bheriyā dhasāñ.*

Blind pursuit.  
(See above.)

*Bhīgā chūhā.*

A wet rat.

(To describe one whose beard only covers the point of his chin, and who is reckoned to be of a bad disposition.)

*Bhīgī billī.*

A drowned cat.

(A cunning and crafty person.)

*Bhīgī billī batāñā.*

To say that the cat was wet.

This phrase is founded on the story of a lazy servant who once being asked by his master to put out the light in the room replied: 'Better shut your eyes, and all will be dark.' Another time when asked to go out and see whether it was raining, the servant replied that a cat had just passed him, and he had felt her wet; which gave rise to this proverbial phrase, meaning to evade an order through idleness.

*Bhīk aur pichhor.*

To sift alms.

(Never look a gift horse in the mouth.)

*Bhīk ke tukre, bāzār meñ ḍakār.*

Fed on scraps of alms, he belches in the streets.

(An invariable token of having dined well in India.)

*Bhīk māñge, aur āñkh dikhāve!*

To beg and scowl.

(Said of the *Suthre shāhī faqīrs* and *Mirdāsīs*, who beg as a right and abuse those who don't give.)

*Bhīk māñge aur pūchhe gāññ kī jamā!*

He a beggar, and asking about the revenue of the village!

*Bhīr kī chhattā.*

A bees' nest.

(To describe a family or tribe, who adhere firmly to one another, so that whoever provokes one is attacked by the whole.)

*Bhītar kī ghāo, Rāñī jāñe yā Rāo.*

The hidden wound, either the King knows or the Queen.

(Husband and wife only know where the skeleton in the cupboard is.)

*Bhīt hogī to leo bahotere chaṭh rahenge.* Hin.

Wom.

While the wall stands it receives lots of whitewash.

(While the bones last flesh there will be.)



*Bhūt ke bhī kān hote haiṁ.*  
Walls have ears.

*Bhūt tale, par-bān nā tale.*

A wall may move, but a bad habit won't.

*Bhog bhāg, chhattīson rāg.* [modes.

Fortune and enjoyment are the thirty six  
(Into which Indian Music is conventionally divided.)

*Bhog bilās, jab tak sātē.*

Enjoy yourself as long as you live.

(Eat, drink, and be merry, for to-morrow we die.)

*Bhogī so rogī.*

Self indulgence breeds sickness.

*Bhojan na bhāt, Har Han gīt.*

The hungry calls on God.

(The devil was sick, the devil a saint would be:  
The devil got well, the devil a saint was he!)

*Bhojan na bhāt, naihar kā samād!* E. Wom.

Nor bread nor rice at home, or at my father-in-law's.

(The widow who is ill-treated wherever she be.)

*Bhojpur meṁ jaiḥā mat, jaiḥā to khaiḥā mat,*  
*khaiḥā to soiḥā mat, soiḥā to tokihā mat,*  
*ṭohiḥā to roihā mat.* Bhoj.

To Bhojpur town go not; or if you go, eat not; or if you eat, sleep not; or if you sleep, (your bag) feel not; or if you feel it, cry not.

(A skit at the thieving propensities of the towns.)

*Bhoṇḍū bhāo na jāne, peṭ dharaṇ se kām.*

The fool cares nothing for the market rates, he only wants to fill his stomach.

*Bhor bhayā jab jāniye, jab pils bādāl hoḥā.*

Know that it is dawn, when the horizon grows yellow.

*Bhore bhulāē, sānjh ghare āve, ā bhulāit nā kahāve.* E. Rus.

Who forgets in the morning and remembers in the evening cannot be called forgetful.

*Bhor kā murgā bolā, panchhī ne mūṁh kholā.*

The morning cock hath crowed and the birds have sung.

*Bhūā kī naddī meṁ kaun bahe?*

Who would swim in a river of soum?

*Bhūbal meṁ roṭī dāb-kar to nahīn āī hai?*

Wom.

You haven't left your bread on fire, have you?

(Said to a visitor who wants to depart soon.)

*Bhūṁ bisvā bhar nahīn nām Prithvī-pālak.*

*Bhūkā gayā jo bechne, aghānā kahe "bandhat rakkho."*

A hungry man went to sell off his wife and the surfeited said, "mortgage her."!

(Taking advantage of another's necessities.)

*Bhūkā jorū beche, rajā kahe 'udhār lūā.'*

The hungry man sells his wife, the full stomach says, 'I will take her on tick.'

*Bhūkā mare, kī salvā sāne?*

Better pulse meal than starvation.

(Something is better than nothing: pulse meal is very poor food.)

*Bhūkā martā kyā na kartā?*

What will not the famished dare?

(The belly teaches all arts.)

*Bhūkā so rūkhā.*

The hungry man is an angry man.

*Bhūkā Turak na chheṛiye, ho jāē jī kā jhār.*

Don't provoke a hungry Turk, for he will prosecute you to death.

*Bhūkā uḥātā hai, bhūkā rulātā nahīn.*

(God) wakes the hungry, but never sends hungry to sleep.

(God's providence.)

*Bhūke ber, aghāz gānde.* Rus.

Berries for the hungry, sugarcane for the full.  
(To him that hath shall be given.)

*Bhūke bhajan na hoē, sātho!*

[beads!]

Saints, a hungry person cannot count his

*Bhūke bhale-mānas se ḍariye!*

Fear the hungry gentleman!

*Bhūke ghar meṁ non nihārī.*

Salt is a repast in a hungry house.

*Bhūke ho to hare hare rūkh dekh.*

If you are hungry look at the green trees.

(Put into the mouth of a miser who never knows anything of persons in distress.)

*Bhūke ko an, pyāse ko pānī, jāṅgal jāṅgal avā-dānī.*

With grain for the hungry and water for the thirsty; in every wood and forest there are means of life.

*Bhūke ko khilā aur naṅge ko pahnā!*

Feed the hungry and clothe the naked!

*Bhūke ko kuchh ḍiye yathā shakt jo hoē.* Hin.

Feed the hungry as much as in you lies.

*Bhūke ko kyā rūkhā, aur nūnd ko kyā takiyā.*

Hunger needs no sauce, and sleep no pillow.

*Bhūke ne bhūke ko mārā, donoṁ ko gash ā gayā.*

One starveling dealt another a blow, and both fell down.

*Bhūke se kahā do. aur do kaē? kahā, "chār"*

*Bhūt ko bhojan kyā aur nīnd ko bichhonā kyā ?*

Hunger is content with any food, and sleep with any bed.

*Bhūt lagī to ghar kī sūjhī.*

When hunger gnaws then think of home.

*Bhūt men gūlar pakvān.*

To the hungry wild figs are delicious.

*Bhūt men kīrāṛ pāpāṛ.*

To the hungry a stale loaf is a crisp cake.  
(Hunger makes raw beans relish well.)

*Bhūt sab se mīthī hai.*

Hunger is the best sauce.

*Bhūlā jogī dūnī lābh.*

The forgetful jogī makes double gains.  
(He gets alms wherever he goes, if he has been there before or not.)

*Bhūlā bhār Dīvālī gāve.* Bhoj.

It is a mad bard that sings at the Dīvālī.  
(He ought to sing at the Holi in spring, whereas the Dīvālī falls in the autumn.)

*Bhūlā phīre kiān jo Kātāg mānge menh.* Agric.

It is a mad peasant that wants rain in November.

*Bhūl chūk kā dar nahīn.*

There is no harm in mere mistakes.

*Bhūl chūk lenī denī.* Mercantile.

All mistakes should be given and taken.  
(Errors excepted; the E. E. of English traders.)

*Bhūle Bāman gāē khāī, ab khāūā, to Rām dūmī.* Hin.

The forgetful Brāhman ate beef, (and said)  
'I will never eat it again, by God !'  
(Burnt child fears the fire : spoken also of one, who having committed an offence, solemnly promises not to repeat it.)

*Bhūle bisre Rām sahāī.*

God forgive our errors.

*Bhūle chūke dañd nahīn.*

No fine for unwitting mistakes.  
(De minimis non curat lex.)

*Bhūl gāī dīn dīhārā, munda ne sehrā bāñdhā.*

Forgetting the olden time the widow is wearing a marriage chaplet.

(Making a swell of herself : applied to those who in prosperity have forgotten the meanness of their origin.)

*Bhūl gāē rāg rang, bhūl gāē chhakṛī, tīn chīz gāī nahīn, nūn, tel, lakṛī.*

Forgotten his songs, forgotten his dance, he cares for but three things, salt, oil and wood.

(Res angusta domi : the gay bachelor turned benedic.)

*Bhūl gāī nār, hīng dāl diyā bhāt men.* Wom.

The woman has blundered and put the asafoetida into the rice.  
(It should be put into split peas. Used when through mistake one thing has been done instead of another.)

*Bhūlī, re Rāghuā, terī lāl pagiyā par.* Wom.

I was taken in, Rāghuā, by your gay red turban.

(Imposed upon by outward show, or beguiled by appearance.)

*Bhumiyā to bhūmī pe marī, tū kyōn marī, bāter.*

Farmers fight for the land, why dost thou fight, thou quail ?

(Said to little men mixing themselves up in the quarrels of the great.)

*Bhūn boyā, upat gayā.* E. Agric.

The burnt seed came to nothing.

(Said of a child who turns out ill.)

*Bhūnī bhāng, na karvā tel.*

Nor fried hemp nor bitter oil.

(Destitute of every thing.)

*Bhūrā bhānsā, chāndlī joē, Pūs mahāvāt birle hoē.* E. Agric.

A brown buffalo, a bald wife and rain in December are indeed rare.

*Bhūr ke hūr hote haiñ.*

Country bumkins are fools.

*Bhus ke mol, malidā !*

Sweets at the price of straw !

*Bhus men chīngī dāl Jamālo dūr khārī !* Wom.

Jamālo fired the straw and stood aloof !

(A mischief-maker : a fire-brand : an incendiary.)

*Bhus par līpnā.*

To plaster over straw.

(To make a ginger-bread work that won't last long.)

*Bhūt jān na māre, satā māre.*

The evil spirit kills not, but afflicts.

*Bhūt kā pakvān.*

Ghost's delicacies.

(Unsubstantial things.)

*Bhūt ke patthar kī chot nahīn lagī.*

Stones don't hurt ghosts.

(Being impalpable.)

*Bhuttā kā bhagvā, mūnjak dōrī, bīvī dusoī chhat nahā mor !* E. Wom.

With a gown of sack cloth, and a thick rope for the strings, she thinks none like her !

*Bībī Bakrī, nāo men khāk urāī ho !*

Madam Sheep, you are raising a dust in the boat !

(A groundless accusation made by the wolf on the strength of which he eats her up : applied to those who pick a quarrel to excuse intended injustice.)

*Bībī haiñ bharmāī, kān pītar kī bālī !* E. Wom.

My lady is very consequential on the strength of a brass ear-ring !

*Bībī Khailā, do chitṭe, ek mailā.* Mah. Wom.

Madam Slut has two white and one dirty (skirt).

(A whited sepulchre.)

*Bībī Khailā, do jatṭī ek melā.* Mah. Wom.

Madam Slut and two farmers' wives make a fair.

(Three women and a goose make a market.)

*Bibi ko bāndī kahā, hañs dī; bāndī ko bāndī kahā, ro dī.* Wom.

Call a lady a slave and she will laugh; call a slave a slave and she will fret.

*Bibi Makke na gañh, lāḍī ho añh.* Mah. Wom.  
My lady did not go to Mecca, yet she became a darling.

(Kissing goes by favor.)

*Bibi vāre bāndī khāz, ghar kī balā kahīñ na jāz.* Wom.

The wife gives alms, the slave girl takes them, and the misfortunes of the family still remain in the house.

(*Vārñā* is the act of passing any article round the head and then presenting it to another with a view to averting *balā*, misfortune. Hence the proverb is used of one who confines his benefactions entirely to his own family.)

*Bichchhū kā mantar nā jāne, sāñp ke bil meñ hāñh dāle.*

He knows not the charm even for the scorpion's bite, and he thrusts his hand into a snake's hole.

(Applied to one who undertakes a task far above his abilities.)

*Bibi nek-bakht, damrī kī dāl tīñ vaqt.* Mah. Wom.  
A careful housewife makes a penny worth of peas serve for three meals.

*Bich ke chāl jāēñge kām dūlhā dūlhan se rāregā.*

When the guests retire the business falls on the bride and bridegroom.

(Spoken of those who busy themselves in promoting a quarrel in which they have no concern, and which must finally be discussed between the parties interested.)

*Bi Daulī apne tehe meñ āp hī khāulī.* Mah. Wom.

Madam Purse-proud boils in her own flames.  
(Fries in her own fat.)

*Biddiyā lohe ke chāne hain.* Hin.

Learning is as hard as iron (to digest).

*Biddiyā meñ bibād basē.*

Controversy dwells in learning.

*Bigār sañvār Khudā ke hāth.*

To make and mar is in God's hands.

*Bigrī larāī, baktar-poshoñ ke sir.*

The lost battle is laid on the soldier.

(By the commander who loses it!)

*Bij boyā nahīñ, khet kī dukh.*

The seed not sown and he frets at the field.

*Bijī chamke, mehā barse.*

When the lightning flashes it will rain.

(Oriental observation.)

*Bijī kāñsī par girtī hai.*

Zinc attracts the lightning.

(It is the rich that are liable to misfortune.)

*Bijī mehmān, ghar meñ nahīñ tinkā.*

The lightning is a guest and not a straw in the house (to burn)!

(A poor man inviting guests of higher position than himself.)

*Bijulik mārāl, luāñh dekh bhāge.* E.

Singed by lightning he runs from a burning stick.

(Burnt child dreads the fire.)

*Bijyā pāve, sejyā sove, tā ke baid pichhārī rove.*

Who drinks *bhang*, and sleeps on a bed, his doctor weeps.

*Bikh kī aukhad kyā?*

No remedy for poison.

*Bikh sone ke bartan meñ rakhne se amrit nahīñ hotā.* Hin.

Putting poison into a golden vessel does not make it nectar.

*Billī aur dūdh kī rakhvālī.*

To set a cat to watch milk.

*Billī bhī dab-kar harbah kartī hai.*

Even a cat at bay will turn.

(Even a worm will turn at last.)

*Billī bhī laṛī hai, to mūñh par panjāh dhar leṛī hai.*

When a cat fights she covers her face with her paws.

*Billī bhī mārī hai chūhā peṛ ke liye.*

Even the cat kills mice for its belly's sake.

*Billī chūhā Khudā ke vāste nahīñ mārī.*

The cat does not kill mice for the sake of God.

(To express that the person spoken of does good from interested motives.)

*Billī ke bhāgōñ chhāñkā tūl parā.* Wom.

It was the cat's luck that the net broke.

☞ *Chhāñkā* is a net for hanging eatables out of the way of ants, cats, and other depredators. It is usually hung from the roof of the house; hence the proverb is spoken of one who meets with some unexpected good fortune, or is promoted far above his merits.

*Billī ke khuāb meñ chhichhṛe.*

The cat dreams of her tit-bits.

(Applied to one who on all occasions brings forward his own wants.)

*Billī ke khuāb meñ chūhe kuden.* [down.

The cat dreams of mice running up and (Moral as in the preceding.)

*Billī khāgī nahīñ, par phailā tau bhī jāgī.*

What the cat can't eat she is sure to scatter.

(The dog in the manger.)

*Bimār kī rāt pahār barābar.*

A sick man's night is as long as a hill.

*Binā thagāē kām nahīñ nikaltā!*

Without deceit business can never thrive!

*Binaulōñ kī lūt meñ barchhī kā ghāo!*

When plundering cotton seeds he is wounded with a spear.

(Great loss, little gain.)

*Binā vasile chakrī, binā buddh ke deh,*

*Binā gurū kā bālkā, sir meñ dāle kkeh.*

Employment without interest, body without sense, and a disciple without a teacher are valueless.

*Bin bahā prī nahīn.*

There is no love without a wife.

(Your father-in-law will love you only while your wife is alive.)

*Bin biddiyā nar nār, jaise gadhā kumhār.*

A man or a woman without sense is but a potter's ass.

(i. e. made to work hard for another's gain.)

*Bin bulāi ahmaq te daurī sahnak. Māh. Wom.*

The fool has come uninvited with a platter.

(Spoken of one who comes without invitation to a feast, or who unasked intermeddles in any affair.)

*Bin bulāi dommī layke bāle samet āē. Wom.*

Uninvited the songstress comes with all her children.

*Bin chūchī bārah baras layke ke rakhtā hai.*

He can keep a child for twelve years without giving it suck.

(Said of one who makes false promises.)

*Bin dāmōi ke naukār haiñ.*

I am a servant without pay.

(A devoted slave.)

*Bin dekhā chor bāp barābar.*

An undetected thief is (honoured) as your father.

*Bindh gayā se motī, rah gayā so patthar.*

Pierced it is a pearl, unpierced it is a stone.

(Said of one who uses his opportunities.)

*Bin gāñr kī badhñā.*

A pitcher with a round bottom.

(Said of an unsteady feeble character.)

*Bin gharñī ghar bhūl ke dērā.*

Without a wife a house is the abode of the devil.

*Bin gharñī ghar pādāt hai, Hai gharñī, ghar gājāt hai.*

Without the wife the house is dull, With the wife the house is lively.

*Bin honī hoī nahīn, aur honī kovan hār.*

If it is not to be, it will not be; if it is to be, it will be.

(Che sara sara.)

*Bin jane kī thanailā huā hai. E. Wom.*

No child brought forth and breasts inflamed.

*Bin jāne kaun māne ?*

Who believes without knowing ?

*Bin julāhe lū !*

No festival without a weaver !

(Because he makes the praying carpet, musalla.)

*Bin julāhe namāz nahīn; bin dholak taxir nahīn.*

There can be no prayer without a weaver. nor nublic lunishment without a

*Bin mānge mile so dūdh, aur mānge mile so pāñī.*

It is milk if obtained without asking, and water if by begging.

(To beg I am ashamed.)

*Bin mānge motī mile, aur māngī mile na bhik.*

Without asking you can get pearls, by begging not even alms.

*Bin māre kī tobā karnā.*

To cry out before you are hurt.

*Bin paisā kauṛī ke telī sāhū, tūtī hāñdī kāñdū sāhū.*

The oilman trades without capital, the grain parcher on his broken pot.

(Their occupation brings them sustenance.)

*Bin parche parūt nahīn. Hin.*

No belief without proof.

*Bin roē to māñ bhī dūdh nahīn pilāñ.*

Even the mother doesn't give milk unless (the child) cries.

(Spare to speak, spare to speed.)

*Bin ruke baid kī ghorī na chale.*

The doctor's mare never goes without jibbing.

(At the places she is accustomed to stop at.)

*Bin tāl pakhāvaj nāche hai.*

He dances without a drum or a tune.

(Without music or singing. To dance without a pipe.)

*Bipat barābar sukh nahīn, jo thore dīn kī hōē.*

No pleasure like misery, when it does not last long.

(The pleasures of melancholy.)

*Bipat parī jab bhet manāī, mukar gayā jab denī āī.*

When the trouble was on him he made a vow, when the trouble passed he denied it.

(When the devil was sick the devil a saint would be, When the devil got well the devil a saint was he.)

*Bipat sanghātī tīn jane, jorū, belā, āp.*

Misery hath companions three, a wife, a son and self.

*Biphre risāle aur bhūke bhale mānas se dāriye.*

The angry low and the hungry high are alike to be feared.

*Birachh kī chhāyā, aur purush kī māyā. Wom.*

The shade of a tree, and the influence of a man (go with them.)

*Birādar-i-haqīqī dushman i-mādar-zād hai.*

Your greatest enemy is your uterine brother.

(Very true of royal families in the East.)

*Birādrī ko na khilāyā, chār kāñdhī kī jīmā diye.*

**Bismillāh hi galat. Mah.**

Wrong at the very *Bismillāh*.

(*Bismillāh*—*r-rahmān-r-rahīm*, in the name of God the merciful the compassionate, is the prayer used at all commencements, so the proverb means to be wrong at the very beginning.)

**Bismillāh ke gumb id meñ baiṭhe haiñ. Mah.**

He resides under the dome of *Bismillāh*.

(i. e. he leads a resigned and retired life : in the odour of sanctity. *Bismillāh* means in the name of God.)

**Bis pachis kā andar meñ jo pūt sapūt huā so huā, Māt o pitā kul tārān ko, jo Gayā na gayā, so kahīn na gayā.**

If a son be dutiful between twenty and twenty five it is well, but if he has not gone to Gayā to procure salvation for his parents, he has made no pilgrimage at all.

(Said by Brāhmans to encourage pilgrimages.)

**Bisunī bilār ḍabirī meñ ḍerā. E.**

The unexpected cat sits on the dish.

(Cats always wait silently and come on one unawares, so the proverb is applied to an uninvited guest.)

**Bisvā bis kā gāñṭh hai.**

A share in a village is a dangerous thing.

(*Bisvā* is a twentieth part of a village: allusion to a coparcenary community always at feud.)

**Bisyar pakar, zahar ko chāṭ :**

**Par nārī saṅg chāl nā bāt.**

Better catch a serpent and suck its poison, Than have dealings with another's wife.

"*Bivī, bivī, Id āi,*" "*Chal, haram-zādī, tujhe kyā ?*" Mah. Wom.

"My lady, my lady, the feast has come !"

"Go, along you wretch, what has it to do with you ?"

"*Bivī, bivī, Id āi !*" "*Chal, murdār, tujhe ṭikyā se kām.*" Mah. Wom.

"My lady, my lady, the feast has come !"

"Go, you wretch, and mind your loaf of bread !"

**Biyāh huā nahīn, gaune kā jhagrā.**

The marriage is not yet over and he is quarreling about taking the bride home.

**Biyāh beṭī kā ghar rakhnā aur hāthī pālnā barābar hai.**

To keep a married daughter at home is to keep an elephant.

(i. e. great expense.)

**Biyāhī beṭī parausan dākhil.**

A daughter married hath entered into neigh-

**Biyāh kā ashgun mālīm bhac, lahore meñ ā bhattā ! E.**

It is ill for the marriage, when rubbish is sent for the first present !

**Biyāh meñ biā kā lekḥā !**

Pasturage accounts are not settled on a wedding day.

(There is a time for every thing.)

**Biyāh meñ khāl būr, phir kyā khāḍgī dhūr ! Wom.**

If you eat saw-dust on a wedding day, you will eat dust afterwards.

(If you live on the alms of the wedding you cannot live long.)

**Biyāh nahīn kiyā barātēn to dekhī haiñ.**

I have not been married, but I have seen marriage processions.

(That is I have not done this kind of work, but have seen it done by others. In reply to one who asks another tauntingly what he knows of the matter.)

**Biyāh na karāo, jhūt mūt kā chāo.**

Nor wedding nor nuptials, but sham love.

(Dishonorable intentions.)

**Biyāh picḥhe pattal bhārī. Hin.**

When the marriage feast is over, even the leaf plates are a heavy expense.

(Plenty ceases with the feast.)

**Biyāj barhāve dhan ghañā, rār barhāve chho, Jaise gandak āg meñ gire to dūñī ho.**

Wealth grows greatly on interest and a quarrel on anger, As a fire increases doubly if sulphur fall on it.

**Biyāj moṭā, mūt kā ṭoṭā. Mercantile.**

High interest loses the capital.

**Boḍ ām phale bhañṭā.**

I planted mangoes and got egg-plants.

(To sow the wind and reap the whirlwind.)

**Boḍ per babūl ke to ām kahāñ se hoñ ?**

If you sow acacias how will you eat mangoes ?

(You shall reap as you sow: as you sow you shall mow.)

**Bohñī ṭhoñī, rad balā. Mercantile.**

Cash for handsell puts away misfortune.

**Bole k: na chālē k:, main to sūtē ke bhali E. Wom.**

No good for talk or company, I'm the one for sleep.

(The mother-in-law reproving the idleness of her daughter-in-law.)

**Bole to biñ merī, nahīn to darkār nahīn terī.**

If you can talk you are my wife, if not

*ib ke āge gūṅgā.*  
ervant is dumb before his

(s.)

*Boltā hai jab talak hai boltā.*

While there is life, there is speech.

*Bolte ke āshnāi hat.*

Attachment ends with life.

(Used in two ways—1. When one evinces a disposition to quarrel, another says, our friendship is only during the short space of our lives, why disturb it prematurely? 2. When any one is inconsolable on the death of a friend, the expression is employed by way of consolation to represent the unavailing nature of his grief.)

*Bolā band hogāi.*

His speech has left him (for grief.)

*Bolī par sadma hai.*

A blow hath fallen on his speech.

(He is overwhelmed with sorrow.)

*Bolā dekar bakrā bele haṣṣ.*

Giving a piece of meat and getting a goat.

(A great bargain.)

*Bolī nahīn to shorba hī sahī.*

If not meat it is at any rate broth.

(A penny if not a pound.)

*Boṛā gehūn, wājā jaw. Agric.*

I sowed wheat and reaped barley.

(I received evil for good.)

*Boṛā na jotā Allāh Miyaṅ ne dīyā potā. Mah.*

Wom. [him a grandson.

Without sowing or ploughing God gave

(Undeserved good fortune: also allusion to the custom of widows' remarriage among Muhammadans and Jāts.)

*Būka, sab se ūnchā.*

A man without ears is above all.

(i. e. conspicuous.)

*Buddhā biyāh kare, parausiyon ko sukḥ hove.*

When an old man takes a wife, the neighbours have a pleasant life.

*Buddhā huā ūnā, par mūnā na āyā.*

The camel grew old, but knew not how to make water.

*Buddhe kī aṛelād.*

The issues of old age (are weak).

*Buddhe kī nā mare jorū, bāle kī nā mare mān.*

(God) preserve the old man's wife and the infant's mother.

*Buddhe kī sūkh kare kām ko thik. [straight.*

An old man's teaching sets the work

*Buddhī bakrī aur hundār se thāṭhā.*

An old goat should not jest with a wolf.

*Buddhī bhairīs kā dūdh shakkar kā gholmā,*

*Buddhī huā nāṛā is hāl ko pahonchīn,*  
*Sir hūne lagā, chhātīyān pattāl ko pahonchīn.*

The old harlot comes to this—Her head begins to shake, and her breasts to hang down.

*Buddhon ne jo kām sikhāyā, dhokā mūl na vā men āyā.*

What an old man teaches has no flaw in it.

*Bū gāi, bū dār gāi, rahī khāl kī khāl.*

The fragrance and the perfume are gone, and the skin remains as it was.

*Bulāve, na chalāve, "main to dulhan kī chāchī"*

Nor called nor invited and 'I am the bride's aunt.'

*Bulāve, na chalāve, mor tīn bakhre. E.*

Nor called nor invited, she claims three shares for herself.

*Bulbul kā sā choṇḍā. Mah. Wom.*

Hair-braided like a crested shrike.

(The plaiting of the hair exactly on the crown of the head is considered to be the mark of a prostitute.)

*Būnd būnd kar-ke tālao bhartī hai.*

Drop by drop fills the pond.

(Many a little makes a muckle.)

*Būnd kā chūkā ghare dhalāve.*

A cask-full too late won't make up for the loss of one drop.

(A stitch in time saves nine.)

*Būnd se gāi, so phir harū se nahīn āī.*

Lost by a drop can't be recovered by a pond-full.

(A miss is as good as a mile.)

*Būnt barā hoe to bhansār na phore. E.*

One grain, howsoever big, cannot break the oven.

*Būrā bans Kabir kā, jo upje pūt Kamāl.*

A doomed race was Kabir's whence sprang such a son as Kamāl.

*☞* Kamāl (perfection) the son of Kabir, used to make *dohās* (couplets) in refutation of those pronounced by his father. For example,—*Kahe Kabir, do nāve charhiye, Ek būrhe to ekhe rahiye.* Saith Kabir, always get into two boats, for when one goes down, the other will remain for you. *Kahe Kamāl, do nāo na charhiye, Phāte gāṅg, utān ho pariye.* Saith Kamāl, never get into two boats, for your thighs will split and you will turn over.

*Burā betā, khoṭā paisā, ek vaqt par kām ā jātā hai.*

A bad son and a bad coin will serve you some time or other.

(It is an ill wind that blows no one any good.)



*Burbak barke sājhe bichaunā.* Bhoj.

A stupid bridegroom goes to sleep in the evening.

(To sleep before dark is considered very unlucky.)

*Burbak Dās gaē harvāi, dūi bail meñ eko nāhīn.* Bhoj.

Mr. Fool went to plough and lost both his oxen.

(By ill treatment and folly.)

*Burbak debi ke kulthi k: achchhat.* Bhoj.

Linseed is offered to a foolish goddess.

(The ceremony of the *achchhat* consists of putting rice on the idol's forehead.)

*Burbak dhanai kā rahikā bās, koṭhī meñ chāur, ghar meñ upās.* Bhoj.

Riches don't give pleasure to a fool; rice in his barn, and his house without food.

(He can't learn to spend.)

*Burbak ek gaē bar gāon, derā pāñ ūnche thāon, bahe beār, ār nahīn pāven, phāte gāñr malār gāñven.* Bhoj.

A fool went to a great village, and got a lodging in a high place; the wind blew hard and no shelter could he get; so as miserable as possible he whistled and sang the song of rain.

*Burbak gaile, machhlī māre, tāp aile gañvāe* Bhoj.

A fool went to fish and lost his rod.

*Burbak ke dhan fakāma mār khāe.*

The intelligent spend the fool's wealth.

(A fool and his wealth are soon parted.)

*Burbak kī jorū sab kī bhaujāi.*

A fool's wife is every body's sister-in-law.

(i. e. any body may flirt with her.)

*Burbhas lagī hai.*

Second childhood has come over him.

*Bure bhale meñ chār ungal kā furq hai.*

Between the good and the bad there is but a hand breadth.

*Bure kā sāth de, so bhī burā.*

Who sides with the wicked is wicked.

(Evil communications corrupt good manners.)

*Bure kā sāthī koī nahīn.*

No one befriends the wicked.

*Bure kī burāi se dāriye.*

Fear the wicked man's wickedness.

*Bure se deo dārāe.*

Even the gods fear the wicked.

*Bure se Khudā bhī darta hai.*

God even fears the bad.

*Bure, tujh se dāriye, yā terī burāi se?*

Bad man, why should I fear you or your vicious deeds?

*Bure waqt kā Allāh beltī.*

God helps us in bad times.

(Man's extremity is God's opportunity.)

*Bure waqt kā kaun hai juz Khudā?*

Who helps in bad times but God?

*Būrhā, bālā barābar hotā hai.*

An old man and a child are alike.

(Second childhood.)

*Būrhā Baniyā aur ber chunne jāe!*

The old shop-keeper going for wild plums!

(That is, undertaking more than he can perform.)

*Būrhā chochlā janāze ke sāth.* Mah. Wom.

An old woman's wantonness ceases at her funeral.

*Būrhā jāne kiya, bālā jāne hiya.*

Old age judges deeds, childhood judges the heart.

*Būrhā kuttā, pilvā nāon!*

An old cur and called a pup!

*Būrhāpe meñ aql māri gāi hai?*

Have you turned mad in your old age?

*Būrhāpe meñ maṭṭī kharāb.*

Old age is misery.

*Būrh bhāi guiyān, dimāg mor vaise.* E. Wom.

My friend has grown old, but her airs are the same.

(Skittishness in old age.)

*Būrh bhailan, nāk lagle rahlain.* Mag.

He has grown old, but doesn't know how to wipe his nose.

*Būrh bhail, burh ghaus na chhūtal.* E. Wom.

He has grown old but his childishness has not left him.

*Būrhe kalānvat kī kaun sune?*

Who would listen to an old man's singing?

*Būrhe mūñh mūhāse, log āe tamāshe.*

When pimples break out on an old face people run to see the wonder.

(Applied to one who in old age affects the manners of youth.)

*Būrhe tote bhī kahiñ parhte haiñ?*

Does an old parrot ever learn?

*Būrhī jurvā nām Khatijā!*

An old woman and her name Youth and Beauty.

*Būrhiyā divānī hui, parūe bartan uṭhāne lagī.*

The mad old woman takes away another's plates.

(There is method in her madness.)

*Būrhiyā, garab kī puriyā.*

An old woman is a packet of evil.

*Būrhiyā ko peñth binā kab sare?*

The old woman cannot go without marketing.

*Būrhiyā mar gāi, to kuchh gam nahīn, par farishton ne ghar dekh liyā.*

If the old woman is dead no matter, but the angel of death knows the house.

(He may come again.)

*Būrh na savād ghūu khichrī.* E. Wom.

An old man has no taste for dainties.

*Burī gharī na āve!*

May the evil hour never come!

*Bir ke laddā khāde to pachhāde, na khāde to pachhāde.*

Saw-dust sweetmeats; who eats grieves, who eats not also grieves.

(A siren that allures to destruction.)

*Bvad ham-pesha, bā-ham-pesha dushman.* Pers.  
Two-of. a trade can never agree.

## C

*Chabokār so-larokār.* Wom.

Joking leads to fighting.

*Chachā bandā-kar chhorūngā.*

I'll treat you as an uncle.

(Ironical: I'll give you good beating.)

*Chachā chor, bhātjā Qādī.*

The uncle thief, and the nephew Judge.

*Chachere mamere, bar tale bahutere.*

Many cousins collect about a Bānian tree.

(A rich man.)

*Chahār chiz ast tohfa-i-Multān:*

*Gard, garmā, gadā o goristān.* Pers.

Multan is famous for four things:

Dust, heat, beggars and graves.

*Chakār-shambah na dāvad.* Ped.

He can't keep Wednesday.

(This is a bad pun: the Pers. *chahār-shambah* is the Hindi *Buddh*, Wednesday, and *buddh* is wisdom, whence the proverb means he has no sense.)

*Chakāt-ki chākri kije, an-chāhat kā nām na kije.*

Serve him that likes you, but mention not him that dislikes you.

*Chāh, chamārī, chūhrī; sab nīchan kī nīch.*

Avarice is cobbler, scavenger; the lowest of the low.

(No vice like avarice.)

*Chāhe kodon dālāl, chāhe māndvā-pisā-le.* Wom.

Be it wheat or be it corn, I'll grind and pound it for you.

(*Kodon* and *māndvā* are names for the same plant: *eleusine corocana*.—Stewart, *Pānjāb Plants*, 254.)

*Chāk kare jā kī chākri kije, nā kare tā kī-nām na kije.*

Serve him that desires you, but mention not him that spurns you.

(Spoken by one to whom any thing has been offered with a bad grace, which he in consequence will not accept.)

*Chāk karūn, pyār karūn, chūkar tale āngār-dhārūn, jāl jāde to mān kī karūn?* Wom.

I'll love him, and I'll caress him and I'll put fire under him; if it burn him, what can I do?

*Chāhne ke nām-gadhī ne bhī khet khāndā chāhor diyā thā.*

Even the she-ass was scared from her pasture when one talked to her of love.

(Follow love and it will fly from thee, fly from love and it will follow thee.)

*Chākar hai to nāchā-kar, nā nāche to nāchākar.*

If you're a servant you must dance, if you won't dance you're no servant.

*Chākar ke āge kūkar, kūkar ke āge pesh-khema.*

Before the servant a dog, before the dog a *pesh-khema* (a tent sent on in advance).

(The phrase is used when a servant, who has received an order from his master, sends another instead of going himself.)

*Chākar ko ur nahīn; kūkar ko ur hai.*

The servant can make no excuse, but a dog can.

*Chākar se kūkar bhalā jo sove apnā nīnd.*

Happier than a servant is a dog that hath his fill of sleep.

*Chakaryā chākri kar-ke āp apne hāth biktā hai.*

Service is self inflicted slavery.

*Chakh dāl māl dhan ko, kaurī na rakht kafen ko,*

*Jis ne diyā hai tan ko, degā vohī kafen ko.*

Eat up all thy wealth, keep not a penny for thy shroud: He that hath nourished thy body will provide thy shroud.

(Eat, drink, and be merry for to-morrow we die.)

*Chākt pherī, huī chūn-ki dhērī.* Rūs. Wom.

It is the turning of the mill that makes the flour heap.

*Chākt meh karū dālōge to chūn pāoge.* Wom.

Throw grain into the mill and you 'll get flour.

(You'll get nothing for nothing.)

*Chākt tale ghūr terā, nikāl, sās, ghar merā.* Wom.

Get out, thou mother-in-law, thy house is under the mill-stone; this house is mine.

(Among the poor the mother on her son's marriage leaves the house and lives in the outhouse where the hand-mill is kept.)

*Chāk ko Taqdīr ke mumkin nahīn karnā rafū:*

*Socan-i-tadbīr sārī umr-go sīti rahe.*

You cannot close up the rent made by Fate, Though the needle of your remedies be plied all your life.

(*L'homme propose et Dieu dispose.*)

*Chakmak dīdah, khāe malidāh.* Wom.

Wanton eyes are on dainties fed.

(Said of harlot.)

*Chākri meh ākri kyā?*

What excuse is there in service?

*Chākvā chākvī do jame, in mat māro koā*

*Keh māre Kartār ke. rain bichhāvā hoā.*

sheldrake and condemned to pass the night apart from each other on the opposite banks of a river. All night long each asks in its turn if it shall join its mate, and the answer is always in the negative. The peculiar cry of the sheldrake at night no doubt gave rise to this legend.

*Chalā chālī kā saudā, pyāre, bhalā bhalī kar leo.*  
Death is in the market, friend, do good betimes.

*Chalā chālī kī rāh meñ bhalā bhalī kar leo.*  
Do good in this way of Death.

*Chalat phirat dhan pāye; bathe degā kaun?*  
By moving and going about you can get money; who will pay you for sitting idle?

*Chal basē jo log the Islām ke,*  
*Rahgāē bāqī Musalmān nām ke.*

The true Musalmāns have gone from us,  
The remainder are Musalmāns in name merely.

*Chal chakhe ! mere mūñh mat lag.* Mah. Wom.  
Away! avaunt! don't stick to my mouth.  
(Don't talk with me.)

*Chal, chhāñ, main āī hūñ, jumla pīr manāī hūñ.*  
Mah. Wom.

Go on, shadow; I will follow, for I have invoked all the saints.

(Put into the mouth of a woman who affects extreme delicacy, so as to be unable to walk without great difficulty. She desires her shadow to go on before, and says that with the assistance of the saints she will follow as fast as she can.)

*Chale na jāne āngan terhā.* E. Wom.

Can't walk because, forsooth, the yard is crooked.

(A bad workman quarrels with his tools.)

*Chale rāñd kā charkhā, aur bure kā pet.*

A widow's spinning wheel, and a bad man's belly are always moving.

(The widow earning her livelihood by spinning, and the bad man suffering from the effects of intemperance.)

*Chālī chālī āī saut ke pīhar.* Wom.

She went for refuge to the family of the co-wife.

(To express one's taking a step that must inevitably lead to his or her ruin.)

*Chālī chālī Bī Mākho āin.* [here.  
Dame Rumour travelling along has alighted

*Chālīs baras kā rezah.*

A boy of forty years.

*Chālīs serā ūt.*

A forty ser fool.

(A complete fool: see following.)

*Chālīs serī bāt kahte hañ.*

His words are full forty sers.

(40 sers make a man: so that his words are complete, i. e. good and valuable.)

*Chal mere charke charrakh chūñ, kahāñ kā burhīyā ? kahāñ kā tū ?*

Go along spinning wheel and hum away, whence the old woman and whence thou?

A common variant of the nursery tale of the Lambkin relates how an old woman persuaded a tiger, a leopard, and other beasts of the forest to defer eating her, till her return from her daughter's house after she had grown plump and fat. On her way back she cheated the hungry expectants by concealing herself in a spinning-wheel and repeating from within the above couplet in answer to the anxious enquiries of each beast of prey.

*Chalnā bhalā na kos kā, betī bhalī na ek,*  
*Denā bhalā na bāp kā, jo Pīrbhū rākhē tek.*

It is not well to walk even a mile, to have even one daughter, To owe to your father: God preserve you from these.

*Chalnā hai, rahnā nahīñ, chalnā bisve bis.*  
*Aise sahej suhāg par kaun guñdhāve sīs ?*

Go we must, we cannot stay, this is very certain: Who would deck her hair for such a short married life?

*Chal na sakūñ merā Kūdan nām.*

I cannot walk and my name is Jumper.

*Chalnī chammā, ghōṛ lajammā, Kāith gulammā,*  
*ye tinoñ nahīñ koī kammā.* E.

The strings of a sieve, the bit of a horse, a Kāith as a servant, are three useless things.

(The two first can't be used second-hand, as constant use wears them out.)

*Chalnī dūse sūp ko kī jis meñ bahattar chhed.*

The sieve with seventy two holes chides the winnowing fan.

(The pot calls the kettle black.)

*Chalnī meñ gāī dūhne, karam ko kā dosh ? E.*  
Wom. [to fate!]

She went to milk with a sieve, so what blame

*Chalo na jāē, gathrī muraūtho.* E. Wom.

He can't walk and a bundle on his head.

*Chalo, sakhi, vahāñ chalen jahāñ basen Brij Rāj,*  
*Goras bechat Hari mileñ, ek panth do kīj.*  
Wom.

Come, friend, let us go to the place where the sovereign of Brij lives, To sell our milk and meet with Krishna, and thus kill two birds with one stone.

*Chaltā phirtā na marai, baitāñ mar jāē.* E.

Walking and wandering don't kill, sitting still does kill.

*Chalte bail kī chūtar meñ lakrī karnā.*

To goad the willing ox.

*Chalte chor langotī lābh.*

A loin-cloth is a prize to a passing thief.

(All's fish that comes to his net.)

*Chaltī hāth pāñ sulūk kar lo.*

*Chālī chālī dekhkar āyā Kabirā roṣ,*  
*Do pātan ke bich meñ sābit rahā na koṣ.*  
 Kabir wept to see the mill go round,  
 As nothing remained whole betwixt the two  
 stones.

(Allusion to the earth and sky and whatever  
 is between them.)

*Chālī gārī meñ roṣ ākānā.*  
 To stop a running cart with a stone.  
 (To put a spoke in his wheel.)

*Chālī havā se laṛī hai.*  
 She quarrels with the breeze.  
 (Quarrelsome beyond endurance.)

*Chālī kā nām gārī, gārī kā nām ūkhā.*  
 What moves they call a cart, what is fixed  
 they call a mortar.

(There is a double pun here: *gārī* means "a  
 cart" as well as "a fixture;" *ūkhā* means  
 "a mortar and "uprooted," so that the  
 phrases can be taken in exactly opposite  
 senses.)

*Chālī meñ kaun kasar kartā hai?*  
 Who fails to do what he can for himself?  
 (Every one tries his best in his own interest:  
 to put one's best leg forward.)

*Chamār chamre kā yār.*  
 A cobbler is a friend to leather.  
 (He can't be kept straight except by shoe-  
 beating.)

*Chamār kī chhokrī Chandan nām!*  
 A cobbler's daughter and named Sandal!  
 (Sandal is applied by high caste Brāhmans  
 for the *ṭikā* or sectarian mark on the fore-  
 head.)

*Chamār ko arāsh par bhī begār.*  
 Even in Heaven forced labor is the cob-  
 bler's lot.  
 (To describe an unlucky person whose fortune  
 does not change by change of situation.)

*Chamār ko Dīvālī meñ bhī begār.*  
 A Chamār must work even on the Dīvālī.  
 (i.e. on a holiday, he is then employed to  
 light the lamps.)

*Chamārōn ke kōse dhōr nahīn marte.* Rus.  
 Cattle don't die of the currier's curse.  
 (If the cattle die he will get their skins for  
 leather.)

*Changiddārōn ke ghar mehmān āē: "ham bhī  
 laṛkē, tum bhī laṛkō."*

The bats entertained some guests and said  
 "we are hanging (from the roof) and so  
 do you hang."

(In Rome do as Rome does.)

*Cham kā chamoṭā, kūkar rakhvāl!*  
 A dog set to watch a leather strap!  
 (He will be sure to walk off with it.)

*Chām ke dām.*

The price of the skin.

(Said of anything bought cheap: allusion to  
 the debased coinage of Muhammad Tuglaq,  
 who issued in 1330 A. D. copper tokens  
 having fictitious values in gold and silver.)

*Champā ke das phūl, chāmbelī kī ek kaṭī,*  
*Mūrah kī sārī rāt, chātūr kī ek ghārī.*

A bud of jasmine is better than ten flowers  
 of *champā*. An hour with a clever man  
 is better than the whole night with a fool.  
 (Better fifty years of Europe than a cycle of  
 Cathay.)

*Chamre kī sībān hai, bhūl chūk ho hī jāī hai.*  
 The tongue is but skin and liable to err.

*Chamrī jāē par damrī na jāē.* [cash.]

He'll part with his skin, but not with his  
 (You will get nothing out of a miser but his  
 skin.)

*Chanā aur chugal mūñh lagā burā.*

It is a bad thing to get a taste for pulse and  
 tale-bearing.

(Pulse is a very difficult taste to give up.)

*Chanā aur chugal mūñh lagā chhūtā nahīn.*

The taste for pulse or tale-bearing once  
 acquired never leaves you.

*Chanā kahe "merī ūñchī nāk, Ek ghar dālye,  
 do ghar pār. Jo khāve merā ek ṭūk, Pānī pīve  
 sau sau ghūñt."*

Saith pulse, "my honor is great, When I  
 am ground in one house the noise is heard  
 in two. Who eats bread made of me Will  
 drink a hundred gulps of water."

*Chanā mard nāj hai.*

Pulse is a grain for warriors.

*Chāmbelī chāo meñ āī, Bakhtāvar reorīyān  
 bāñte.* Mah. Wom.

The jasmine has begun to bloom, for Bakh-  
 tāvar is dispensing sweets.

(The phrase is used to express that one who  
 is generally morose is in an uncommonly  
 good humour, or that a miser is beginning  
 to spend his money like a gentleman.)

*Chāmbelī chāo meñ āī, bakhīyāre sāth lāī.* Mah.  
 Wom.

Show my lady Jasmine favor and she'll bring  
 her whole family. [bāhar khārī.]

*Chanchal nār chhail se laṛī, Khan andar, khan*  
 When a mistress quarrels with her lover,  
 She is sometimes in the house and some-  
 times outside.

(Lover's quarrels.)

*Chanchal nār kī chāl chhipe nahīn, nich chhipe  
 na barāppan pāē,*

*Joñ kā bhēk nek dhoro. kōi karam chhipe nā*

*Chandan kī chukī, nā gārī bhārā kāh.*

A pinchful of sandal-powder is better than  
a cart-load of wood.

*Chandan parā chumār ke nit utī kūtē chām,  
Ro ro chandlan muhī phire "parā nīch se kām."*

A log of sandal wood got into a cobbler's  
house who beat leather with it,  
The log went bewailing to the world that it  
had fallen into the hands of the mean.

*Chānd āsmān charhū sab ne d-klū.*

Everybody sees the moon rising.  
(Worshipping the rising sun.)

*Chānd charhe kul ālam dekhe.*

All the world can see the moon in the sky.

*Chande āb, chande mahtāb.*

Fair as the moon, and bright as the sun.

*Chānd gahan meñ chakki rahē kā kyā kām?*

What has the mill-stone dresser to do at  
an eclipse of the moon?  
(He is never employed at that season.)

*'Chandī, ghar lipegi?' 'Nahīn, nigore, khodūngī,'  
'Chandī, ghar khodegi' 'Nahīn, nigore, lipūngī.'*

Hin. Wom.

'You shrew, will you plaster the floor?' 'No,  
you wretch! I'll dig it.'

'You shrew, will you dig the floor?' 'No,  
you wretch! I'll plaster it.'  
(Mary, Mary, so contrary.)

*Chāndī kī chūsmā lagāte haiñ.*

He wears silver spectacles.  
(He takes bribes.)

*Chāndī kī jūtā sir par.*

A silver shoe is tolerated on the head.  
(Money can do what force cannot.)

*Chānd kī tukrā.*

A part of the moon.  
(Very bright and shining.)

*Chānd ko gahan lag gayā.*

The moon is eclipsed.  
(Said when a beautiful girl is matched to an  
ugly fellow; also when the fame of a virtu-  
ous man is tarnished.)

*Chānd meñ mail nahīn.*

No dirt in the moon.

*Chānd ne khet kiya.*

The moon has risen.

*Chāndnī mār gā.*

The moon has struck him.  
(Said especially of a horse that is weak in the  
back.)

*Chāndnī meñ fasd khulvānī mana hai.* Super-  
stition.

It is not advisable to open the veins in  
the bright fortnight of the month.

*Chāndnī meñ shahd nahīn hotā.*

Bees don't make honey in the moonlight.  
(Native observation.)

*Chānd pe khāk dāne se nahīn chhāptā.*

You cannot hide the moon by throwing  
dust on her.  
(A good man's reputation is not injured by

speaking ill of him. Solid worth is not  
sullied by slander.)

*Chane chabāo yā shahnāi bajāo.*

Chew the peas or play the bag-pipe.  
(Either dance or hold the candle.)

*Chane chiraunji hogā, gehūn hogāi dākh,  
Ghar meñ gahne tin haiñ, charkhā, pīhī, khāt.*

Wom.  
Peas dear as almonds, wheat as raisins, And  
three ornaments only in the house, a  
spinning-wheel, a stool and a bed.  
(Hard times)

*Chane kī mārā martā / ai.*

A man dies from the stroke of a pea.  
(To express the instability of human life.)

*Chane ke sūh kahīn ghum na pīs jāē!*

May the weevil not be ground up with the  
peas!  
(Let not the poor suffer with the rich: let not  
the innocent suffer with the guilty.)

*Chāo ghate nit ke ghār jāē, Bhāo ghate kuchh  
mukh ke mānge, Rog ghate kuchh aukhad khāē,  
Giyān ghate kusangat pāē.*

Liking lessens by meeting every day,  
Respect lessens by making a request,  
Sickness lessens by using medicine,  
Knowledge lessens in bad company.  
(Familiarity breeds contempt)

*Chāplūsī kī mūñh kālā.*

Fawning hath a black face.

*Chapnī bhar pānī meñ dūb maro.*

Drown yourself (for shame) in a saucer-  
ful of water.

*Chapnī likh-kar sir par dhārī, nikal parā yā  
nikal pāri.* Mah. Wom.

The inscribed platter is placed upon her head,  
a fairy boy or fairy girl will come out.  
(This couplet, together with the name of Sheikh  
Farid, is inscribed on an earthen plate, and  
placed as a charm on the head of a lying-in  
woman to facilitate delivery.)

*Chaprasī be satāē nahīn rahē.*

The chaprasī won't go without pinching you.  
(Without squeezing something out of you.)

*Chāq chau band, takā nāl-band.*

A fine horse and a penny to the farrier.  
(False economy.)

*Chār ajīmī aur tin huqqa.*

Four opium eaters and three pipes.  
(Great inconvenience and serious disputes in  
consequence.)

*Chār Bed aur pāñchvāñ labed.*

Four Vedas, the fifth a cudgel.  
(He who does not listen to precepts or reason  
must be compelled to do so. A bridle for  
the horse, a saddle for the ass, and a rod for  
the fool's back.)

*Charbī chhāi āñkhon meñ to nāchan lāgi āngan  
meñ.* Mah.

When there is a film before her eyes, she  
goes dancing about in her yard.  
(Āñkhon meñ charbī chhānā, to be blind and

also to be shameless, so there is a pun in the proverb.)

*Char chor chaurāsī Baniyā, ek ek karke lūtā.*

Four thieves plundered eighty four Baniyās one after the other.

**165** The story goes that four thieves met eighty four Baniyās on a road. The thieves began to pick out one man at a time from amongst the Baniyās and to loot him till they had plundered them all; the Baniyās not daring to make common cause against them.

*Chār dīnā ki chāndnī pher āndherā pākḥ.*

There is moonlight for a few days, and then it is as dark as before.

(Riches have wings. Applied to express the (transitory nature of prosperity.)

*Chār dīn kā rang chāṅg: chhoṭ, dahī-jarvā, morā saṅg / E. Wom.*

Your love lasts four days only; none of your company, you mean brute! [Wom.

*Chār dīn kī āiyān, aur sonḥ bisāhan jāiyān.*  
But four days married and she's off to buy dry ginger.

(For her *accouchement*!)

*Chār dīn kī chamār jotish!*

Four days ago he was a cobbler and is now an astrologer!

*Chār dīn kī chamār chaudash hai.*

The cobbler's feast is for four days in the year.  
(A nine days' wonder.)

*Chār ghar chau-bhāiyā, tekrā bich men bhikhan bhāiyā. E. Wom.*

Four brothers dwell in four houses, and one of them is a beggar.  
(The inequality of men.)

*Chār-gorvā bāndhā jāē, du-gorvā na bāndhā jāē.*  
You can tie up the four-footed, but not the two-footed.

*Chār hath pāon sab ke haiṁ.*

Every man has two hands and two legs.

*Charhegā so giregā.*

Who climbs falls.

*Charhe par na chāḥāo, sir dikhe na pāon.*

He did not mount step by step, nor distinguish the head from the feet.

(To do any thing in a confused manner.)

*Charhā karhāi tel na āyā, kab āgā? Wom.*

The oil may keep away, if it comes not when the frying-pan is on the fire.

*Charh jā, betā, sūli par, Bhagvān bhūti karēge.*

Come, my son, and impale yourself, God will help you.

(Said, of sinister advice.)

*Charh mār, gālar pakke.*

Get up, the fruit is ripe for you.

(The ball is at your feet, or the game is in your hands.)

*Charhīe barse Ardrā, utrat barse Hast.*

*Charhī bār-gāh.*

A walking mosque.

(Said of any holy personage.)

*Charhī kalā, jāgī jot.*

May you shine like the waxing moon, brighter and brighter.

*Chār jāi gāvaṁ har bhong, Ahīr, Dafālī, Dhobī, Dom.*

Four castes are always singing, Neatherds, Musicians, Washermen and Bards.

(Common observation in India.)

*Chār mahīne hāl kā, bhār mahīne tāl kā, chār mahīne pāl kā.*

Four months fresh (water), four months tank (water), and four months kept (water).

(In the rainy season fresh water, in winter tank water and in summer kept water is best.)

*Chārōn raste mokle.*

All four roads are open.

*Chārpāi baro kitābe chand. Pers.*

A quadruped with some books on it's back.

(Originally from the Gulistān.)

*Chār pāon kā ghorā chauṅktā hai, do pāon kā ādmī kyā balā hai?*

If a horse with four legs stumble, what can the man do who has only two?

*Chār sāl, burā havāl.*

Four years are full of risk.

(Said of a horse.)

*Charsī yār kis ke? dam lagāyā khiske.*

The smoker is no one's friend! he smokes and is off.

*Chārū so bhārū.*

Strong porters are great eaters.

*Chashm bad dūr, ākhēn motī-chūr!*

May the evil eye never fall on this eye of pearl!

*Chashm-i-mā raushan, dil-i-mā khush. Pers.*

Light of my eyes and my heart's delight.

(A son.)

*Chaskā dīn das kā; parāyā khasam kis kā? Wom.*

Illicit love is but for ten days: who can claim another's spouse?

*Chaskā lagā burā.*

A bad habit is a bad thing.

*Chaṭ māṅgnī paṭ biyāh: tūṭ gāṭ taṅgṛī, rah gayā biyāh. Wom.*

The betrothal now, and the wedding anon: a leg is broken and the wedding is put off.

(The uncertainty of human affairs.)

*Chāṭorā khāve apnā ghar, baṭorā khāve doṁ ghar.*

The glutton eats up his own house, the spongers eat up others.'



*Chātur kā kām nahān pātār se atke.*

*Pātār kā kām yehī, liyā diyā satke.*

The wise man's work is not stopped for a harlot. A harlot's work is this—to give and take and be off.

*Chātur kā qaraz man meñ nistār.* [heart.

The wise man's debts are a pleasure to his  
(He borrows money to make more by it.)

*Chātur kī cherī bhalī mūrakh kī nār se.*

Better be a wise man's slave than a fool's wife.

(Better be an old man's darling than a young man's slave.)

*Chātur ko chaugunī, mūrakh ko saugunī.*

The wise man's four fold is the fool's hundred fold.

(The wise man's estimate of another's wealth is four fold, whereas a fool's estimate is a hundred fold its real value.)

*Chātur nār, nar kūh se biyāh hoe pachhtāē,  
Jaise rogī nim ko ānkh mich pī jāē.*

A clever maid married to a fool sorrows, As a sick man takes his bitter draught with closed eyes.

*Chātur to bairī bhalā, mūrakh bhalā na mīt,  
Sādḥ kahe haiñ, 'mat karo ko mūrakh se pīt.'*

Better a wise foe than a foolish friend.

The sages have said 'have no friendship with a fool.'

*Chaube gaē Chhabbe hone, Dubbe hī rah gaē.*

A Chaube went to be a Chhabbe and remained Dubbe.

(Dube, Chaube and Chhabbe are 3 castes of Brāhmins, who (God save the mark!) have read respectively 2, 4 and 6 Vedas.)

*Chaube mareñ to bandar hon, bandar mareñ to Chaube hon.*

Chaubās dead to monkeys turn, and monkeys dead to Chaubās turn.

(They are both so attached to their country that they cannot leave it.)

*Chaudah biddiyā nidhān.*

Learned in the fourteen arts and sciences.

(All that there are in Oriental estimation.)

*Chaudhvīn rāt ke chānd ko gahan lagā.*

The full moon is eclipsed.

(Said when an ugly man marries a handsome woman.)

*Chaukī gāñ-vāloñ ko lūt khātī hai.*

The police station loots the village.

*Chāval, pache tāval.*

Rice is soon digested.

*Chele chinī ho gaē, gurū gurū hī rahe.*

The pupil became sugar, and the teacher remained treacle.

(To surpass one's master.)

*Chele lāveñ māng-kar, baithā khāē mahant.*

*Rām bhajan kā nām hai, peṭ bharan kā panth.*

The disciples beg and the priest eats at his ease. The name is "Praising God," the sect is "Filling the stomach."

*Chenā jī kā lenā : chaudah pāñ denā, byār chale to lenā nā denā.* Agric.

Millet eats up the heart: give it fourteen floodings, and then comes the hot wind, and there is nothing to give or take.

(Chenā, *panicum miliaceum*, is an uncertain crop requiring much water; hence proverb.)

*Chene ke bans meñ sapūt bhāē mārḥā.* E.

Parched maize is the excellent offspring of millet.

(An expression used, but rather contemptuously, when the child of worthless parents turns out good for something: *parveau, nouveaux riches, norus homo.*)

*Cherī sab ke pāñ dhove, apne dhotī lajāē.*

The maid servant washes other's feet, but feels ashamed to wash her own.

(i. e., no one will serve his own relatives.)

*Chhabbe hone gaē the, Dubbe bhī na rahe.* Hin.

Wanting to become a Chhabbe loses even his original rank of Dubbe.

(It is used to express the folly of him who, like the dog in the fable, loses what he actually possessed in the vain pursuit of higher attainments: For explanation see above *Chaube gaē*, etc.)

*Chhab gaṭhṛī meñ, joban rakābī meñ.* Mah. Wom.

Show in his bundle, and youth in his platter.

(Fine feathers make fine birds.)

*Chha chāval aur nau pakhāl pāñ.*

Six grains of rice and nine bags of water.

(To cook them!)

*Chhachhūndar chhornā.*

To let loose a musk-rat.

(Mischief making.)

*Chhachhūndar ke sir meñ chānbetī kā tel.*

Oil of jasmine on the head of the musk-rat.

(Said of a worthless swaggerer.)

*Chhāēdām meñ laṛāī, paise meñ sugḥar ḥalāī.*

E. Wom.

A half-penny will settle a row about a farthing.

(A *chhādām* = 12 *kauris* = a farthing: a *paisā* is a half-penny, hence point of proverb.)

*Chhail chhāñt, bagal meñ int.*

He is a queer beau that has bricks under his armpits.

(To swell out the muscles of his arms and make him look a powerful man.)

*Chhājā, bājā, kes, tin Bangāle des :*

*Chūnā, chūchī, dahī, tin Bangāle nahīñ.*

Thatches, music, and long hair: these three are in Bengal: Lime, busts, and tyre: these three are not in Bengal.

*Chhāj bole so bole, chhālñī bhī bole, jis meñ bahattar sau chhed.* Wom.

If the winnowing fan speak it is well, but if the sieve full of holes speak, what then?

(The innocent can speak out freely but not the criminal: those that live in glass houses can't throw stones.)

*Chhajje kī baithak burī, aur par-chhāvan kī chhānh,*  
Dhore kā rasiyā burā, jo nū uth pakre bānh.

Sitting on view is bad, the shadow of another is bad, A lover at hand is bad as he is always worrying.

[janā. Bhoj.

*Chhajjū gaile chha janā, Chhajju aile nau*  
When Chhajjū went there were six of them, when he returned there were nine.  
(Don't be too ready to make friends.)

*Chhal kā phal burā hotā hai.*

The fruits of deceit are always bad.

*Chhallo chhalhāi.*

Deceive and be deceived.

(Biter bit.)

*Chha mahine mamiyāni to ek bachchā biyāni.* Rus.

The she-goat was six months pregnant and produced one kid.

(Great boast, little roast.)

*Chhāni par phūns nahīn, deorhi par nāch.* E.

No straw on his thatch and dances at his door!

(Living for appearances.)

*Chhān kā kyā ghar? Aur mendak kā kyā dar?*

What home under a mere thatch? What fear of a frog?

*Chhappar par phūns nahīn rahā,*

Not a straw left of the thatch.

(Said of utter bankruptcy or pillage. *Chhappar par phūns* is an idiom for a competency.)

*Chhatar bor kā tavā bāndh-ke ānd.*

Better come with an iron pan on your head.

(To protect the head from severe beating: intimation of an imminent danger.)

*Chhatar-pati, gharē pāp, barhe ratī.* Hin. Prayer.

O goddess, forgive his sins and increase his fortune.

(Said when a child sneezes.)

*Chhāti chhalnī honā.*

A heart full of holes.

(To bleed at every pore: be filled with grief.)

*Chhāti kā dūdh yād āve.*

The milk of the sixth day after birth is remembered.

(Maternal affection never diminishes.)

*Chhāti kā jam.*

A devil on the breast.

(An irksome person who is perpetually persecuting: a bore; an incubus.)

*Chhāti kā khāyā piyā sab nikal gayā.*

All he had eaten on the sixth day of his birth is gone from him.

(Baffled in his attempts: an utter failure.)

*Chhāti kā saudā hai.*

It is a bold business.

(Courage is the back-bone of a transaction.)

*Chhāti ke potre ab tak nahīn dhule.*

He has not yet thrown off his clouts.

(He is still a baby.)

*Chhāti na chilla, harām kā pilla.*

Nor feast on the sixth day, nor on the fortieth for the bastard pup.

(Those who to treat refuse will always get abuse.)

*Chhāti par mūng dalte hain.*

They grind pulse on my breast.

(To do any thing so as to vex or give another pain.)

*Chhāti pe bāl nahīn, bhāl se larāi.* E.

No hair on his breast, and he is going to fight the bear.

(Quite unfit to the task: hair on the breast is the sign of manly vigour.)

*Chhāti pe dhar-ke kōi nahīn le jāti.*

None carries (his wealth) on his breast (after his death.)

(Naked came I out of my mother's womb and naked shall I return thither. Job. I, 24.)

*Chhāti pe kōi nahīn dhar degā.*

None will lay your wealth on your breast (at your death.)

*Chhātis parkār ke bhojan mein sattar do bahatar rog bhare hain.* Hin.

In thirty six dishes are seventy two complaints.

*Chhattri kā bhagat, na mūsal kā dhanak.* Hin.

You can no more make a monk out of a Chhattri (soldier) than a bow out of a pestle.

*Chhattri kā shohdā, Kāeth kā bodā;*

*Bāman kā bail, Baniye kā ut.*

The Chhattri for rake, the Kāyath for weakness; The Brāhman for idiot, the Baniyā for fool.

(The characteristics of the four castes.)

*Chhāvat mānduā, gāvat git, piyā bin lagat sab anrit.* E. Wom.

Singing songs and making a bower is all unseemly without a lover.

*Chhāyā barī māyā hai.* Hin.

Shade is a great blessing.

(*Chhāyā*—also 'roof over your head'.)

*Chhāyā chhūā ghar pāyā aur bāndhī pāt tātī.*

*Dūsrē kā janmā larā pāyā chummā len ke chātī.*

He found the house thatched and doors to the walls, He found another's child and began to kiss it.

(The man who marries a widow.)

*Chheli jī se gāi, khāne-vālon ko savār na āyā.* Hin. Wom.

The goat lost its life, but the eaters were not pleased.

(Said of unappreciated self-sacrifice.)

*Chhile chār baghāre pāch.* Wom.

She peeled but four, and brought out five.

(Said tauntingly to a conceited daughter-in-

*Chhināl-kā-betā 'babuā re babuā.'* E. Wom.

A harlot's child is every body's darling.

(Many talk with the children for the sake of the maid.)

*Chhināl lagāi, chātar sipāhī.*

A loose woman and a gallant soldier.

(Cannot hide their qualities.)

*Chhinākat nahāiye, chhinākat khāiye, chhinākat rahiye soē, Chhinākat par ghar na jāiye, chahe sarb sone-kā hoē.* Hin. Superstition.

You may sneeze and wash, eat, and sleep, But must not sneeze and go to another's house, though all of gold.

*Chhinke hī pe-rakkhī milēgi.*

What's already in your net you will obtain.

(*Chhinke*, a net suspended from the roof and containing eatables. It is used to keep these safe from cats, dogs, rats, ants, etc.)

*Chhinke gaē, jhinte aē.*

He went sneezing and came back weeping.

(Allusion to the wide-spread notion of the ill-luck of sneezing before starting on a journey.)

*Chhinke hī nāk kaṭi.*

Cutting off the nose for sneezing.

(Biting the nose to spite the face.)

*Chhitānk chūn chawāre-ṛaṭi!* Hin. Wom.

An ounce of meal and a feast on the housetop!

*Chhitānk satvā, Mathurā-men bhaṇḍār.* E.

An ounce of pease-meal and a granary in Mathurā.

(Vain show.)

*Chhoṛ chale banjāre kī sī-ḍy.*

Deserted like a carrier's fire.

*Chhoṛ gaon kā nām kyā?*

What name has a deserted village?

*Chhoṛ gaon se nālā kyā?*

Who is connected with a deserted village?

*Chhoṛ, Jāt, parāi khāt.*

Give up, O Jāt! the couch of others.

(Leave off your habits of rapacity and violence.)

*Chhoṛ jhār mujhe dūban de.* Wom.

O bramble! let me drown.

The story goes that a woman threw herself into a pond, but repenting of her determination to commit suicide caught at a bush on the bank and pretended that the bush had caught her; applied to one who perpetually intrudes his company on another, and pretends that the other person will not part with him.

*Chhoro, Bi Billi, chahā landārā hī jēgā.* Wom.

Let go the rat, my Lady Cat, he will live,

son who presumes to use language incompatible with his situation; old head on young shoulders.)

*Chhotā, sab se chhotā.*

Small stature, bad nature.

*Chhotā so motā.*

Short is stout.

*Chhoṭe miyān so chhoṭe miyān; bare miyān, subhān Allāh!* Mah.

The young lord is the young lord; God save us from the old lord!

*Chhoṭe se Gāzī Miyān, barī ā dum!*

A short priest with a long beard!

*Chhoṭi bānd barsī chāunkāē, ālas sabhī mitāē.*

A few drops of rain startled her and all her drowsiness was gone.

(A trifling accident will often bring a man to his senses.)

*Chhoṭī motī kāmī sab hī bis kī bel,*

*Bairī māre dān se, yoh māreṅ haṅs khel.*

All pretty maids, or small or plump are poisonous pests. An enemy kills by hiding; these by smiles and jests.

*Chhoṭī nanad, angiyā kī band, barī nanad bifti basant.* Wom.

My younger sister-in-law is as my bodice-strings, my elder sister-in-law is as the summer lightning.

(The younger one she loves and the elder she fears.)

*Chhoṭī sī bachhyā, barī sī hatiyā.* Hin.

The calf is small but the sin is great.

(As well be hanged for a sheep as a lamb.)

*Chhoṭī sī gauraiyā, bāghoṅ se nasārdā.* E.

A little sparrow staring at the lion.

(Little roost great boast.)

*Chhūā aur mūdā.*

They die as he touches them.

(Said of a mischievous man.)

*Chhūnchhā kā sang na sākhi, bhailā-ḍudre jhām le hāthi.* Bhoj.

No friends for the empty handed, but elephants at the rich man's gates.

*Chhūshhe phatke ur ur jān.*

Winnow hollow grain and it will all fly away.

(Little talent seldom stands test.)

*Chhūchhī hāṅḍī bāje ṭan ṭan.*

An empty vessel makes a great noise.

*Chhūchhī karhāi, majir kā phoran.*

Rust breaks up the empty pan.

*Chhūn nā chhūn, Algaṭṭe nān.*

Nor spell nor charm and his name Exorcist.

*Chhūn Rustam*

melon on the knife, either way the melon is cut.

(It cuts both ways.)

*Chhuri par kaddū, kaddū par chhuri.*

The knife on the cucumber, or the cucumber on the knife.

(It is all the same, the cucumber gets cut either way.)

*Chhuri pātā hūn to āp ko nahīn pātā,*

*āp ko pātā hūn to chhuri nahīn pātā.*

When I've found my knife I can't find you,  
When I've found you I can't find my knife.

(Vindictive hatred.)

*Chhuri tale dam lo.*

Take breath under the knife.

(Bear up to the last.)

*Chhūlā ghora bhusaule thāgh.* E. Rus.

The loose horse makes for his stall.

*Chhūl bhalārē, sārē gun.* Wom.

He has all the qualities except goodness.

*Chhūto bail chhūsaurī mēn.* E. Rus.

The loose ox goes to his stall.

*Chīh nībat khāk rā ba-ām-i-pāk?* Pers.

What connection is between Earth and Heaven?

*Chikangā faqir, makhmal kā langot?* E.

Wom.!

A foppish beggar with velvet breeches!

*Chiknā dekh phisal parē.* Wom.

A fair appearance misleads.

*Chiknā gharā būnd parī aur dhal gā.*

A drop on a greasy jar will roll down.

(A shameless person does not feel the sting of a taunt: water on a duck's back.)

*Chiknā gharā ho gagā hai.*

He is grown into a greasy jar.

(A shameless person: see preceding.)

*Chikne gāl tilingān ke, aur jare bare bhurjish-gān ke.* E. Wom.

The oilman's cheeks are smooth and shiny,  
the grain parcher's burnt brown.

*Chikne galvā malvā ke.* Rus.

The smooth cheek of a rich man.

*Chikne gharē par pānī.*

Water on a greasy jar!

(Water down a duck's back slips away like money.)

*Chikne mūnh ko sab chātte hain.*

All kiss the smooth cheek.

(All welcome the great.)

*Chiknā bātēn jan patyāo.*

Trust not an oily tongue.

*Chiknā chuppi bātōn se peṭ nahīn bhartā.*

Fair words won't fill the belly.

*Chāl kē mūt.*

Kites' urine.

(Something very rare and useless.)

*Chāl ke ghar māns kahān?*

There is no flesh in a vulture's nest.

(It is all eaten.)

*Chāl ke ghar mēn mās kī dharer!*

To deposit flesh in a vulture's nest!

*Chāl ke ghar mēn pāras hotā hai.*

The philosopher's stone is in the kite's nest.

Kites sometimes carry off gold ornaments: Muhammadan women allege the reason to be that the young kites won't open their eyes till some gold is placed in the nest.

*Chillar, chamokan, chihirā, ye tinoṅ bīpat kē bakhirā.* E.

Lice, slaps, and rags; these three are the lot of adversity.

*Chillar chunne se bhagvā halkā hove?* E. Wom.

The breeches won't grow lighter for picking out the lice.

(Cheese-paring won't result in large savings.)

*Chillar mārē, kutīā khān.*

Killing the louse and eating the dog.

(Straining at a gnat and swallowing a camel.)

*Chāl sē manḍlāyā, aur kubūtār sē bīndīā phirtā hai.*

He hovers like a vulture and flutters like a pigeon.

(To pick up what he can.)

*Chindāl na chhore makkhe, na chhore bāl.* Hin.

The low castes leave neither hair nor flies.

(High caste Hindus will not eat food with either hair or flies in it.)

*Chintā juāl, sarir ban, dāk lage na butāē,*

*l'arghaṭ dhūān na dekhiye, ur andarhī dhūndū āē.*

Care is flame and your body the wood, and when it catches fire none can put it out.  
Others see no smoke, for it burns within your breast.

*Chīnṭī chāhe sāgar thā.*

The ant wants to fathom the sea.

*Chīnṭī dāl.*

The army of ants.

(Great crowd.)

*Chīnṭī kē bil nahīn milū: kahān chhipūn?*

I cannot find an ant's hole: where shall I hide?

(No escape.)

*Chīnṭī ke ghar nī mātām.* [nest.

There is perpetual mourning in an ant's  
(They are always being killed.)

*Chīnṭī ke par nīkle aur maut āī!*

When the ant's wings come out his death

*Chinṭī ko jo maut ānī hotī hai to par nikalte haiṅ.*  
When the ants are about to die they get wings.

(A common observation in the rains. *Quem Deus vult perdere prius dementat.*)

*Chinṭī ko maut hī kī balā bas hai.*

The mere misery of dying is enough for the ant.

(A small misfortune is ruin to the poor.)

*Chinṭī sasarne ho jagah nahīn. E.*

No room even for an ant to creep in.

*Chirāg gul, pagṛī gayāb.*

The candle out and the turban lost.

(Said of maladministration.)

*Chirāg jalā, dāṅh galā.*

When the lamp is lighted, the chance is gone.

(Said of a thief.)

*Chirāg mēn baṭṭī, aur ānkh pe paṭṭī. Wom.*

A wick in the lamp and a bandage over the eyes.

(Said of a sleepy head.)

*Chirāg raushan, murād hāsīl. Mah.*

The lamp is lighted and the wishes are fulfilled.

(Allusion (1) to the practice of lighting lamps at the shrines of holy men, in order to procure the accomplishment of wishes, (ii.) to the practice of the Naqshbandi *faṭīrs* who go about begging with a lamp in their hands, whence the alms given to them is called *chirāgā*, as much as to say "My lamp is lighted, you have now an opportunity of obtaining a blessing by giving me alms." (iii.) to the habits of libertines, thieves, and others, who look to the night, when lamps are lighted, as the favorable time for obtaining their wishes.)

*Chirāg tale andherā.*

Darkness under the lamp.

(Used when crimes are committed near the seat of authority: the nearer the church the farther from God.)

*Chirā maran, gaṅvār hānsī.*

Killing birds is villagers' sport.

(It is sport to you but death to us: allusion is to the habit of keeping fighting cocks and other birds.)

*Chīre chār, baghāre pānch.*

She pares four and fries five.

(Said tauntingly by the mother-in-law to her sharp daughter-in-law.)

*Chīrā hai jis ne volī nūregā. Hin.*

Who opened the mouth will feed it.

*Chīrī mār hamesha bhūke nange rahte haiṅ.*

The fowler is always a half-starved ragged creature.

(A judgment on him.)

*Chīrī mār tolā, bhānt bhānt kā panchkī bolā.*

In a street of bird-catchers the voices of many birds are heard.

(Applied to an assembly where every man gives a different opinion.)

*Chīr phāp ke Angrez Daktar ustād haiṅ.*

The English Surgeons are the best at cutting and sawing.

(i. e. dissection.)

*Chiriyā apnī jān se gaī, khanerāle ko savād nā āyā. Wom.*

The sparrow lost its life and still the eater was not satisfied.

(Said when the master does not appreciate his servant's work, or the husband his wife's.)

*Chiriyā aṅnī jān se gaī, larṛā khush na huā.*

The bird perished and the boy was still displeased.

(See preceding.)

*Chiriyā aur dūlh.*

A bird and its milk.

(That is, the two are incompatible.)

*Chiriyā kare khonchā, chirā kare nauchā.*

The hen-sparrow collects the stuffing (for the nest) and the cock scratches it to pieces.

(Said of a prudent woman with an extravagant husband.)

*Chiriyā kī choṅ h mēn chauthā hissā.*

The fourth share is in the sparrow's beak.

(A very small share.)

*Chiriyā kī jān gaī, larṛe kā khilāunā.*

Birds' destruction is children's sport.

*Chiriyā ko shahīn se kauth?*

What has a sparrow to do with a hawk?

*Chit bhī merī, paṭ bhī merī.*

Heads I win and tails I win.

(Heads I win, tails you lose.)

*Chitṭhī na parvāna, mār khāṅ mulk begānā.*

A stranger has seized the country without letter or license.

*Chiz na rākhē apnī aur chorōṅ gālī de. Wom.*

He takes no care of his things and then abuses the thieves.

*Chotī dāman kā sāth hai.*

Combined together like bodice and skirt.

(One cannot be parted from the other.)

*Chor aur moṭ kas ke bāndhe ke chāhe. E.*

A thief and a bundle should be tied tightly.

*Chor aur sānp dabe par choṭ kartā hai.*

A thief and a serpent hurt when hard-pressed.

*Chor aur sānp kī baṛī dhāk hotī hai.*

A thief and a serpent create great fear.

*Chor chakār chūke, lekin chugal na chūke.*

A thief and a swindler may cease from evil, but a backbiter never.

*Chor chorī kar gayā, mūsloṅ dhol bajā.*

The thief steals and bangs the drum.

(i. e. steals openly: said of misgovernment.)

*Chor chorī se gayā, to kyā herā pherī se bhī gayā? Wom.*

The thief has left off stealing, but has he also left off haunting?

(That is, bad habits though suppressed, will

show themselves occasionally. What is bred in the bone will never wear out of the flesh.)

It is related that a thief having been detected and punished, determined to reform, and took on himself the profession of a *Faqir*. While travelling in company with other *Faqirs*, when his fellow travellers were asleep, his old propensities came strong upon him, and his mode of gratifying them, without being guilty of theft, was to take the bundle of one from under his head and put it under another's.

*Chor chor mamsere bhāi.*

All thieves are cousins to each other.

(Birds of a feather fly together: a thief knows a thief as a wolf knows a wolf.)

*Chor churāve, gardun hilāve.*

The thief steals and shakes his head.

(Denies the charge.)

*Chor dhor donon hāzir haiñ.*

The thief and the cattle are both present.

(Full proof.)

*Chor gaṭhri le gaṭā, begāriyon ko chhuṭṭi hui.*

When the thief walks off with the bundle the forced labourer is free.

*Chor hatheli pe jān lige phirtā hai.*

A thief carries his life on the palm of his hand.

(Careless of his life.)

*Chori aur jāri kabhi band nahin hotiñ.*

Theft and adultery will never be stopped.

*Chori aur mūñh zori.*

Stealing and shouting!

*Chori aur sinā-zori!*

Theft and bullying!

*Chori aur sarhangī?*

Are you a thief and a soldier?

*Chori aur sir-zori!*

Theft and boldness together!

(Spoken of one who glories in his crimes.)

*Chori be-surāg nahin nikaltā.*

No theft can be traced without a clue.

*Chori be-thāng nahin hoti.*

No theft without previous knowledge.

*Chori kā gur mīṭhā.*

Stolen sugar is sweetest.

(Stolen kisses are sweetest.)

*Chori karke sāhukār bante ho?*

Would you be a merchant on stolen property?

*Chor jāne chor kī sār.*

A thief knows a thief's ways.

(Set a thief to catch a thief.)

*Chor jāne mangnī ke bāsan?*

Does a thief care if the vessels have been borrowed?

*Chor jāte rahe ki andhyāri.*

Thieves and darkness are inevitable.

(Every dog hath his day, and every man his hour.)

*Chor, juārī, gaṭh-kaṭā, jār aur nār chhinār,*

*Chor kā bhāi gaṭh-kaṭā.*

The pickpocket is the thief's brother.

*Chor kā bhāi gaṭhī chor.*

The thief's brother is the betrayer of trust.

*Chor kā hāl so merā hāl.*

May the thief's deserts be mine.

(If I am in fault.)

*Chor kā jī kitnā?*

What heart has a thief?

*Chor kā koī himāetī nahin.*

The thief has no friends.

[jāe.]

*Chor kā māl sab koī khāe, chor kī jān akārat*

All enjoy the thief's property and his life is thrown away.

(He has to give up so much of his property as hush money.)

*Chor kā man buṛche meñ.*

The thief's mind is intent on the packet.

*Chor kā mūñh chāñd sā.*

A thief's face is like the moon.

(I) because it wears an aspect of innocence and (II) it is marked with dark patches like the moon, i. e. he is betrayed by his looks.)

*Chor kā shāhid chirāg.*

The witness against the thief is the lamp.

*Chor kā sir nīchā.*

A thief cannot lift his head (for shame).

*Chor ke ghar meñ chhichor.*

A great thief is robbed by petty thieves.

*Chor ke ghar mor.*

A peacock in the thief's house.

(A thing that betrays itself. The proverb is founded on the story of a peacock who swallowed a gold necklace which a thief had stolen and brought home: the biter bit.)

*Chor ke hāth meñ diyā.*

A lamp in the thief's hand.

(May help or betray him.)

*Chor ke khūb meñ buṛche.*

A thief dreams of bundles.

*Chor ke man meñ chori bāse.*

A thief always thinks of theft.

*Chor ke pair nahin hote.*

A thief has no feet.

(He never stands, but flies.)

*Chor ke peṭ meñ gāe, āp hī āp rambhāe.*

A cow lows spontaneously in the thief's stomach.

(He betrays himself.)

*Chor kā aur sāñp kī dhāk bārī hoti hai.*

The fear of a thief and a snake is very great.

*Chor kī dārhi meñ tinkā.*

The straw in the thief's beard.

(By which he was detected.)

The story goes that a *Qāsi*, when he was hearing a case of theft and was at a loss to find out who was the real offender from among the several suspected persons before him, made use of the sentence "the thief has a straw in his beard" which the thief himself uttered.

*Chor ki jorū kone men sir de-kar roti hai.*  
The thief's wife goes into a corner and cries.  
*Chor ki mām kōhī mām sir de-kar roti hai.*  
The thief's mother shuts the door and cries.  
*Chor ki nazar gathri par.*  
The thief's eye is on the wallet.  
*Chor ki zamīnat nahīn hai.*  
No one will go surety for a thief.  
*Chor ko chor hī pakchāne.*  
A thief knows a thief.  
(Set a thief to catch a thief.)  
*Chor ko angārī mīkh.* Bhuj.  
Live coals taste sweet to a thief.  
(Allusion to the ordeal by fire. The person accused of theft is made to eat live coals in order to prove his innocence.)  
*Chor ko chāukī-dār karnā!*  
To set a thief to keep watch!  
*Chor ko chor hī sūjhe.*  
A thief takes every body for a thief.  
*Chor ko chorī hī sūjhe.*  
A thief thinks only of thieving.  
*Chor ko pakariye gānth se, chhīnāl ko pakariye khūf se.*  
Catch a thief with the purse, and a harlot on the bed.  
(Or you will be unable to prove your charge.)  
*Chor ko panhāi dūr se sūjhe hai.* E.  
The thief spies the shoe from afar.  
(With which he is to be beaten.)  
*Chor lāthī do jane, ham bāp bete akele.*  
The thief with his stick were two, and I with my father were alone.  
(What could we do against him?)  
*Chor le, nā sādhu pūche.*  
When a thief steals he does not enquire if (his victim) be a saint.  
*Chor le, na sūh chhū.*  
Nor thief can take nor banker touch it.  
(So it is quite safe.)  
*Chor sab ghar le mare.*  
When a thief dies he takes the whole household with him.  
(He gives information against his accomplices and even accuses the innocent.)  
*Chor se kahe, 'tū chori kar,' aur sūh se kahe, 'tū jagtu rahiyo.'*  
He tells the thief to steal and the honest man to keep watch.  
(Applied to a go-between, who stirs up both parties in a dispute: to hunt with the hounds, and run with the hare.)  
*Chorvā ke man base kakri kī khet.* E. Rus.  
The petty thief's mind is running on the cucumber field.  
*Chor lagī pahār kī aur torēn ghar kī sīl.* Wom.  
Hurt by the hill he goes home to break the grind-stone.  
(Said of one who vents his rage on his wife.)  
*Chorī kutiyā jalēbbiyōn kī rakhvātī.*  
To set a hungry dog to watch sweetmeats.

*Chūchayā mām hār tadnā.*  
To look for bones in the breasts!  
(To draw blood from a stone.)  
*Chugā'chor, Khusā kī chor.* Mah.  
The tale-bearer is God's enemy.  
*Chuplā baithī nīm pe, de sālē ke tīn sāl.*  
The tale-bearer is up the tree, let us give the blackguard three hundred (blows.)  
*Chūhā bojāve chapnī, aur sāl jātāre apnī.*  
The rat rattles the lid and makes his nature known.  
*Chūhā billī kī shikār hai.*  
The mouse is the cat's prey.  
*Chūhā bil mām samātā na thā, kām bāidhī chhāj.* Wom.  
The rat was already unable to enter his hole and he tied a winnowing fan to his ears.  
(A sarcasm aimed at those who enter into extravagant marriages.)  
*Chūhe kī bachchā bil hī khodēgā.*  
The mouse's young set to work to make holes.  
(What's bred in the bone will never come out of the flesh.)  
*Chūhe kī bil dhūndhnā.*  
To look for a rat's hole.  
(To creep into.)  
*Chūhe ke hāth lagī haldī kī girāh, pansāri kī ban baithā.* Wom.  
The mouse got hold of a piece of turmeric and set up a druggist's shop.  
*Chūhā aur gayā.*  
Missed and gone.  
*Chūhā so marā.*  
To be missed is to be ruined.  
*Chūhā chhor, bhānsār jāo.*  
Out of the frying pan into the fire.  
*Chūhā jhoke chāvar hāth!*  
He feeds the oven with a fan in his hand!  
*Chūhe āg na ghare pānī, ūpar hī ūpar jā gāi bānī!* Mah. Wom.  
No fire in her grate, no water in her jar, may she fly away above!  
*Chūhe, chakkī, sab hī kām pakki.* Wom.  
She is quite up to the hearth and the mill.  
(She is expert in every art, as grinding, baking, etc.: a good housewife.)  
*Chūhe kī rāo, lāo hī lāo pukāre.* Wom.  
The king of the kitchen always cries 'more, more.'  
(Said of a gormandiser.)  
*Chūhe kī, na chakkī kī.* Wom.  
Nor fit for the hearth, nor fit for the mill.  
(She can neither bake nor grind flour.)  
*Chūhe pichhe soven aur tairī ko topen.* Wom.  
He sleeps behind the hearth and feels the empty plate.  
(Living from hand to mouth.)



*Chullū chullū sādhegā to dudre hāthi bān-dhegā.*

Save little by little and an elephant will wait at your door.

(Take care of the pence and the pounds will take care of themselves.)

*Chullū men ullū, loṭe men gaggap.*

Drunk on a thimble full, is blind drunk on a cup full.

*Chullū pānī, tang mindgānī.*

Life goes hard on a drop of water.

*Chim chāt ke khā liyā.*

He licked him all clean.

(Absolutely ruined him—Jack Sprat could eat no fat, his wife could eat no lean, so 'twixt them both, you see, they licked the platter clean.)

*Chinā aur chamār kufe par thik rahit hai.*

Mortar and cobbler are best when beaten.

*Chinā, chūchī, dahī, ye Bangālā nahīn.*

Lime, bosoms, and tyre are never good in the Bengal.

*Chūngal bhār ātā Sāin kā, beṭā jīve mān kā !*

A handful of flour in the name of God : may my lady's son live long !

(Street cry of beggars.)

*Chūnī kahe, "mujhe ghī se khāo."*

The split pea cries, "eat me with butter"  
(The coarsest food requires money.)

*Chuniye, khudiye poson dhiyā,*

*lil damdā, le gail dhiyā. Mag. Wom.*

Bring up a daughter on cakes and tarts,  
And a son-in-law comes and takes her away.

*Chin khāe bhusand hove, talā khāe rogī.*

Eat bread and you will be robust, eat sweets and you will be sickly.

*Chup ādhī marā.*

Silence is half consent.

*Chup kī dād Khudā degā.*

God will avenge the wrongs in silence borne.  
(Virtue is its own reward. He that humbly himself shall be exalted.)

*Chupri aur do do !*

Buttered cakes and two of them !

(Dainties and plenty. Said usually of offices in which authority is combined with a large salary.)

*Churail pe dil ā gayā, to phir parī liyā hai ?*

Fallen in love with an ogress, what is fairy then ?

*Churail pe dil ā jāē, to voh bhī parī hai.*

Fall in love with an ogress, and even she is a fairy !

A nose-ringed woman steals, and a ragged wench is charged with it.

(The wealth of the rich covers a multitude of sins.)

*Chūtar se kān gānthīe haiñ.*

He joins the ears to the buttocks.

(Said (i) of the eavesdropper (ii) of those who join the head and tail of a story.)

*Chūtiyā ko tel nahīn, pakauron ko jī chāhe.*

Wom.

No oil for her locks and she longs for fried cakes.

(Pakauras are fried with oil, and every woman uses oil for her hair—she would rather go without the cakes than without oil for her hair.)

*Chūtiyā mar gae, aulād chhor gae.*

The fool died and left offspring.

(Said to the stupid survivor of a stupid father, who makes a mess of every thing.)

*Chūtiyon ne gāon mārā hai ?*

Is the village plundered by fools ?

(Have all gone mad ? Said to one who makes improper demands.)

*Chutke kā khāiye, ukte kā na khāiye.*

Eat at the hands of the niggardly, but not at the hands of the illiberal.

(Ukte is a man who reminds of an obligation.)

*Chūtron se supārī phorā.*

To crack betel nuts under the buttocks.

(To lie on a bed of roses: to loll in the lap of luxury.)

## D

*Dabā baniyā pūrā tola.*

The overawed shopman gives full weight.

*Dabā hakim mahkūm ke tābe.*

A bribe-taking judge is subservient to his subordinates.

*Dabak shire ke matke men.*

Go and hide yourself in a jar of treacle.

(Take advantage of a good opportunity.)

*Dabā pāt gūjri, 'gahrā basan lāo.'*

The milk-maid is in our power, 'go and fetch a large basin.'

(Extortion.)

*Dābar dūbe jag tire, jag dūbe dābar tire.*

Agric.

When the low lands are flooded the world swims (with plenty); when the world is drowned (with drought) the low lands swim (with rich produce.)

*Dabe par chīntī bhī choṭ kartī hai.*

Even an ant will bite when hard pressed.

(Even a worm will turn at last.)

*Dabte ko sab dabāte haiñ.*

Who yields is oppressed.

*Dādā jān parāē barde āzād kartē the.*

My grandsire freed another's slaves.

(To cut a thong out of another's bucket.)

*Dādā kahne se banyā gur detā hai.*

Call a Baniyā father and he will give you treacle.

(Please and get ease.)

*Dādā maregā jab bail batēnge.*

When the grandfather dies the oxen will be divided.

(The dead man's shoes.)

*Dādā marenge jab mirās batēgi.*

When the grandfather dies the estate will be divided.

*Dādā marenge to potā rāj karenge.* Wom.

When the grandsire dies, the grandsons reign.

(Le roi est mort vive le roi.)

*Dādā mariñ to bhoj kari haiñ.* E.

When the grandsire dies we 'll have good feast.

*Dādā par-dādā ke rāj kī batēñ kartā hai.* E.

He talks of the times of grandfathers and great-grandfathers.

(Laudator temporis acti: the good old times.)

*Dāde rāj na khāē pān, dānt dikhāvat gae pirān*

He never tasted betel-leaf even in the time of his grandfather; but fatigued himself to death in showing his teeth.

(It is applied to a person who gives himself airs in showing off any new acquisition.)

*Dādū, duniyā bāorī, phir phir mānge dān,*

*Likkhan-hārā likh gayā, meñan-hārā kām.*

Saith Dādū, the world's gone mad, again and again it prays, But what is written by fate cannot be effaced.

*Dāge ke sāñh, to dāge le lohār.* E.

If the bull is to be branded, let the blacksmith do it.

(Every cobbler to his last.)

*Dāg lagāē langotiyā yār.*

Your childhood's acquaintance will put you to shame.

(If you attempt to injure him.)

*Dah dar duniyā, sad dar ākhirat.* Mah.

Ten in this world is a hundred in the next.

(Street cry of Muhammadan beggars.)

*Dah 'poish' shalītah bhārī.*

Ten 'look outs' come from the heavy load.

(Porters carrying heavy weight are always crying "poish poish" in the streets.)

*Dahī bechan chalīñ, pūñh pichhārū kamoīyā.*

E. Rus. Wom.

She goes out to sell her tyre, and hangs the pitcher down her back.

(Ashamed to put it on the head: above her work.)

*Dahī bhāt kā mūsāl.*

A pestle for rice and curds.

(A sledge-hammer to kill a fly.)

*Dahī kī gavāhī chūrā.* E.

The fried rice proves the curd.

(As it cannot be used without them.)

*Dāhnā dhove bāñ ko, aur bāyāñ dhove dāñ ko.*

The right hand washes the left, the left the right.

(We all have to depend on one another.)

*Dāi Chambeli ke Mirzā Mogrā.* [Mogrā.

The son of nurse Chambeli, is called Mirzā

(Applied to one of mean descent who affects greatness. The two names are the names of flowers, but are also applied to persons.)

*Dāi, dāi, ūññī, savā gharā mūññī.*

Nurse, nurse is as tall as a camel, and makes a jar-full and a quarter of water.

*Dāi ho mūññī, dādā ho mūññā, to suarg kam jāe?*

Your nurse is dear and your grandfather is dear, which of the two is to go to heaven?

(Hobson's choice.)

*Dāi ke sir pāñ phūl.* Mah. Wom. [flowers.

On the head of the nurse are betel and

(Taken from the game of blindman's buff, in which one child, under the character of a nurse closes up the eyes of that one who is to search for the thief.)

*Dāi jāne apñī hāi.*

The midwife knows her own feelings.

(Allusion to their habit of making light of the pains of the lying-in-woman.)

*Dāi rī, dāi tere sāt hoñ bhāi!*

Nurse, may you have seven brot hers!

(Said by children in blindman's buff.)

*Dāi se peñ chhipāñā.* Wom.

To hide the belly from the midwife.

(Applied to one who affects mystery towards the person who is already in his secrets.)

*Dāi se peñ nahīñ chhiptā.* Wom.

You can't hide the belly from the mid-wife.

*Dāiv na māre dīng se, kumatī det charhāē.* Hin.

God does not kill any one with a club, but takes away his understanding.

*Dakhl dar māqūlāt karnā.*

To interrupt a reasonable proposition.

*Dakkhan gaē na bāhore, rahe Chanderī chhā.* Wom.

Who went to the Dakkhan never returned, but took up his abode at Chanderi.

(Said of Aurangzeb's army which was before Chanderi for twelve years. Applied to one who has been abroad for a long time and has deserted his own country.)

*Dāl bhāt khichī.*

Peas and rice made up into a mess.

(A medley.)

*Daliddar ghar meñ non pakvāñ.* Wom.

Salt is a delicacy in the house of poverty.

*Dāl kā chūkā bandar aur bāt kā chūkā admī phir nahīñ santhalle.*

A monkey missing his branch and a man missing his chance cannot be saved.

*Dāl kā tūtā.*

Just plucked from the stalk.

(Brand new.)

*Dallū kā dah-serā.*

The ten pound weight of *Dallū*.

(Expresses intrusion into a conversation with something entirely foreign to the subject. Popularly, *Dallū* was a grain merchant who used a weight of ten *seers* while all others used only one of five. However, the term is applied to any thing incongruous.)

*Dāl menī kālā hai.*

There is something black in the peas.

(That is, I suspect some latent mischief: to smell a rat.)

*Dalle der nahīn, sir par koṭwāl.*

No sooner than the police were on him.

(Caught in the act.)

*Damā dam ke sālū.*

Asthma goes with life.

*Dām āve kām.*

Money is a good servant.

*Dam banā rahe !*

May you live long !

*Dam banā rahe, phūnk nikal jāē !*

[away.]

May your life remain and your breath pass  
(A blessing and a curse.)

*Dam bhar kī khabar nahīn.*

No one knows what will happen at the next breath.

*Damdame menī dam nahīn, khoir māngo jān kī !*  
No power in your batteries, so ask for quarter !

*Dam darūd na honā.*

To be without breath.

(Either dead, or very nearly so; at the last gasp.)

*Dām dīje, kām tīje.*

Give your money and get your work done.

*Dam gammat hai.*

Breath is my prize.

(Said by the old.)

*Dam hai, jab tak gam hai.*

While there is life, there is grief.

*Dam hai to kyā gam hai ?*

While life remains, what do I fear ?

*Dam kā damāmā hai.*

Breath is the music of life.

(Of very short duration.)

*Dam kā kiya bharosā hai ? āyā, nā āyā ?*

What certainty is there in the breath, that comes and comes not ?

*Dām kare sab kām.*

Money does all the business.

(Money makes the mare to go.)

*Dām mārne kī jagah nahīn.*

There is no room to take breath.

(To criticise the works of God, or of a superior.)

*Dam nahīn badan men nām Zorāwar Khān !*

No strength in his body and called Mr. Armstrong.

*Dam nāk men ā gayā.*

The breath is in my nostrils.

(Weary of life.)

*Dāmōn dherī, yā hāḍōn dherī.*

Either (have) a heap of money, or be a heap of bones.

*Dāmōn rūthā bāṭōn se nahīn mātā.* [by words.]

Dissatisfied with his dues is not reconciled

(Fair words don't fill the stomach.)

*Damrī kā pōsī.*

A farthing doll.

(*Pōsī*, a paper figure made for the amusement of children, the head shaking or nodding with the wind, like that of one who is drowsy from the use of opium. Applied to signify a contemptible, good-for-nothing, creature: a man of straw.)

*Damrī ke pān Banyāin khāē, kaho "ye ghar rahe ke jāē ?"*

If the shopman's wife spend a farthing on betel—saith he—"Will the house be ruined or not ?"

(Allusion to the niggardly habits of the Baniyā class.)

*Damrī kī arhar, sārī rāl kharar.* Wom.

A farthing's worth of peas, and the sound of grinding all night.

(Great cry and little wool.)

*Damrī kī bulbul, takā chhutāi.*

A penny for plucking a half-penny bird.

(Expending on any thing more than it is worth.)

*Damrī kī burhiyā takā sir muṇḍāi.*

A penny for shaving a half-penny hag.

(Widows in India shave their heads.)

*Damrī kī chūn chūn.*

A penny whistle.

(*Chūn chūn* signifies the chattering or chirping of birds, and is also applied to a small bellows made to imitate that sound. The proverb means an idle talker.)

*Damrī kī dāl, āphī kuṭnī, āphī chhināl.* Wom.

With only a farthing's worth of split peas, I must be host and guest myself.

(There is not enough for one person.)

*Damrī kī dāl, "būā, pālī na ho."* Mah. Wom.

A farthing's worth of peas, and 'be careful sister, that (the soup) be not thin.'

(To express a miser who exacts impossibilities.)

*Damrī kī ghorī, chha paserī dānā.*

A farthing mare wants thirty *seers* of corn.

(Which would be worth about a rupee.)

*Damrī kī guriyā takā doli kā.* Wom.

A penny for fetching a half-penny doll.

(Said of the weddings of the poor.)

*Damrī kī hāḍī...*

*Damrī kī hāndī letē hain, to thok bajāke letē hain.*  
In buying even a farthing pitcher, we test it and sound it.

*Damrī kī lāi Banyāin khāē, "ye ghar rahe kī jāē?" E.*

The shopman's wife ate a farthing's worth of parched rice, (and quoth he) "the house will be ruined."

*Damrī kī murgī, nau takā nikīā.* E.

A farthing for the hen and three half-pence for its plucking.

*Damrī kī nihārī meṭh tāt ke tukre.* Mah. Wom.

Farthing soup is made of (soaked) canvas.

*Damrī kī pāg, adhelī kī jūtā.*

A farthing for the turban, and a shilling for the shoes.

(Topsy turvy; upside down.)

*Dānā chhitrānā tahān jānā zarūr hai.* E.

Where your grain (food) is scattered there should you go.

*Dānā dushman nā-dān dost se behtar.*

A wise enemy is better than a foolish friend.

*Dānā jald bāzī nahīn kar te.*

Wise men don't hurry.

(Haste makes waste.)

*Dānā khāē na pānī pīve, voh admā kaise jīve?*

How will he live, who doesn't eat and drink?

*Dānā khā meṭh kā, pānī pī sonṭh kā.*

If you eat millet drink ginger water.

(Millet being very indigestible requires a digestive: look before you leap.)

*Dānā na ghās, ghore terī ās.*

You trust in the horse that gets nor corn nor grass.

*Dānā na ghās "hīn hīn" kare.*

He keeps on neighing for his corn and grass.

*Dānā na ghās, khurairā chhae ohhae bār.*

Nor grass nor corn for him, but curry-combing six times a day.

*Dānā na ghās, pānī chhae ohhae bār.*

Neither corn nor grass for him, but water six times a day.

(Spoken of one who is ready to give any worthless thing, but not what is asked for.)

*Dān, biṭ saman.* Hin.

Be charitable according to your means.

*Dandā sī pūnch, Burhāne kī rastā.*

The tail like a pole and on the Burhānā road.

(Unfit for the task: the road near Burhānā is very sandy and hard to travel over; *dandā sī pūnch* implies an old emaciated ox.)

*Dāne dāne ko mohtāj hai.*

In need of even a grain of corn.

*Dāne dāne par mohar hai.*

Every grain has its seal.

(Every bullet has its billet.)

*Dāne ko ṭape, savārī ko pāde.*

He stamps for grain, but breaks wind when ridden.

(He is ready to eat, but unwilling to work.)

*Dāne pānī ke hātī hai.*

He looks to his meat and drink.

(Moral as in preceding.)

*Dāne pānī ke ikhtiyār hai.*

It lies in the power of meat and drink.

(The doctrine of the fatalists.)

*Dānī kī bhākhā khālī na jāē.*

A charitable person's words don't pass away empty.

*Dānt gire, aur khur ghise, pīth na bojā lē,*

*Aise būrhe bail ko kaus bāndh bhus de?* Rus.

Teeth all out, hoofs worn away, back unfit to load: Who would feed up such a decrepit old ox?

*Dānt kārī rotī hai.*

Bitten bread.

(To express that such great intimacy subsists between two people, that they eat each other's food: hand and glove with each other.)

*Dānt kuredne ko tinkā nahīn bakhā.*

Not even a straw was saved to pick his teeth with.

(To express extreme distress in consequence of the loss of property by fire, etc.)

*Dānt par mail nahīn.*

Not even dirt upon his teeth.

(He is in great poverty.)

*Darā so marā.*

Be afraid and die.

*Dar ba-dar, khāk basar phirā hai.*

He roams from door to door with ashes on his head.

(Wretched.)

*Dar dar māngle phirte hain.*

He begs from door to door.

*Dard ko voh samjhe jo khud dard-mand ho.*

He knows the feelings of others who has felt pain himself.

*Darē lomrī se, nām Dilen Khān.*

Afraid of a fox, and his name Sir Valiant.

*Darē lomrī se, nām Sher Khān.*

Afraid of a fox, and is named *Cœur-de-lion*.

*Dārū Khudā kī nūr hai.* Mah.

The beard is the light of God.

*Darhyālā dhan.* Mah. Wom.

A treasure of a beard.

(Spoken contemptuously of one with a long beard: male issue.)

*Dar-i-taubah bāz hai.* Mah.

The door of repentance is open.

*Dariye, randī, tere dīde se!* Mah. Wom.

We fear your gaze, you wench!

(Abuse: allusion to the evil eye or a wanton look.)

*Dar na dahshat, utār phirī khishtak.* Mah. Wom.

Nor fear nor awe, she goes about naked.

*Darog ba gardan-i-rāvī.* Pers.

The sin of the lie is on the head of the teller.

*Darog-go ko hāfiza nahīn hotā.*

A liar has no memory.

*Darog ko farog nahin.*

A lie does not prosper.

*Darshan ke nainā lobhī.* Hin.

The eyes long to see.

*Darshan molā, paindā khotā.* Hin.

Great object, but a bad road.

(Such as a pilgrimage to Badrī Nāth in the hills.)

*Darshan thore, nām bahut.*

Great name, but little to see.

(Great cry, little wool.)

*Dār-i-gasab khāmōshī.* Pers.

Silence is the best cure for anger.

(Compare. A soft answer turneth away wrath.)

*Darvāze par āi barāt, samdhan ko lagī hagās.*

Wom.

The marriage procession has arrived at the gate, and the bride's mother feels a call of nature.

*Daryā ko kūze men bharnā.*

To put the ocean into a goblet.

(To say much in a few words; *multum in parvo*: also to attempt impossibilities.)

*Daryā men rahnā, aur magar machh se bair.*

Live in the river and fight the crocodiles.

(To be on bad terms with him under whose authority one is placed.)

*Daryā pe jānā aur piyāse ānā.*

To go to a river and come back thirsty.

*Darī kī sūt kabhī tūsh men, kabhī taṭ men.*

A tailor's needle, now in embroidery and now in canvas.

*Dās karam kahār se niche.* Hin.

To serve is worse than to be a scullion.

(Service is another name for slavery.)

*Das naklōn men nāk-vālō—Nakkū.*

Among ten noseless men one with a nose is Swollen-nose.

(In Rome do as Rome does.)

*Dason uṅgliyān, dason chīrāg.* Mah. Wom.

Her ten fingers are ten lamps.

(She is highly accomplished.)

*Dastār, guftār, apnī hī kām ātī hai.*

Your own turban and your own speech suit you best.

*Dastār, guftār, raftār, judī judī.*

Each has his own turban, gait and speech.

*Dastār-khān ke bichhāne men sau aib, na bichhāne men ek aib.* Mah.

Who spreads his table hath a hundred faults, who spreads it not hath only one.

*Dastār-khān kī billī.* Mah.

The cat of the banquet.

(One who presents himself uninvited at every feast: sponger: toad-eater.)

*Dātā dātā mar gaē, aur rah gaē makkhī-chūs,*  
*Den len ko kuchh nahin, laṛne ko maujūd.*

The liberal are dead, and the fly-eaters (misers) have remained, With nothing to give and ready to fight.

*Dātā datār, suthnī utār.* Wom.

(My husband) is so liberal that he would even take off my trousers to give them away.

*Dātā de, bhandārī kṛ peṭ phatē.*

The liberal man gives and his steward breaks his heart.

*Dātā de, bhandārī peṭ pītē.*

The liberal man gives and his steward beats his belly.

*Dātā de, kanjūs jhur jhur mare.*

The liberal man gives, and the miser grieves.

(to see him give.)

*Dātā deve aur sharmāve, bādāl barse aur garmāve.*

The liberal gives and feels modest, as the clouds rain and it grows hot.

(Hot weather means more rain.)

*Dātā ke ghar Lachchmī thārī rahat harār,*  
*Jaise gārā rāj ko bhar bhar det mazūr.*

Fortune waits at the gate of liberal and supplies him, As a labourer supplies mortar to the mason.

(Spend and God will send.)

*Dātā ke tīn gun, de, dilāve, de-ke chhīn le.* Hin.

God has three qualities, to give, to make others give, and to take back what He has given.

(Said also of a king or master.)

*Dātā kī nāo pahār chaphe.*

The boat of the generous goes up hill.

(He is always successful.)

*Dātā ko Rām chhappar phār-ke detā hai.*

God gives to the liberal through the roof.

(Unexpectedly.)

*Dātā pun kare, kanjūs jhur jhur mare.*

The generous gives, and the miser frets (to see him give).

*Dātā sadā dilādri.*

A liberal man is always in want.

(Benevolence spells Bankruptcy.)

*Daulat andhī hotī hai.*

Wealth is blind.

(A rich man is prone to ignore his poor friend.)

*Daulat kā khel hai.*

(All things are) the sport of fortune.

*Daulat ke pāon lag gaē.*

Riches have legs.

*Daulat ke par lag gaē.*

Riches have wings.

*Daulat kharch ke vāste dī gaī hai.*

*Dat̄r shale na chaspat̄ gire.*

Who runs fast falls on his back.

*Dat̄r-kar chalegā so giregā.*

Who runs falls.

(More haste less speed.)

*Davā aur duā dono.*

Medicine as well as prayer.

(Pray to God, but keep your powder dry.)

*Davā ke liye dhūndo, to nahīn milī.*

Even as medicine it is not procurable.

(Said of a thing which is very scarce and rare.)

*Davā kī davā, gisā kī gisā.*

It is both food and medicine.

*Davat̄ nahīn, adavat̄ hai.*

It is not a feast, it is enmity.

*Davat̄ qalam.*

It is only pen and ink.

(There is no cash behind the paper.)

*Dayā bīn sant̄ gastī.*

A saint without sympathy is a butcher.

*Dayā dharam kā mūl hai, pāp mūl abhīmān :*

*Tulsi, dayā na chhāṭiye, jab lag ghat̄ meṁ prān.*

Mercy is the root of faith and pride the root of sin : Saith Tulsi Dās, give not up mercy as long as thou dost live.

*Dāyan bhī das ghar chhor-kar khāñī hai.* Wom.

Even a witch will pass over ten houses before she fastens on her prey.

(Even the wicked have some regard for their neighbours; witches are supposed to feed on the brains and liver of children.)

*Dāyan khāñī tau māñh lāl, na khāñī tau māñh lāl.*

The witch has a bloody mouth—whether she devours human beings or not.

(Give a dog a bad name and hang him.)

*Dāyan ko bachchā sauñpnā.*

To entrust a child to a witch.

(To risk its life : she will eat its brains and liver.)

*Dāyan ko bhī dāmād piyārā.*

Even a witch loves her son-in-law.

(For the sake of her daughter : one touch of nature makes the whole world kin.)

*Devī din kātē, log parchā māñgē.* Hin.

Devī (Goddess) spends her days (in care), and man is ever demanding a miracle.

*Devī Madār kā kaun sāñh?*

What connexion is there between Devī and Madār?

(The former is a Hindū goddess, and the latter a Mahātmādan saint : irreconcilable incongruity.)

*De, dilāve, de de kare, so pirāñī bhānsdgar tīr.*  
Hin.

He that gives, causes to be given, and persuades others to give, passes through the sea of this world.

*De dūā samdhiyāñe ko, nahīn phirtī do do dāñe ko.* Hin. Wom.

Call blessings on the marriage relations, but for whom you would have been a beggar.  
(Honour to whom honour is due.)

*Deh dhare ke dand̄ haiñ.* Hin.

The penalty for being created.

(Disease and suffering; no body no pain : Adam's legacy.)

*Deh meṁ anek rog bhareñ haiñ.* Hin.

Innumerable maladies lurk within the body.

*Deh meṁ na lattā, lūṭe ke Kalkattā !* E.

Without a rag on his body, he intends to plunder Calcutta !

*Dekhā bhālā topchī, aur choprā Sayad̄ hoe.*

Known for a gunner he affects the Sayad.

(Affects the rank of a nobleman.)

*Dekhā dekhī sādhe jog, chhīje kāyā, bādhe rog !*

Imitate the ascetic's life to waste in body and increase your ailments.

*Dekhā, Mirdād, terā rambā; Gājron kī rel pel, rotīyon kā chambā !*

Mirdād, I have seen what your hoe can do : plenty of carrots and no bread !

*Dekhā na bhālā, sadge gai khālā.* Mah. Wom.

The aunt is devoted to the nephew whom she has never seen.

(Applied to one who launches out in praise of that of which he has no knowledge of but by report. Distance lends enchantment to the view.)

*Dekhan ke aūt̄ haiñ, besvā se rahe phāñs !*

Māthe tilak lagāñ haiñ, mālā gal meṁ dus.

In appearance a saint, but in love with a prostitute ! For all his sectarian marks on his forehead and his ten ascetic's garlands round his neck.

*Dekhā shahr̄ Bangālā, dāñt̄ lāl, mūñh kālā.*

I have seen the land of Bengal, where the teeth are red and the faces black.

(The former from chewing betel leaf, and the latter from excessive heat.)

*Dekhā so khāyā, na mūñh pāñh jogā.* Wom.

He ate what he saw and nothing saved for his face or feet.

(Living from hand to mouth.)

*Dekh̄ bhāl̄ ke pāñh rakhnā chāhiye.*

Put down your foot with care.

mā, Hasan and Husain, properly speaking, but any five great saints the speaker may happen to know in practice.)

*Dekhe ko budhā, kām ko āndhī.* Wom.

An old woman to look at, but a whirl-wind at her work.

(Not much to look at, but a devil to go.)

*Dekhe rahī, bole sipāhī.*

The wayfarer looks and the soldier speaks.

*Dekhi thok bajā-ke, dunyā tālib zar kī.*

I have tested it and know that the world runs after riches.

*Dekhi, pīr, terī karāmāt!* Mah. Wom.

Your miraculous powers are known, my saint!

(We know the length of your tether.)

*Dekhi, Rām! terī kartūt.* Hin. Wom.

I know, Rām! thy wondrous works.

(See preceding.)

*Dekhi terī Kālpi, aur bāvan purā ujār.*

I have seen your Kālpi, and its 52 desolate villages.

(So what are you boasting about?)

*Dekhiye dīdār, aur māriye paisār.* Mah. Wom.

Look at them, but don't touch them.

(Advice to a young man with regard to the frail of the fair sex.)

*Dekhiye qasāī kī nazar, aur khilāīye sonē kī nīlān.*

Behave to your child as a butcher, and feed it with tit bits.

(Spare the rod, spoil the child.)

*Dekhiye ānt, kis kal baiṭhā hai!*

See on which side the camel sits down.

(Mark the end—Spoken when two persons are contending and the victory is yet uncertain.)

A potter and a green grocer hired a camel between them to carry their pots and greens respectively. On the way the camel made free with the grocer's greens, whereat the potter rejoiced that his pots were safe. But the green grocer, said, "Dekhiye ānt, kis kal baiṭhā hai! We shall see on which side the camel sits" and at the journey's end the tables were turned, for the camel sat down on the side the crockery was loaded and crack went all the pots. Hence proverb. Don't count your chickens before they are hatched.

*Dekhnā se pehlnā.* Hin. Wom.

To see is to desire.

*Dekhe aur sunne meñ barā farq hai.*

There is a great difference between seeing and hearing.

*Dekhe ko bulbul, nigāne ko domaryā bar.* E.

A nightingale to look at, he can swallow wild figs.

(Applied to one who is weak in appearance.)

*Dakho re, Ahiriyān ke dūṭhā,*

*Chhanlās chāur, parosāl pūthā.* E. Wom.

Look at the perversity of the cowherd's wife; She takes out the grains and serves the husk.

*Dekho Miyān ke chhand band, phāṭā jānā, tū band.* Wom.

Look at this gentleman's consequential airs and his tattered robe, with three straps.

(Whereas it ought to have eight or nine.)

*Dekh parāī-chūprī, gir par be-īmān,*

*Ek ghayī kī be-hayāt, din bhar kā āram.*

Pounce upon the buttered bread of others, thou faithless wretch, A moment's shamelessness, and comfort for the day.

(Said to a greedy person.)

*Dekh parāī chūprī mat lalchāve jī.*

*Missi kussī khā-ke, thandā pānī pī.*

Don't let your mouth water at another's bread and butter, Content yourself with your crust and cold water.

*Dekh parāusan jal marī.* Wom.

My neighbour saw and died with envy.

*Dekhtā hai so kahtā nahīn, kahtā hai so dekhtā nahīn.*

What sees (eye) doesn't speak, what speaks (tongue) doesn't see.

*Dekhtā ānkhon makkhī nahīn niglī jāṭī.*

No one swallows a fly with his eyes open.

(A man apparently bad is avoided: attitude is every thing.)

*Dekh tiryā ke chāl, sir mundā, munh kāl!*

"Dekh mardon kī pherī, mā terī kī merī?"

"See the wily tricks of women, the head is shaven and the face is black."

"See the superior skill of men, Is she your mother or mine?"

The story goes that a tricky woman feigned sickness beyond all hopes of recovery, unless apni māt (own mother), meaning the mother of her husband, were brought before her on an ass with her head shaven and her face blackened. Her ingenious husband, however, went to her mother (apni māt) and induced her by appealing to her maternal affections to undergo shaving and the other humiliations desired by her daughter; the simple mother hesitated not to submit for the sake of her daughter, and when brought before her daughter, the sick woman exultingly repeated the first line of the proverb, being proud of her tricks having worked so well, when to her great disappointment the tables were turned upon her by her husband instantly retorting with the second line.

*Denā aur marnā barābar hai.*



*Denā lenā kām ḡom dhāriyōñ kā, mohabbat  
ajāb chīz hai.*

Taking presents is the way of pimps and  
buffoons, love is quite a different thing.  
(Cupboard love.)

*Denā thōrā, dilāsā bahut.*

Little gift, great promise.  
(The land of promise.)

*Dene ke nām to darvāze ke kivār bhī nahīn dete.*  
On account of the name of giving he won't  
even shut (give) the door.

(Kivār denā, lit. to give the door, means to  
shut the door.)

*Dene-vāle se dilāne-vāle ko ziyādah savāb hai.*

The merit of causing to be given is greater  
than the merit of giving.

*Denī parī bunāī, aur ghaṭā batāve sūt.*

Now that he has to pay for the weaving he  
says that the thread is short.

*Deotā bāsnā ke bhūke haiñ. Hin.*

The Gods hunger after the smell only.  
(Of the offerings, which are the daily meal of  
the worshipper when made in the house,  
and the perquisite of the priest when made  
in the temple.)

*Der āē, durust āē.*

Come late, come right.  
(More haste less speed: slowly does it.)

*Derh chāval apne judē hī pakāte haiñ.*

He has a grain and a half of rice, and cooks  
it by itself.  
(Eccentricity: going one's own way.)

*Derh int̄ kī masjid judī hī banāte haiñ. Mah.*

They built a separate mosque of their own  
with a brick and a half.  
(Going their own way.)

*Derh pāo āṭā, pul par rasoī. Hin. Wom.*

A pound of flour and a dinner on the bridge.  
(In a public place: a vain show.)

*Desā desā chāl, kulā kulā beohār.*

Every country its fashion, and every family  
its custom.  
(Each to his own taste: *de gustibus non disputandum.*)

*Des chorī na, pardes bhik.*

Begging in a foreign land is better than  
stealing in one's own country.

*Des chorī, pardes bhik.*

Begging in a foreign land brings no shame.  
(Spoken to one, who, being fallen from better  
circumstances, is ashamed to beg in his own  
country, where he is known.)

*Desī gadhā, Panjābī reṅgh.*

*Desī murgī, Valārtī botī.*

A native hen with the English cluck.  
(Things that don't go together: the English  
being the finer of the two birds.)

*Des par charhāo, sir dukkhe na pāoñ.*

Nor head nor feet ache on the road home.

*Detā bhale, na letā.*

It is better to give than to receive.  
(It is more blessed to give than to receive.)

*Detā bhūle, nā letā. Mercantile.*

Neither giver, nor taker can make a mis-  
take about it.  
(Said of an easy and plain calculation.)

*Devegā so pāvegā, bovegā so kātegā.*

Who gives will get, who sows will reap.

*Dhale meñ khāk. Wom.*

Dust on her skirt.  
(An abuse.)

*Dhadhāgā so butāgā. E. Wom.*

A blazing fire is soon out.  
(Pride goes before a fall.)

*Dhāk tale kī phūṭar, Mahve tale kī sughar.*  
Wom.

A blockhead under a *Dhāk* tree is as good  
as a clever fellow under a *Mahvā*.  
(The former gives no shade and the latter  
no edible fruit.)

*Dhake ke Bangāl, kūze ke kaṅgāl. E.*

At Dacca in Bengal the paupers have no  
goblets.  
(Although it is famous for their manufacture.  
The nearer the church the further from God.)

*Dhāl bāndhūñ, talvār bāndhūñ, kas-ke bāndhūñ  
phetā, Bich bazār meñ ḡākā mārūñ, tau bāp  
kā betā.*

I wear a sword and I wear a shield, and a  
turban is on my head, I'll rob the market  
openly, if I be my father's son.  
(Straightforwardness: hammer and tong.)

*Dhāl talvār sirhāne, aur chūṭar bandī-khāne ! E.*

Sword and shield on the pillow, and his  
legs in the prison !  
(A coward.)

*Dhālī phirtī chhāñ hai.*

The shadow is ever shifting.  
(The changeableness of the world.)

*Dhamdhūsar kā hai moṭā, bañaj kare, na āve  
toṭā.*

The son of Dhamdhūsar is very fat, doing  
no trade and suffering no losses.  
(Free from cares.)

*Dhamkāē pāyā Banyā, dhar dī ḡeṅh serī.*

Frighten the shopman and you 'll get a

Rice is a very good thing; pound it, eat it,  
and go your way.

(Pounded rice is very soon cooked.)

*Dhan chāhe to dharm kar, mukt chāhe bhaj  
Rām.*

To be rich be charitable, to procure salvation  
call on God.

*Dhāndā bālā, jādā tāla.* Rus.

When the log burns the cold goes away.

(Care leads to success.)

*Dhan de jī ko rākhiye, aur jī de rākhe lāj.*

Sacrifice your wealth to your life, and your  
life to your honor.

*Dhan kā dhan gayā, aur mīt kī mīt gayā.*

He lost both money and friendship.

(Lend your money and lose your friend:  
'Lend your money to your friends, Money  
lost, so friendship ends.')

*Dhān kā gāno puāl se jānā jātā hai.* Agric.

The rice village is known by the straw  
(lying about).

(The tree is known by its fruit.)

*Dhan ke pīndrā, Makar pachchīs, Chille ke yeh  
dīn chālīs.*

15 days of December and 25 days of January  
are the 40 days of winter.

*Dhan mein dhan tīn ānhi san.*

His wealth consists of three bundles of  
hemp.

(Worth very little.)

*Dhannā seṭh ban-ke baithē haiñ !*

Look, he is now a merchant prince !

(A petty dealer assuming the airs of a rich  
merchant.)

*Dhan nātī hukkā, posāk nātī juluph.* E.

A pipe for property, and hair for clothing.

(Wretchedly poor.)

*Dhān, pān, ho ruhī hai.*

She is as delicate as the rice plant and  
betel leaf.

*Dhān, pān, pānī, Kātak savād jānī.* Wom.

Rice, betel and water taste best in October.

*Dhān, pān paniyaule, nānh jāt latiyaule.* E.  
Agric.

Rice and betel, must be well watered or  
they will not thrive.

*Dhān sūktā hai, kavvā taratarātā hai.* E. Wom.

As long as the rice is drying the crows will  
keep on cawing.

(Wherever the carcass is, there will the  
eagles be gathered together. Mat. xxiv, 28.)

*Dhanwanī ke kāntā lagā, daure log hazār,*

*Nirdhan girā pahār se, kōi na āyā kār.*

A thorn runs into a great man and a thou-  
sand run to help; A poor man falls  
down a mountain and no one comes near  
him.

*Dhāo dhāo, karam likhā so pāo !* Hin. Wom.

Work on and get what 's in your fate !

(Said by the lazy : what is the good of work-  
ing !)

*Dhāo, jo Bīdh likhā so pāo.* Hin.

Rush on, but you 'll only meet your fate.

*Dharam hār dhān kōi khāē.* Hin.

Any body can make money by dishonesty.

*Dharam kī jar sadā harī.* Hin.

The root of faith is ever green.

*Dharam rahe to ussar meñ jure*

By faith you can make the desert green.

(Compare Hebrews, Ch. xi.)

*Dhar chal sir kolū kī lāth,*

*Mat chal sāth kuchāl ke bāt.*

Go with the piston of an oil mill on thy  
head, rather than in the company of a  
bad man.

*Dharī bhar kā sir to hilā diyā, paisā bhar kī  
zabān na hilāi gayā.*

He will shake his heavy head, but won't wag  
his light tongue.

(Said of one who nods his head in returning  
a salute, but does not say good morning.)

*Dharī dharī kar-ke lutā.*

Robbed of the last penny.

*Dhar jā, mar jā.*

Deposit and die.

(Used to describe a person of bad faith. It  
is his wish that whoever commits anything  
to his care may die, so that he may convert  
the deposit to his own use.)

*Dharnī kī mā sāñjh.* Hin.

Evening is the mother of patience.

(All natives eat in the evening under any cir-  
cumstances.)

*Dhartī mātā bojh sambhālē !*

May mother earth long bear your weight !

(May you live long.)

*Dhatāngar kāhe motā ? lāhā gine na totā.*

Why are the worthless fat ? They neither  
care for gain nor loss.

*Dhauḷā bāl, maut kī nishānī.*

Grey hair is the forerunner of death.

*Dhāvegā so pāvegā.* Hin.

Who runs gets, or who worships gets.

*Dhelā sir munḍāī, ṭakā badlāī.*

Pay a half-penny for the shave and two  
pence for the discount.

*Dheṇḍas o kaddū, lānat ba har dū !*

A gourd and a pumpkin, a curse on both !

(Applied to a dispute between two persons  
equally worthless.)

*Dhī beṭi apne ghar bhalī.* Hin. Wom.

Daughters are best in their own houses.

(i. e. their husbands' houses.)

*Dhī chhor, dāmād pyārā !*

To neglect the daughter and cherish the  
daughter's husband !

(Usual custom in India, expressing exactly  
the opposite of the English proverb—My  
son is my son till he marries a wife, my  
daughter is my daughter all the days of her  
life.)

*Dhī, jānvāi, bhānjā, yeh tinoṅ nahin āpnā.*

A daughter, a son-in-law, and a nephew,  
these three are never one's own.

(They have always other and nearer ties.)

*Dhī mārūn, putoh le tarās. Tir. Wom.*

I beat my daughter to frighten my daughter-in-law.

(Pour encourager les autres.)

*Dhī mūtī, jānvāi chor. Wom.*

The daughter dead, the son-in-law is as a thief.

(That is, no more seen.)

*Dhī na beṭī, udhal gāi sandheṭī. Wom.*

Nor child, nor daughter, and she cries out  
that her daughter's sister-in-law has gone wrong.

(Sandhān is the daughter's mother-in-law;  
sandheṭī is her daughter.)

*Dhī na dhiyānā, āp hī kamānā, āp hī khānā.*

Hin. Wom.

Nor daughter, nor son-in-law, whatever he  
earns goes into his own stomach.

*Dhīn-ānukar, Allāh Mīyān kā nāukar.*

A fat man is God's servant.

(i. e. a lazy fellow who won't work and resigns  
himself to God's forbearance.)

*Dhīyā dhīyā Bālū kā rāj.*

Violence prevails under the government of  
Ballū.

(Might is right: Ballū was a Jāt, whose  
government was a kind of anarchy, under  
which every thing belonged to him who  
had the strongest arm.)

*Dhīnār ke bas parī.*

A fairy under the power of a (black) fisher-  
man!

(Soul of an ugly husband.)

*Dhī parūi, dīkṣī kṛpī.*

The eyes feel shame for another's daughter.  
(When married into the owner's family.)

*Dhīyā, ākarm, māt aur nār.*

Agar kī parakhīye dār.

Patience, virtue, a friend, and a wife, are  
all tried in the time of misfortune.

*Dhī hī Bānāsī, dhī hī Bānāsī.*

Deliberation is of God, hastiness of the  
Devil.

*Dhī hī pānī.*

Steady and deep.

(Still waters run deep.)

*Dhīyā gāi ke sa gāi, bhīyā ke gāi. E. Wom.*

No clothing for his son or daughter, but  
for his cat (mistress).

*"Dhīyā to ke bhīyā. Bāyāyā, tū kī dīar."*

"Daughter, I speak to you. Daughter-in-  
law, do you listen!"

(And learn better next time.)

*Dhī hī dhī hī dhī hī dhī hī dhī hī.*

The washerman's son is always clean on a  
whistle and a bang.

(He is dressed in the clothes of others, which  
his father washes. The *Dhōbi* of India wash-

ties at his work and bangs about the clothes  
to clean them. Applied to one who keeps  
up a respectable appearance at the expense  
of others.)

*Dhōbi chor saqqa kiyā, rahī Khizar ke ghāt.*  
Mah. Wom.

She left the washerman, and wedded a water-  
bearer, but still her fate is connected with  
water.

(*Khujā Khizar* is the lord of the flood in  
India.)

*Dhōbi kā chhailā, ek ujālā ek mailā.*

The washerman's son has on one clean and  
one dirty coat.

(He is rigged out in the clean and foul linen  
of his father's customers.)

*Dhōbi kā kuttā ghar kā na ghāt kā.*

A washerman's dog belongs neither to  
the house nor to the washing place.

(From pillar to post. Said of any person who  
has no fixed habitation.)

*Dhōbi ke biyāh, gadhe ke mātthe maur.*

At the washerman's wedding, the chaplet  
goes on to the donkey's head.

(Allusion to the marriage customs of the  
*Dhōbis*.)

*Dhōbi ke ghar biyāh, gadhe kā chhuttī bhail. E.*

On the wedding of a washerman, the don-  
keys have a holiday.

(As above.)

*Dhōbi par bas na chālā gadhīyā ke kīn marre.*

He could do nothing to the washerman, so  
he twisted his ass's ears.

(Spoken of one who is unable to punish the  
person who offended him, but wreaks his  
vengeance on those who are unable to  
resist.)

*Dhōbi par dhōbi, kien-āp meṭi sikan. [a clout]*

Washerman after washerman is as soap to  
(Mordā don't change your servants too often.)

*Dhōbi rone dhōbi ke, mīyān rone kīyā ke.*

The washerman cries for his wages, the  
master for his clothes,

(Very true in India.)

*Dhōbi dhī dhī dhī dhī dhī dhī dhī. E.*

When the sheep was washed and cleansed  
she went into the mud again.

*Dhōbi dhī dhī.*

A deceitful screen.

(Not so secure as it is supposed. It is applied  
to a new religious doctrine or teacher.)

*Dhōbi dhī dhī dhī dhī dhī dhī dhī. Hin. Wom.*

The large drums followed the small ones.

(Used to express that a man's misconduct was  
formerly known to few, but is now published  
to the whole world.)

*Dhōbi ke dhī dhī dhī!*

Hollowness within the drum!

*Dhōbi dhī dhī dhī dhī dhī dhī dhī.*

No drum nor kettle-drum, and chanting  
hymns to God!

(In India drums are necessary to the praise of  
God.)

*Dher mare na kavā khā.*

The cattle will never die, nor the crow eat  
(their carcasses.)  
(Vain hope.)

*Dhoi men sāl nange.*

All are naked under the coverings of their  
loins.

*Dhoi thē do pāon, dhonē parē chār pāon.* Wom.  
There were but two feet to wash, and there  
are now four.

(An idle husband who won't even wash his  
own feet.)

*Dhove ke tokri, gāve ke gīt.* E.

He works as a labourer and sings songs.  
(A light heart.)

*Dhat kī russī batā.* Rus.

To twist a rope of sand.  
(To draw blood from a stone.)

*Dhūlkot kī kharbūz, jāise misrī kī kūz.*  
Local.

Dhūlkot musk melons are sweet as sugar-  
candy.

(Dhūlkot is a piece of low-lying land near  
Dehli.)

*Dhūnd lāo, batā dege.*

Find him and I'll tell you about him.  
(First catch your hare.)

*Dhūndā-kār menā baras rahā hai.*

It is raining from black clouds.  
(Cats and dogs.)

*Dhūnt pānī kī sanjog hai.* Hin.

There is some connection between his fire  
and water.

(Allusion to the common Hindū belief of the  
transmigration of souls: dhūnt is the sacred  
fire of the jogi beside which he sits absorbed  
in religious meditation; to add wood to his  
dhūnt is supposed to procure a share in his  
next life, and a partnership in his future  
bliss and joy resulting from his present as-  
ceticism.)

*Dhūp men bāl safaid nahīn hīye hain.*

I have not turned grey (by idling) in the  
sun.

(I have not spent my life without some  
experience.)

*Dhūp parat jo dān chāvē, rās nāj oh turat  
uhāve.* Agric.

Who threshes his corn in the sun, will  
quickly get a heap of grain.

(Make hay while the sun shines.)

*Didār bāz aur Maukū rāsī.*

Looking (at pretty women) does not dis-  
please God.

(A cat may look at a king.)

*Dil dunyā kī dam badam kīje,  
Kū kī shādī o kis kī gam kīje?*

*Dil dāul gumbaz, āvāz dar phish.*

A dome to look at and his voice in a well.  
(A big man with a weak voice.)

*Dilērī mardon kī gahnā hai.*

Bravery is man's jewel.

*Dil kī dil āina hai.*

The heart is a mirror for the heart. ✓  
(Friendship breeds friendship; love begets love.)

*Dil kī mālīk Khudā hai.*

God is Lord of the heart.

*Dil lagā gadhī se, to parī kyā chūs hai?*

When the heart is set on a she-ass, what  
is fairy then?  
(Love sees no faults.)

*Dil lagā menkū se to Padmanī kyā chūs hai?*

Whose heart is fixed on a frog thinks no-  
thing of a fairy.  
(Spoken by way of contempt: love is blind.)

*Dillī dūr hai.*

Dehli is a long way off.  
(It is a far cry to Loch Awe.)

*Dillī gadar pahle chaman banī hui thī.*

Before the mutiny Dehli was a garden.

*Dillī ke bānke, jin kī jūtī men sau sau tānke.*

A Dehli fop with shoes of a hundred  
patches.

*Dillī ke dīlvālī, mūnēh chiknā peṭ khālī.*

A Dehli swell with a smooth face and an  
empty stomach.

*Dillī kī betī, Mathurā kī gā, Karam phūlōn to  
bāhar jāē.*

A Dehli girl and a Mathurā cow are ruined  
by going abroad.  
(They are each the meet delicate of their  
kind.)

*Dillī kī kamāī, Dillī hī men gānvāī.*

The earnings of Dehli are consumed at  
Dehli.  
(Saving nothing from service.)

*Dillī se hīng āi tab dhore pakke.*

When the asafoetida comes from Dehli, the  
savoury will be got ready.

*Dillī se main āūn, khabar kake merā bhāī!*

I am come from Dehli and my brother tells  
me news of it!  
(Stale news! Queen Anne is dead!)

*Dil kī thī main sādī, jis kī pām us kī khāī.*

Wom. [gave me.  
So simple was I that I ate from whoever  
(Without reference to caste.)

*Dil ko dil se rah hai.*

There is a way from heart to heart.  
(Love begets love.)

*Dil ko ho qarār, to sab sūkhōn khud.*

The heart at rest sees a feast in every thing. ✓

*Dil soz, khānā tarāsh.*

A fire in the heart and a knife in the house.  
(A bad son.)

*Dimakā ke khāil penr, so'h ke maral deh kava-  
no kām ke na rahe.* Bhoj.

A tree eaten by white ants, and a body  
worn with cure are nothing worth.

*Din achhehe hote haiñ, tau kankar javāhar ho  
jāte haiñ.*

When fortune smiles stones turn into  
gems.

*Din bhale āñge to ghar pūchhte chale āñge.*

When good fortune comes she will seek my  
house.

(I need not seek her, i. e. exert myself: A  
doctrine of the fatalists.)

*Din bhar chale apñā kos.*

Travelled all day long, but covered only two  
and a half miles.

(An idle man.)

*Din das ādar pāz-ke karnī āp bakhān,*

*Jo lag, kag, sarādh pakh, to lag to sanmān.*

Having obtained honor for a few days, extol  
yourself, O crow! As long as the fort-  
night of the *sarādh* remains, you are  
respected.

(This proverb is used when a man is guilty of  
oppression in consequence of the office he  
holds. The speaker means to say, that you  
may do as you please now, but these golden  
days of your's will soon have an end, when  
you will no longer have it in your power to  
tyrannize over me. The allusion is to the  
custom of making presents to crows during  
*sarādh*s or funeral ceremonies of Hindūs.)

*Din Divālī ho gaī.*

The day is turned into the Divālī.

(Turning day into the night: great rejoicings.)

*Din dūnī, rāt chaugunī!*

Double by day and four times by night,

(A blessing.)

*Din Īd aur rāt Shab-barāt.* Mah.

Each day was an Īd, and each night a Shab-  
i-barāt.

(A scene of constant mirth. The Īd is a  
Muhammādan day feast and the Shab-i-  
barāt a night feast.)

*Din jab bhale āte haiñ, to mattī pe hāth dālo  
sonā hotā hai.*

When good days come, if you take up dust it  
turns into gold.

*Din jab bure āte haiñ, to sona pe hāth dālo mattī  
ho jāti hai.*

When evil days come, if you take up gold  
it will turn into dust.

*Din jāte der nahīñ lagti.*

Time knows no delay.

women covering their faces by day before  
their own husbands until they have borne  
a child.)

*Din ko unī unī, rāt ko charkhā pūnī.* Wom.

She saunters all day to spin at night.

(Said to those who don't work at the proper  
time.)

*Din men sove, rozī khove.* Superstition.

Who sleeps in the day time loses his liveli-  
hood.

*Din nīke bīte jāte haiñ, pher nahīñ woh āte  
haiñ.*

The good times are passing away, and they  
won't come back again.

(O hard times, come again no more.)

*Din o dunyā men us kā hoē burā, Jo kisī kā kō  
burā chīte.*

May he suffer in this world and the next  
who meditates injury to any one.

*Din se dunyā hai.*

Faith keeps the world going.

*Din se dunyā rakhnī mushkil hai.*

It is harder to serve the world than God.  
(Faith is easier than practical virtue.)

*Divālī baras men ek din.*

Divālī comes but once a year.

(Christmas comes but once a year.)

*Divālī jīt, sāl bhar jīt.* Hin. Superstition.

Win at Divālī, win all the year round.

(Allusion to the custom of gambling at the  
Divālī festival for luck, common to all the  
trading classes.)

*Divālī ke batāse.*

Divālī sweetmeats.

(During the Divālī festival a kind of sugar cake  
called *batāse* is interchanged among friends.  
The proverb is applied to one who wanders  
here and there without having any fixed  
abode: a rolling stone.)

*Divālī ke dīve chāt-kar jāñge.*

They will lick up your Divālī lamp and go.

(They will completely ruin you: at the Divālī  
it is incumbent on every orthodox Hindū  
to light as many lamps as he can afford:  
also said of flies which grow less annoying  
at this season on account of the approach-  
ing winter.)

*Divālī ki kulhāyā.*

A Divālī dish.

(Very fine, but good for nothing; at this feast  
small plates of clay are made and painted  
gaudily.)

*Divālī ki rāt ko bunnī bunnī pukārtī hai.* Sup-  
erstition.

On the night of the Divālī every herb and  
plant finds tongue.

*Divālīe ki sākh Pañāl men.*

The bankrupt's credit is in Hell.

*Divānāh bakār-i khud kushyār.* Pers.  
Mad, but in his interests wise.

*Divāna hai va lekin bāt kahtā hai thikāne kī.*  
Mad as he is, his words are full of meaning.  
(There is method in his madness.)

*Divāne ko bāt batāi, us ne le chhappar chapkū.*  
Disclose a secret to a fool, and he 'll cry it  
from the housetop.

*Divāne se ānkh nahīn milāiye.*  
Don't even catch the eye of a madman.  
(It is best to have nothing to say to an  
unreasonable person.)

*Divānī ādmī ko divānā kar detī hai.*  
The Civil Courts make men mad.  
(Allusion to the length of Civil suits.)

*Divānoh ke kyā sir sīng hote hai?*  
Have blockheads horns?  
(They are like other people to look at.)

*Divār ke bhī kār hote hai.*  
Walls have ears.

*Divār khāi ālon ne, ghar khāyā sālon ne.*  
As nitches weaken walls, brothers-in-law  
weaken the house.  
(Allusion to the love between brothers and  
sisters in India, which induces the sister to  
give her husband's food to her brother.)

*Diya bast anūp hai, diyā kahe sab ko,*  
*Dharā bast na pāiye, jo pāe diyā na ho.*  
The lamp is precious thing, every body  
praises it, You cannot find a thing if no  
lamp be with you.  
(There is a pun on the word *diyā* in the first  
line which means a lamp and also a gift in  
charity.)

*Diya dān mānge Musalmān.* Hin.  
Musalmāns will claim back the given alms.  
(Allusion to the Muhammadan custom of  
taking back the dowry after the decease of  
a daughter.)

*Diya dūr se, lāgi sāth khāne.* Wom.  
He gave her (food) at a distance and she  
sat down to eat it on the spot.  
(Gifts make beggars bold. Hindūs throw food  
to beggars and they are supposed to go to a  
distance before they eat it.)

*Diya fātehā ko, lage luāne.* Mah.  
He squandered away what was given him  
as an offering.  
(*Fātehā* gifts should be kept: he sold even  
his wedding presents.)

*Diya hai to dekh le.*  
(i) If you have a lamp you can see,  
(ii) You may see if you have given.  
(See above under *diyā bast* etc.)

*Diya hāth, khāne laga sāth.*

*Diya na bātī, munda phire itrāfi.* Wom.  
There is neither lamp nor candle, and the  
widow is strutting about.  
(Said of persons attempting to do what they  
are unable to effect.)

*Diya to chānd thā, na diyā to mūnh mānd thā.*  
If he gives his face is as the moon, if he  
won't give his face is dull.  
(Flattery.)

*Diye kī raushnī mahshar tak.* Mah. Wom.  
The lamp's light extends to the day of  
judgment.  
(Pun on the word *diyā*, which means also  
alma.)

*Diye tale andherā.*  
Darkness under the lamp.  
(Said of the police when thefts take place  
under their noses.)

*Do ādmīyon kī gavāhī se to phānsī hoī hai.*  
Two witnesses are enough to hang a man.  
(Allusion to the proceedings of courts upon  
false evidence.)

*Do chūn ke bhī bure hote hai.*  
Even two men of straw are good at a fight.  
(Said to a person who challenges two persons  
at a time.)

*Do dil rāzī to kyā karegā Qāzī?* Mah.  
When two hearts agree what can the Qāzī  
do?  
(That is, when the two parties to a dispute  
come to a mutual reconciliation there is no  
longer room for the judge to interfere.)

*Doḍo āī bāl thūtrā.*  
The old hag came with her hair dishevelled.  
(Untidiness.)

*Do ghar Musalmānī, is men bhī ānā kānī.*  
Even two families of Musalmāns cannot  
agree.  
(Allusion to the quarrelsome nature of the  
Indian Musalmāns.)

*Do hī chūs hai, betā yā betī.*  
There are but two things (of value in the  
world), a son or a daughter.

*Do hī chūs hai, hār yā jīt.*  
There is a choice of but two things, loss or  
gain.

*Do jorū kā khasam, chausar kā pās.*  
The spouse of two wives is no better than  
the dice on the backgammon board.  
(He is tossed from one side to the other.)

*Do khasam kī jorū, chausar kī go.*  
The wife of two husbands is no better than  
a draught in backgammon.  
(Allusion to the custom of polyandry.)

*Do lareṅge to ek gire hī gā.*

bride until she is brought home: the *ḍolī* is the bride's palanquin.)

*Ḍolī na kahār, Bīvī bhār hain tāiyār.* E. Wom.  
Nor palanquin nor bearers, and my lady is ready dressed.

(She is not wanted and no conveyance has been sent for her.)

*Dom aur chanā mūkh lagā burā.*

A bard and pulse are bad things to take a fancy to.

(It is difficult to part with either.)

*Dom, baniyā, postī, tinoñ be-īmān.*

A singer, a shop-keeper, and an opium-eater, are not to be trusted.

*Dom ḍolī, pāḥak piyādah.*

The bard in a palanquin, and the priest a-foot.

(Society upside down: also used when a bad master has a good servant.)

*Do men tīsrā, ākḥoñ men ṭikrā.*

A third among two is as grit in the eye.

(Two's company and three's none.)

*Dom ke ghar byāh, man āve so gā.*

When a minstrel has a wedding he may sing what he pleases.

(Allusion to the indecent songs these people are apt to sing and which are not allowed in respectable houses.)

*Domnī kā ṛūt chapnī bajāē, apnī zāt āp hī jatāē.*

The Domnī's son drums on an earthen pitcher and shows his caste.

(What's bred in the bone will never come out of the flesh.)

*Domnī kī laundī.*

The slave of a Domnī.

(Domnī, a woman of a tribe which performs the lowest offices.)

*Do Mullā men murgī harām.* Mah.

Between two Mullās the fowl remained unlawful meat.

(A Mullā is employed at the slaughter of animals to pronounce over them the name of God, whereby they are rendered lawful food (*halāl*) and for this he has a fee. The proverb supposes two Mullās to be striving for this office and the fowl to die in their hands without receiving the necessary benediction. Too many cooks spoil the broth.)

*Donoñ ber jo ghūme phire, tīn kāl jo khāē.*

*Sadā nirogī chaṅgā rahe, jo prāte uṭh nhāē.*

Who walks out morn and eve and eats three times a day, And bathes at early dawn, will always keep good health.

*Donoñ dīn se gaē pāṇḍe, halvā milā na māṇḍe.*

From both creeds the priest was expelled, (from Muslim's) *halvā* (sweetmeat) and (Hindūs) buttered bread.

(Greed is a loser: applied to one who deserts one employment in quest of another, and loses both.)

*Donoñ hāthoñ pagṛī saṁbhālñī paṛṭī hai.*

He has to support his turban with both hands.

(He is hard put to support his position.)

*Donoñ hāthoñ saṁbhālī nahī saṁbhālī.*

With difficulty he supports his turban with both hands.

(He is so hard up.)

*Donoñ hāthoñ tālī bajī hai.*

Both hands beat time together.

(As you salute so you will be saluted: also, it takes two to make a quarrel.)

*Donoñ khoē jogiyā, mudrā aur ādes.* Hin.

The *jogī* lost both his ear-ring and his salute.

(*Jogis* wear ear-rings, (*mudrā*) to mark them and are saluted by all. Proverb refers to a *jogī* giving up his celibacy.)

*Donoñ vaqt mile nahīn sīte, sūraj kī āṅkh phū jāgī.* Women's superstition.

One should not sew when day meets night, as it puts out the eye of the day.

*Do piyāle pī to leñ, harām-sadgī to peñ men hai.*

Let us drink two cups (of wine), and all the wickedness will be in the belly.

(i. e. be attributed to drunkenness.)

*Do qasāiyōñ men gāē murdār.* Mah. [death.

Between two butchers the cow died a natural (And so became unlawful food.)

*Do rakābah ghorā, bakhshī kī dāmād.*

The high horse is the tax collector's son-in-law.

(Under the protection of the great.)

*Dost kī dushman dushman, dushman kī dushman dost.*

Your friends' foes are your foes, your foe's foes are your friends.

(*Esprit de corps*: clannishness.)

*Dost mile khāte, dushman mile rote!*

May I find my friend happy and my enemy wretched!

*Dostoñ kī hisāb dīl men.*

Friends' accounts are kept in the heart.

*Duā aur davā nī karnī chāhiye.*

Use both prayer and medicine.

(Pray to God, but keep your powder dry.)

*Duār dhanī ke paṛ rahe, dhakkā dhanī kī khāē.*

Lie at the rich man's door and take the rich man's kicks.

*Dubā bans Kabīr kī jo upjā pūṭ Kamāl.*

The race of Kabir became extinct, when his son Kamāl was born.

An expression used in reprobation of those who abandon the religion or manner of life of their ancestors. The origin of the saying is said to be this. Kabir instructed his son Kamāl from his infancy in the principles of universal benevolence, telling him that all mankind were his brethren and all women were to be considered in the light either of mothers, sisters, or daughters. When the son came to years of puberty and the father proposed to him a connexion in marriage, he asked whether he meant he should marry his mother, his sister or his daughter, for that the world contained no other women. He therefore declined any closer alliance with the other sex, and thus cut off his father's hopes of posterity.



*Dibegā bhārū kā bhārū, rāt same ne de saē jhārū.*  
Rus. (Superstition.)

You will be utterly ruined if you sweep out  
your house at night.

*Dubādhā meñ dono gaē, māyā miñ na Rām.*

In his doubt he lost both his wealth and  
his God.

(Hesitate and be lost.)

*Dūñ, kanth, bharose tere ! Wom.*

Reliance on you has ruined me, my husband !

*Dublā kunbā, sarāp kī ds.*

A weak heir hath his hope in curses.

(If kept out of his inheritance by a stranger,  
he has no means of redress, but by praying  
for the death of the other.)

*Duble kalāvañt kī kaun sune ?*

Who will listen to a poor singer ?

(Who ever heeds the voice of the poor !)

*Duble māreñ Shāh-Madār.*

Shāh Madār afflicts the weak.

(Applied to one who oppresses and tyrannizes  
over those who are unable to resist, but  
dares not attack the strong. Shāh Madār  
was a Musalmān saint, whose tomb at  
Makanpūr is frequented by pilgrims. Hitting  
a man when he is down.)

*Dibte ko tinke kā sahārā.*

A drowning man will catch at a straw.

*Dudhail gāē kī do lāteñ bhī sahī jāti haiñ.*

Even two kicks may be borne from a milch  
cow.

(That is, a man will put up with inconvenience  
or mortification where he has a prospect of  
advantage.)

*Dudh bhī dhaurā, chhāchh bhī dhaurī.*

The milk is white and the butter milk too.

(All is fish that comes into his net.)

*Dudh kā dudh, pāñī kā pāñī.*

[itself.]

The milk is by itself, and water is by

(He separates the truth from falsehood. A  
phrase used to express just decision and  
accurate discrimination.)

*Dudh kā jalā chhāchh phūñk phūñk pitā hai.*

Scalded with hot milk will blow on butter-  
milk (to cool it).

(Burnt child fears the fire.)

*Dudh kā sā ubāl hai, āyā chalā gayā.*

Boiled up like milk, and as suddenly went  
down.

(To be very passionate, but soon over it.)

*Dudh ke dāñt bhī abhī nahīñ tūte haiñ.*

You have not yet shed your milk teeth.

*Dudh kī abhī bū āti hai.*

The smell of your mother's milk is still on  
your mouth.

(You are still a child.)

*Dudh kī si makkhī nikāl kar phek de.*

[milk.]

He was thrown away like a fly out of the  
(Suddenly and completely.)

*Dudh meñ kī makkhī kis ne chakkhī ?*

Who would ever taste the fly in the milk ?

(Hindūs throw away any food in which they  
may find a dead fly.)

*Dūdhn nahāo, pūtoñ phalo.* Wom. Benediction.  
May you bathe in milk and be fruitful in  
children.

*Dūdhn pūñ gismat se.*

Milk and children depend on fate.

( 'Milk' stands here for cattle or wealth.)

*Dug dug bāje, bahut niki lāge,*

*Navā neg māñge, uñhā baiñhī lāge ! E. Wom.*

It is pleasant to listen to the music, But  
how fidgety one gets when the musician  
wants his fee.

*Dukh bhareñ Bī Fākhā, Kavvā meve khāē.*

The Lady Dove has all the pains, and the  
Crow eats up the fruit.

(One beats the bush and another catcheth  
the birds: the cat's paw.)

*Dukh meñ Har ko sab bhajāē, sukh meñ bhajāē  
na koē, Jo sukh meñ Har ko bhajāē, to dukkh  
kāhe ko hoē ?*

All remember God in their trouble, none in-  
their joy, But who remembers God in  
his joy will never be in trouble.

(The devil was sick the devil a monk would  
be ; The devil got well, the devil a monk  
was he.)

*Dukh meñ sukh kī qadr hotī hai.*

Health is best appreciated in sickness.

*Dukh sukh bahīñ bhāī haiñ.*

Pain and pleasure are brother and sister.

(There is no pleasure without pain.)

*Dukh sukh nis-dīñ sang hai, meñ sake na koē,  
Jaise chhāyā deh kī nīyārī nek na hoē.*

Pain and pleasure are with us ever, none can  
separate them, As the shadow of the body  
never departs.

*Dukh sukh sab ke sāth lagā huā hai.*

Pain and pleasure are ever with all of us.

*Dukhte chot, kanauñde bhet.*

Meeting a man you wish to shun is like an  
injury to a sore place.

(Adding insult to injury.)

*Dukhte dāñt ko ukhernā hī chāhiye.*

Better have out the aching tooth.

*Dukhyā dukh rove, sukhyā jeb tove. E. Wom.*

While the wretched weep, the happy feel  
their pockets.

(To see what they can make out of them:  
said of lawyers.)

*Dukhyā rove, sukhyā sove.*

The wretched weeps, the happy sleeps.

(Sleeping with a good conscience.)

*Dūlah dhārī dīñ kī bādshāh hai.*

The bridegroom is a king for two and half  
days.

(Allusion to his being the prime mover in the  
marriage procession.)

*Dūlah du'han mil gaē, jhūñ parī barāt.*

When the bridegroom and bride have come  
together, the procession has become use-  
less.

(Applied to the case of two people engaged in  
a dispute with numerous partisans on each

side, when the principals are reconciled,  
their partisans are thrown over.)

*Dulāh dulhan pāē, Shāh-bālā lāteñ khāē.*

The bridegroom gets the bride and the best  
man gets the kicks,

(The *shāh-bālā* is the boy that follows the  
bridegroom in all the ceremonies and comes  
in for all the chaff.)

*Dulāh gail barāt.*

All the marriage guests follow the bride-  
groom.

(As sheep follow the shepherd.)

*Dulāh ke pattaṭ na, bajaniye ke thār / E.*

No platter of leaves for the bridegroom,  
and the musician wants a brass dish!

*Dulārī bityā, iñte kā laṭkan / E.*

A darling daughter, and bricks for her  
ear-rings,

*Dum dabā-ke bhāgnā.*

To run with the tail between the legs.

(To show the white feather: to turn tail.)

*Dum meñ namdā bāndh-ke chāññāñ ko sauñp  
dīyā.*

Tie a felt cloth to its tail and give it to  
the moonlight.

(To make fun of any thing.)

*Dunyā ba ummed qīyam hai.*

The world is sustained by hope.

*Dunyā be-sabāt hai!*

This world is frail!

*Dunyā chand roza hai!*

This world is büt for a few days!

*Dunyā dhoke kī taṭṭī hai.*

The world is a deceitful screen,

*Dunyā dhund kā pasārā hai. Hin.*

The world is but an expanse of vapour.

(The world is a mirage: all chaos.)

*Dunyā do-rangī makārāh sarāē,*

*Kahīñ khair khūbī, kahīñ hāē hāē.*

The world is double-faced, and an abode  
of treachery, Here mirth and laughter,  
there weeping and wailing.

*Dunyā hai aur kushāmd!*

There is the world and flattery!

(So you can still get on.)

*Dunyā hai aur matlab.*

There is the world and your object.

(So why despair?)

*Dunyā jāē ummed hai.*

The world is the abode of hope.

*Dunyā khāiye makkar se, roṭī khāiye shakkar se.*

Gain the world by treachery, and eat your  
bread with sugar.

(The end justifies the means.)

*Dunyā meñ aise rahiye, jaise sāban meñ tār.*

Live in the world, as wire in soap.

(That is, not of it, as the wire cuts through  
the soap.)

*Dunyā meñ chār paise barī chīz haiñ.*

A penny is a great thing in the world.

*Dunyā meñ do hī chīz haiñ, betā yā beṭ.*

There are only two things in the world, a  
son or a daughter.

(Said to console the parents to whom a  
daughter has been born when they would  
rather have had a son: Hobson's choice.)

*Dunyā meñ sārhe tīn dal haiñ.*

There are three and a half sorts of armies  
in the world.

(Ants, locusts, and clouds are called the three  
*dals* or armies, the other half are the rest  
of the world.)

*Dunyā murdah pasārā hai. Mah.*

The world praises the dead.

(*De mortuis nil nisi bonum.*)

*Dunyā zāhir parast hai.*

The world worships appearances.

(The world is still deceived by ornament.)

*Durangī chhor de, ek rang ho jā;*

*Sarāsar mom ha, yā sang ho jā.*

Eschew the double face; be of one face,

Either be a stone or altogether wax.

*Dūr ke dhol suhāone. Wom.*

Drums at a distance sound well.

(Distance lends enchantment to the view.  
Spoken of any person or thing that does not  
answer on inspection to the favorable report  
which had been made of it.)

*Dushāle meñ lapet-kar mārñā.*

To strike under a shawl.

(To say biting words indirectly.)

*'Dushman kauñ? kī 'mañ kā peṭ.'*

'Who is thy foe?' 'He that was within  
my mother's womb.'

(Brothers fighting over their estates.)

*Dushman ke dil meñ jagah karne ko humar  
chāhiye.*

It needs skill to make a home in the heart  
of your foe.

*Dushman kī nigāh jūti par.*

Your enemy will always look at your shoes.

(i. e. will never look you in the face.)

*Dushman ko kam na samajhiye.*

Never despise your enemy.

*Dushmanon ke man kā chetā huā.*

The wish of the enemy's heart has been  
fulfilled. [*meñ sabāñ.*]

*Dushmanon meñ yīñ rahiye, jaise battīs dānton*

✓ You must live amongst your foes, like the  
tongue amongst the thirty two teeth.

(So as not to be wounded.)

*Dushman soē, na sone de.*

The enemy nor sleeps himself, nor lets you  
sleep.

*Dushī nā chhāde dushīā. kaisī sikhū deo,*

*Dhōḥ hūñ sau ber ke kājar swet na hoē.*

The wicked will not leave his wickedness  
for all thy teaching. As lamp-black be-  
comes not white for a hundred washings.

(Can the Ethiopian change his skin or the  
leopard his spots? Then may ye also do good  
that are accustomed to do evil. Jer. xiii, 23.)

*Dūre kā sēndur dekh apnā līlār phorē.* E.  
Seeing the vermillion spot on another's forehead, she cuts her own open.

(Pūrbi married women wear a spot of vermillion on their foreheads to mark the state of coverture : to bite the nose to spite the face.)

*Dūri bāt dūre kahte haiñ.*

Let others tell a different story.

(i. e. I speak the truth whatever others may say. I call him George Washington, you may call him what you darned please.)

*Dūron kā aśh barī jalār dekh sakte haiñ.*

Another's fault is very quickly seen.

## E

*Ekañ kar aur daryā meñ dāl,*

Do good and throw it into the river.

(i. e. Don't remember it, as its memory breeds pride: let not thy left hand know what thy right hand doeth, Matthew vi, 3)

*Ehsān tije jahān kā, na ehsān tije Shāh Jahān kā.*

Receive a favor from the world, but not from the king of the world.

*Ek ahārī sadā bārī, ek nārī sadā jāī.*

One meal a day means a constant fast, one wife only means constant chastity.

*Ek Ahīr kī ekī gāē, nā lage to chhūchhī khāē.*

The Ahīr has but one cow, and goes without milk if she does not give it.

*Ekai sādhe sab sadheñ, sab sādhe sīb jāñ.*

Stick to one thing and all will come : aim at every thing and all will go.

(At all things strain, all will prove vain: Who serves the root will eat the fruit: don't have too many irons in the fire.)

*Ek akelā, do kā melā.*

One is lonely, two is company.

*Ek akelā, do se gyārah.*

One is alone, two make eleven.

(Allusion to the Indian method of writing figures, in which, as in the European method, the figure 1, when placed with another 1, makes eleven; thus 11.)

*Ek am kī do phāñkē.*

Two slices of a mangoe.

(As like as two peas.)

*Ek ānār, sau bīmār.*

One pomegranate to a hundred sick.

(One post to a hundred candidates: pomegranates are much used for medicinal purposes.)

*Ek andā, voh bhī gandā.*

Only one egg, and that an addled one.

(Said of a bad and only child.)

*Ek āñkh maṭar kā biyā, voh bhī āñkh Bhavānī biyā.* E.

She had an eye no bigger than a pea, and even that was taken by (the Goddess) Bhavānī.

*Ek āñkh meñ lāhe hāhe ek āñkh meñ Ehsān kā*

*Ek āñkh phūṭī hai, to dūri par hāth rakhte haiñ.*

When one eye gets blind, the other is protected with the hand.

*Ek āñkh se rove, ek se hañse.*

She weeps with one eye and laughs with the other.

(Said of a crafty person.)

*Ek aur ek gyārah.*

One and one make eleven.

(Taken from the way of writing 11 in figures: used to express the great advantage of acting in concert. See above *Ek akelā*, etc.)

*Ek āse ke bartan haiñ.*

Vessels of the same kiln.

(Chips of the same block.)

*Ek bakhīyā more palle, kaun pīnaute hoke challe.*

E. Wom.

I have only a quilt upon my back, what care I where I go?

*Ek bār jogī, do bār bhogī, tīn bār rogī.*

An ascetic once, a glutton twice, and a sick man thrice.

(Allusion to the state of health as judged by going to stool.)

*Ek bolī, do bolī, merī nakṭī satā-sat bolī.* Wom.

For a word or two my graceless offspring answers me at once.

*Ek bolī tīn kām.*

One word and three deeds.

(Killing two birds with one stone.)

*Ek chanā bahoterī dāl.*

One whole grain is equal to many broken ones.

(To express that the safety of the general is of more consequence than the lives of many soldiers: only the whole pea can be sown.)

*Ek chanā do dāl.*

A pea has only two parts.

(Two bites at a cherry.)

*Ek chhaunī ke āñchal meñ non.*

*Gharī gharī rūṭhe, manāve kaun?*

The girl has salt in her skirt. Who will keep down her hourly rage?

*Ek chup hazār chup.*

One silence is a thousand silences.

(Silence is golden.)

*Ek chup, sau ko harā.*

One silence defeats a hundred.

(One man who is silent will defeat a hundred who talk.)

*Ek dam, hazār unmed.*

A single life, a thousand hopes.

*Ek dam meñ hazār dam.*

On one life a thousand lives depend.

*Ek dar do taraf.*

Fear takes both sides.

(Fear in enemies is mutual.)

*Ek din kā pāhonā, dūsrē din ann-khāonā. Hin.*  
One day a guest, the second day a sponge.

*Ek din ke sau sūkh din.*

One day has for its turn a hundred and sixty.

(There is time enough to avenge oneself.)

*Ek din mehmān, do din mehmān, āsrē din balā-i-jān. Mah.*

One day a guest, two days a guest, the third day a nuisance.

*Ek din sab ko marnā hai.*

All must die some day.

*Ek dūbe to jag samjhāve, sab jag dūbā jāe !*

When one goes wrong the world gives him advice, and then the whole world goes wrong itself !

*Ek garīb ko mārā thā nau man charbē niklī thā.*

Once I killed a poor man like you and got half a ton of fat out of him.

(Said to those who pretend to be poor : especially at the income tax enquiries.)

*Ek gharī kī be-hayātī sārī din kā ādhār.*

A moment's shame brings a day's food.

(A sarcasm on the shameless : also used towards prostitutes.)

*Ek gharī kī 'nā' sārē din kā uddhār.*

✓ 'No' for an hour, brings peace for a whole day.

*Ek gurū ke bālke. Hin.*

Disciples of one teacher.

(To express that two people are equally bad : arcades ambo.)

*Ek hammām men sab naṅga. Mah.*

In one bath all are naked.

(We are all in the same boat. We all do the same thing.)

*Ek haṅse, ek dukh men.*

One man laughs and another groans.

*Ek hāth lenā, ek hāth denā. Mercantile.*

Take with one hand and pay with the other.  
(Ready money.)

*Ek hāth tālī nahīn bajī.*

You cannot clap with one hand.

(It takes two to make a quarrel.)

*Ek hāth zīkr par, dūsrā hāth fikr par.*

One hand on his beads, and the other hand on his affairs.

*Ek kī lakṛī sab ko hānkātā hai.*

He drives all with one stick.

(Makes no difference in the rank and position of

*Ekī dāl, ekī chāur, karai gun aur bāur. E.*

The same pea and the same rice agree with one and disagree with another.

(One man's food is another man's poison.)

*Ek int̄ ke vāste masjid dhānā.*

To pull down a mosque for a brick.

(To use a sledge hammer to kill a fly : used also towards a biggarded man; the story being told that a man building a mosque took a brick from a neighbour, who had the whole mosque pulled down in order to recover it.)

*Ek jānā ghar mardā bhel, chār jānā māl khāpī lel, Ap ap ke sabhī malūk, jhānī ukhāre marda halūk ! E.*

In a certain house a man died and four men went with the bier; they were so delicate that they lightened the body by cutting off the hair !

*Ek jān, do qalīb.*

Two bodies, but one heart.

(Said of thick friends. Siamese twins.)

*Ek jān, hazār armān.*

One life and a thousand wishes.

*Ek jau kī solah roṭī, Bhagat khāē, bhagīnā mofī.*

The saint eats sixteen loaves made of one barley corn, and the saint's wife gets fat.

*Ek jorū kī jorū, ek jorū kā khasam,*

*Ek jorū kā sū-phūl, ek jorū kī pasham.*

Some men are their wives' wives, and some are their wives' husbands, some are their wives' chaplets, and some are their wives cast off hair.

*Ek jorū sārē kumbe ko bas hai.*

One wife is enough for a whole family.

(Allusion to polyandry, and also to the custom of karāo among the Jatts by which a man marries his deceased brother's wife.)

*Ek kaho, na das suno.*

Nor say one word, nor hear ten.

(Don't abuse and you 'll not get abuse.)

*Ek kā mūnh shakkār se bhārā jātā hai, sau kā mūnh khāk se bhī nahīn bhārā jātā.*

You can fill one mouth with sugar, but you can't a hundred mouths even with dust.

(Applied to a person who is able and willing to support or entertain one or two people, but is unexpectedly called on to relieve a great number.)

*Ek kām bahār karo, ek kām gūngā.*

Make one ear deaf, and close the other.

(Said to one who is powerless to avenge what he is made to hear.)

*Ek kām sunī, dūsrē kām urādī.*

*Ek ke dūnā se sou he savāñ bhal.* E. Mer.

A hundred and quarter for a hundred is better than the two for one.

(Small profits on large sales aggregate to a greater quantity than large profits on a scanty sale. Also investments at low rates of interest are safer than those at high ones.)

*Ek khāe dūdh matulā, ek khāe bhus.*

One feeds on milk and cake, another lives on straw.

(*Telle est la vie.*)

*Ek khatā, do khatā, tīsrī khatā mādar bakhatā.*

One fault may pass, two faults may pass, the third is of the mother born.

*Ek kī dārū do, do kī dārū chār.*

The cure for one is two, the cure for two is four.

(However strong a man may be he cannot be a match for two men: there is safety in numbers.)

*Ek kī sair, do kī tamāshā, tēn kī piṭnā, chār kī sāñpā.*

One man travels, two enjoy it, three fight over it, four make a funeral procession of it.

(Moral: don't travel with a large party.)

*Ek ko de hat rutba-i-ālī, Ek ko de has khurpā o jāī.*

To one is given high honor, to another net and sickle.

*Ek ko sār, ek ko badhārī.*

To one promises, to another congratulation.

(To promise a thing to one person and give it to another: welcome to one, and adieu to another: fickleness, vacillation.)

*Ek lakh potā, savā lakh nātī, Us Rāvan ke diyā na bātī.* Hin.

With a thousand sons' sons and a million daughters' sons, nor wick nor lamp to such a Rāvan.

(Allusion to the story in the *Rāmāyan* according to which the whole of Rāvan's numerous progeny were killed in battle by Rām and Lakshman. The *diyā* and *bātī* are placed in dead men's hands by his male posterity to light him to the next world. The point of the proverb is that though you may have a large family don't boast, as they may all die.)

*Ek lāṭhī sab ko hānkātā hai.*

He drives every body with the same stick.

(He is no respecter of persons.)

*Ek machhī sārē jal ko gandā kartī hai.*

One stinking fish spoils the whole tank.

(The dead fly maketh the ointment of the apothecary to stink.)

*Ek main aur merā bhāī, tīsrā hajjām nāī.*

One is myself, the second is my brother, the third is the barber and shaver.

Applied to a person, who being invited to an entertainment, carries a number of uninvited guests along with him: The story goes that a barber, at a wedding, refused one share of food, but claimed three shares under three pretended names: hence the proverb. It is also applied to any unreasonable demand.

*Ek mās ritu āge dhāve.* Agric.

The season runs a month ahead.

(Its character is seen a month previously.)

*Ek mere ghar annā, dūsrē ravannā.* Mah. Wom.

A servant girl I keep and eke an errand boy.

(How rich I am!)

*Ek miyān meñ do chhurī!*

Two knives in one sheath!

(Said of two men living with one woman. Also applied as the English 'two kings in Brentford.)

*Ek mūnh, do bāl!*

Out of one mouth two (contradictory) statements!

*Ek murgī nau jagah halāl nahīñ hotī.*

One cock cannot be killed in nine (different) places.

*Ek mushkīl kī hazār hazār āsān rakkhī haiñ.*

For one difficulty there are provided a thousand remedies.

*Ek 'nahīñ' sattar balā taltī hai.*

One 'no' averts seventy evils.

*Ek 'nā' sau dukh hare.*

One refusal prevents a hundred reproaches.

*Ek na shud, do shud.*

Two ghosts for one.

A certain man having learnt from a magician three charms by which he could bring a dead man to life, extort a secret, and then deprive him of life, on one occasion revived a corpse and learnt the secret, but forgot the 3rd spell for killing him. So the ghost followed him about wherever he went. In order to get rid of his inevitable companion he restored to life his teacher, who had been long since dead. Unfortunately, however for him, this time he forgot the 2nd charm, so that now he was attended by two ghosts for one. One charge not proved, another against me laid.

*Ek nīm, sab ghar sītāl.*

One *nīm* tree cools the whole house.

(Allusion to its thick cooling shade.)

*Ek nīm, sau korhī.*

One *nīm* tree and a hundred lepers.

(*Nīm* leaves are said to be an effective cure for leprosy.)

*Ek nūr admī, hazār nūr kaprā.*

One beauty in the man and a thousand in his clothes.

(God makes and apparel shapes.)

*Ek oṛ chār Ved, ek oṛ chaturāī.*

In one scale the four Ved, in the other natural wit.

(Natural wit is more than a match for erudition.)

*Ek pān jo barse Suātī, Kurmin pahīre sone kā pātī.* E. Agric.

When showers fall in September, the farmer's wife wears golden rings.

(Even a small shower of rain in *Kuār* or September is very useful.)

*Ek panth, do kāj.*

One road, and two objects.

(To kill two birds with one stone.)

*Ek per harre, sagre gāon khāsi. E.*

There is one myrabolan tree, and the whole village has a cough.

(To express that the demand for anything is great, and the supply scanty. The myrabolan is said to be an effective remedy for a cough.)

*Ek phūar phūar ke gai, jā kuthlā sī thārī bhai.*

Rus.

A ninny to a ninny went and stood before her like a corn-binn.

(And said nothing!)

*Ek ratī bin nāhen ratī kā.*

A man without fortune is not worth a straw.

*Ek roṭī ke do tukre.*

Two halves of a loaf.

(Chips of the same block.)

*Ek se ek, do se gyārah.*

One is one, two make eleven.

(For explanation, see above—*Ek akelā*, etc.)

*Ek se le, ek ko de.*

God takes from one and gives to another.

*Ek sir, hazār saulū.*

One head, a thousand jobs.

(Too many irons in the fire.)

*Ek suhāgin, nau laundā.*

One woman and nine boys (after her).

*Ek sūrmā chānā bhār ko nahin phor saktā.*

One pea, however large, cannot break the oven.

(Don't kick against the pricks.)

*Ek tandurustī, hazār nemat.*

Health is equal to a thousand blessings.

(Health is better than wealth.)

*Ek tarkush ke tir.*

Arrows from one quiver.

(Chips of the same block.)

*Ek tave kī roṭī, kyā chhoṭī kyā motī!*

They are cakes of the same girdle, whether small or great.

(Spoken in answer to one who endeavours to make distinctions between persons of one family or common descent.)

*Ek to bhāl, dūstre kān the kudāl.*

A bear with a hatchet on his shoulder.

(He is doubly armed.)

*Ek to bhik, dūstre pachhor pachhor.*

Begging and sifting (the alms.)

(Never look a gift horse in the mouth.)

*Ek to chorī, dūstre sinā-zorī.*

Thieving and bullying as well.

*Ek to dāin, dūstre hāth twāh.*

A witch with a torch in her hand.

(A very dangerous person.)

*Ek to garēan, dūstre lason khāz. E.*

A shepherdess that eats onions.

(Very dirty: a dirty woman eating offensive food.)

*Ek to kānī beṭī hiyāhī, dūstre pūchhne-vāloh ne jān khāi. Wom.*

First I married my son to a one-eyed girl and now they worry me with questions.  
(As to the looks of the bride.)

*Ek to kānī beṭī kī mātī, dūstre pūchhne-vāloh ne jān khāi. Wom.*

First I am the mother of a one-eyed girl and then I am worried by questions about her.

(When it comes to arranging her marriage.)

*Ek to kānī thī, dūstre par gayā kunak.*

Firstly she had only one eye, secondly grit got into it.

(Misfortunes never come singly.)

*Ek to karelā karvā, dūstre nīm chapṛā.*

Firstly *karelā* is bitter of itself, and next it has been added to *nīm* leaves.

Both the *karelā* and *nīm* are exceedingly bitter. To express that a man naturally of a bad disposition has become worse by associating with evil companions. 'Then goeti he and taketh to him seven other spirits more wicked than himself.....and the last state of that man is worse than the first,' Luke xi, 26.

*Ek to mīth, dūstre kathaut thar!*

What! sweets and a plateful of them!

(Asking for too much.)

*Ek to Miyān the hī, dūje khāi bhāṅg. Wom.*

He was already possessed by (the evil spirit) *Mirān*, and then he took to *bhāṅg*.

(And so got worse. For explanation of *Mirān* see above—*āē Mirān* etc.)

*Ek to miyān the hī the, dūstre kiāi bhāṅg; tale huā sir, upar hui tanṅ.*

The good man was already stupid enough, and then he took an intoxicant and turned head over heels.

*Ek to māā an-bhāyā thā, dūstre sahī sānjh āā thā. Wom.*

In the first place the fellow was disagreeable and in the next he came at night fall.  
(Said by a woman in censure of her husband.)

*Ek to parā loṭā hai, dūsrā kale 'zarā chokhi denā.'*

One man is already on the floor, and another says 'brew it stronger.'

(Applied to one who is not deterred from an act of folly by seeing the bad effect of it in others.)

*'E kūkar, tū dūbar kahi?' 'das ghar kī āw jāi.'*

'My dog, what makes you so lean?' 'I have to go to ten houses for food.'

*Ek to sher, dūstre baktar pahue.*

A lion clad in armour.

*Ek to thū hī divānā, tis par āi bahār.*

He was already mad, and spring has come upon him.

(Lunacy is supposed to be at its height in spring: greasing the fat sow's tail.)

*Ero ke chero, navvā ke bardāhil.* E.

Slavery to the slave and shampooing to the barber.

(It is the barber's business to shampoo: every cobbler to his last.)

*Eichan chhor ghasīlan men paṛe.*

From hauling he was hauled himself.

(Caught in its own honey: hoist with his own petard.)

*Evas māvaz gildā nā dārad.* Pers.

One thing for another prevents complaints.

(Exchange is no robbery.)

## F.

*Fajar fajar kī 'nānh' kuchh nahīn.* Superstition.

'No' in the early morning bodes no good.

(A saying of the shop-keepers; the idea is never to refuse hand-sell.)

*Fajar fajar 'nān hān' mat karo.*

Don't say 'yea' and 'nay' in the early morning.

*"Palāne kī mān ne khasam kiya."* "Bahut burā kiya." "Kar-ke chhor diya." "Aur bhī burā kiya."

"So and So's mother took another husband."

"That was bad." "She ran away from that husband." "That was worse."

(Said of any one who attempts to remedy one blunder by committing another.)

*Fal kī kasīyā mullāh ko haldā.* Mah. Wom.

Divination's fee the divine may lawfully take.

(Money earned is money lawfully got.)

*Falūah khāte dānt tūte to balā se.* Mah.

If the teeth be broken by eating pudding it is of no consequence.

(i.e. The teeth must be rotten to break by eating *falūah*: it is vain to grieve for a misfortune that could not have been avoided.)

*Fal mālān, yā fāl Qurān.* Mah.

Divination by word of mouth, or divination by the Scripture.

*Fāqah-kushī kī naubat pahunchī.*

It has come to starvation.

*Fāqah-matī!*

What! pranks in poverty!

*Faqat tāvīz se kī kām nahīn nikaltā, kuchh kamar men bhī bātā chāhīye.*

An amulet alone will not produce the effect, a little strength in the loins is also needed.

(Used as a hint to an impotent man, who, desirous of having children, has recourse to amulets and charms)

*Faqir apnī kamālī kī men khush hai.*

The beggar is happy in his blanket.

*Faqir kī sūrat hī savāl hai.*

The very appearance of the *faqir* is his best appeal (for alms).

*Faqir kī zabān kis ne kiltī hai?*

Who can stop the mendicant's tongue?

*Faqir ko jahān rāt ho gū vāhīn sarā hai.*

The *faqir*'s inn is where the night overtakes him.

*Faqir ko kambāl hī dushālāh.*

A blanket is a shawl to a beggar. [*rayās.*

*Faqir ko tīn chīz chāhīyē, fāqah, qāndat, aur*

Three things are necessary to a mendicant, fasting, content, and devotion.

(*Fāqah, qāndat* and *rayās* by their initials make up *faqir*, the state of being a *faqir*.)

*Faqir, qarāūdār, larḳā, tīnōn nahīn samāghīte.*

A beggar, a borrower, and a child, are all three destitute of understanding.

(There is no satisfying them except by compliance with their wishes.)

*Faqir rā ba-mujādla che kār?* Pers.

What has a friar to do with fighting?

*Farīd Shakar Ganj!*

O thou Farid Shakar Ganj.

(Used by street boys as a chaff to an old man riding a decrepit old hack. For an explanation of Farid Shakar Ganj see below.)

*Farīd Shakar Ganj, nā rahe dukh nā rahe rān.*

May Farid Shakar Ganj bless you, and from pain and grief keep you!

*Farishton ke bhī par jalte hain.*

Even angels wings would burn.

(An inaccessible place.)

*Farishton ko bhī khabar nahīn.*

Even the angels have no news of it.

(A dead secret.)

*Fārkhātī likhvānd.*

To have the acquittance deed written.

The story goes that a debtor, having assembled a band of musicians at his gate, invited his creditor, a Banyā, to come over to his house for a settlement of his account. As soon as he got the Banyā, with his books, inside his house, he ordered the band to strike up and then belaboured his creditor till he wrote out an acquittance in full, the Banyā's cries being drowned in the drumming outside.

*Fārī rā lang toram, tākī ā langrī shavad.*

I will break the leg of Persian, that it may become lame.

(Used as a taunt to half educated scholars with a smattering of Persian, the sentence being a barbarous mixture of Urdu and Persian.)

*Farānd vohī hai jo khalaf ho.*

A dutiful son is indeed a son. [*farz jāne.*

*Farānd woh jo pand māne, Aur bāp kā kahā*



*Fatah aur shikast Khudā ke hāth hai.*

Victory and defeat are in God's hands.

*Fatah dād Ilāhī hai.*

Victory is the gift of God. [kiye jāo.]

*Fatah to Khudā ke hāth hai, par mār mār to*  
Victory is from God, but strike out all you  
can.

(Pray to God, but keep your powder dry.)

*Fātehā na darūd, khā gaē marūd.* Mah. Wom.

The reprobate has eaten without saying  
grace.

(No Muhammadan will eat before repeating  
the *fātehā* or grace.)

*Fātehā na darūd, khāne ko maujūd.* Mah.

He is in too great a hurry to eat to say  
grace.

*Fauj be-vakil, sāhab be-fil.*

An army without an envoy, a leader without  
an elephant.

(Moral: always go to war with a 'political'  
and a swaggering general!)

*Fauj ki āgarī, āndhī ki picchhārī.*

The invader's force in front, and a storm  
in rear (are most severe).

*Fazal kare tār chhuṭiān, adl kare tār lūṭiān.*

Panj.

By mercy I may escape, but by justice  
I should be ruined.

(A confession of guilt and a plea for mercy.)

*Fikr aur nīkr dono chahiye.* Mah.

Meditation and prayer both are required.  
(Of a mendicant.)

*Fikr burā, fāqah bhālā; fikr faqīrān khālā.*

Better fast than care: 'tis care that kills  
the beggar.

(Care will kill a cat.)

*Fikr kare kyā hotā hai? Honā thā so ho gayā.*

What is the good of pining now? What is  
done is done.

(Why cry over spilt milk?)

*Firni, fāludāh ek bhāo nahīn hotā.*

Rice pudding and bread pudding are not of  
one price.

(*Firni* is made with milk, rice and sugar  
boiled together; *fāludāh* with flour, sugar,  
and water, the former being the most ex-  
pensive.)

### G.

*Gāchh meñ kathāl, honēh meñ tel.* E.

The jack-fruit on the tree, and oil on the lips.

☞ This fruit, (*artocarpus integrifolia*) has a  
very glutinous juice, on which account those  
who pluck it, previously rub their hands with  
oil, and if its adhesive juice remain on the lips  
after eating, it is removed by the same means.  
The proverb is used to express premature pre-  
cautions.

*Gadhā barsāt meñ bhūkā mare!*

A donkey starving in the rains!

(The ass cannot stand wet weather and does  
not flourish however plentiful the grass  
may be.)

*Gadhā ghorā barābar!*

Are horse and donkey alike?

(See for explanation the next.)

*Gadhā ghorā ek bhāo!*

What! the same price for a horse and an ass!

(Said to a customer who appraises a superior  
article at the same price as the inferior  
one.)

*Gadhā gire pahār se, murgī ke tūte kār.*

The ass will fall down a hill, when a fowl's  
ear will split.

(An impossibility: allusion to the sure footed-  
ness of the ass tribe.)

*Gadhā ke khāl khet, na har-loke ke, na par-  
loke ke.* E.

If an ass eats up your field, it is neither  
good for this world, nor the next.

(But if a cow does it will take you to heaven.  
Such is the Hindū belief.)

*Gadhā kharsā meñ motā hotā hai.*

Donkeys fatten in dry weather.

☞ The popular belief is that when the don-  
key looks round and sees the parched plain he  
persuades himself that he has eaten up all the  
grass, whereas in wet weather seeing so much  
grass every where he believes he has eaten none  
of it. As a physical fact, asses do thrive better  
in dry weather than in wet.

*Gadhā mare kumhār kā, dhoban sattī ho.*

The potter's donkey died, and the laundress  
sacrifices herself.

(Calamity this one assails, another weeps and  
wails.)

*Gadhā pānī piye ghatgol ke.*

Even an ass drinking water rejects scum.

*Gadhā piṭe ghorā nahīn hotā.*

If you pound an ass you will not make a  
horse of him.

(Bray a fool in the mortar, yet will he not  
be wise.)

*Gadhe kā jīnā thore din bhālā.*

It is best for an ass to be short lived.

(Who leads a life of labor might as well be  
dead.)

*Gadhe kā mās, kutte kā dānt.*

The flesh of an ass, and the tooth of a dog.  
(Are put to no use.)

*Gadhe ke khilāe kā pun nā pāp.*

To feed a donkey is neither a good work  
nor a sin.

(But to feed a cow is a good work.)

*Gadhe ki ānkh meñ nūn diyā, us ne kahā "meri  
ānkh phoṛī."*

Put salt in a donkey's eyes (to cure them),  
and he will say "I am blinded."

*Gadhe ko angūri bāg !*

A vineyard for a donkey !  
(Pearls before swine.)

*Gadhe ko gadhā khujātā hat.*

An ass scratches an ass.  
(You scratch my back and I will scratch yours.)

*Gadhe ko gulqtānd !*

Rose-candy to an ass !  
(Gulqand—sugar-candy flavoured with rose flowers, a very expensive medicine used by native ladies and their children : pearls before swine.)

*Gadhe ko khushka !*

What ! boiled rice for asses !  
(For point see the preceding.)

*Gadhe ko pūrī aur hālvā.*

Cakes and sugar plums for an ass !  
(For point see the preceding.)

*Gadhe ko sāfrān.*

Saffron to an ass !  
(Same point as in several preceding proverbs.)

*Gadhī bhī javānī meñ bhalī lagī hai.*

Even a she-ass looks pretty in her youth.

*Gadhoñ se hal chale to bail kāun bisās ? Agric.*

If donkeys could draw ploughs who would buy oxen ?  
(Which are of a higher price.)

*Gā bichāre roze, rahe ek kam tīs. Mah.*

When one day of the fast is over twenty nine remain.  
(The Muhammadan fast of Ramsān lasts 30 days.)

*Gā Dakhān, vohī karam ke lakḥān. Hin.*

He went to the South, and had the same fortune.

*Gā jab dūb se salūk kare, to kyā khās ?*

If a cow spare the grass, what shall she eat ?

*Gā jobān, bhatār !*

A husband, when my youth is gone !

*Gā kā dūdh, so māē kā dūdh.*

Cow's milk is as mother's milk.

*Gā kā lavārā margayā, to khalrā dekh panhāi.*

The cow's calf is dead, but she gives milk to its skin.

Applied to the consolation derived from the sight of that which resembles any person or thing which is lost, as the picture of a deceased friend, etc. If the calf of a milch cow die, she retains her milk till the stuffed skin be presented to her, which she takes for a live calf, and then yields the milk to the milker.

*Gā Katak, rahe atak.*

Went to Katak (Cutlack) and stuck there.

*Gāē na bachchhī, nīnd āve achchhī. Rus.*

Nor cow nor calf, and sound sleep.  
(Without care.)

*Gāē na ho to bail dūho.*

If you have no cow, milk an ox.  
(Make the best of a bad job.)

*Gāē the rozah chhūrāne, namāz gale parī ! Mah.*

He went to be freed from the fast, and prayers were added to it !

*Gāē voh dīn jo Khalīl Khān fākhā mārte the.*

The good old days are gone when Khalīl Khān used to shoot doves.  
(i. e. when there was liberty. A sigh for the good old times.)

*Gāhak aur mauṭ kā īhik nahīn kab āve ? Mer-*  
cantile.

Who knows when death or a customer will

*Gāhe tolā, gāhe māshā.*

Sometimes a pound, sometimes an ounce.  
(To describe a person of a very changeable temper. Either all dirt or all honey.)

*Gahrī lālī dekh-kar phūl gumān bhāē,*

*Kete bāg jahān meñ lag lag sūkh gāē.*

The flower sees his beauteous hues and is proud, But how many a garden in the world is dried up !

(Full many a gem of purest ray serene, The dark unfathomed caves of ocean bear. Full many a flower is born to blush unseen And waste its sweetness on the desert air.)

*Gāib kā hāl Khudā jāne.*

God alone knows what's hid.

*Gāī chaudhrāḥaṭ phirī hai.*

He has got back his lost office.

*Gāī javānī phir na bāhore, chāhe lākh malīdā khāo.*

Youth once gone will ne'er come back, whatever food you eat.

(The tender grace of a day that is gone will never come back to me.)

*Gūir guir hī hai, apnā apnā hī hai. [own.]*

Another's is another's, your own is your  
(Blood is thicker than water.)

*Gair kā sir kaddū barābar.*

Another's head is a pumpkin.

(To you, and you may knock it about.)

*Gair ke liye kūā khodēgā, so āp hī giregā.*

He that digs a pit for another falls into it himself.

(Do to all men as you would they should do unto you.)

*Gājar kī pūngī, bajī bajī, nahīn tor khāi.*

If the carrot won't make a pipe, I can at least eat it.

(It is best to have two strings to your bow.)

the faces, and hence the proverb means—a happy joyous woman.)

*Gale pari, bajae siddh.*

When you have to do it make the best of it.  
(To make the best of a bad bargain.)

*Gālī aur tarkārī khāne hī ke vāste hai.*

Vegetables and abuse are made to be taken.  
(A pun on the meaning of *khānā* to eat, and to suffer: reply to an abuse and it will make two.)

*Galla chūn arzān shavad, imṣāl Sayyid mi-shavam.* Pers.

If corn were to grow cheaper I would turn Sayyid.

(The Sayyids are descendants of the Prophet and so great people among Muhammadans.)

*Gāl-vālā jite, māl-vālā hāre.*

The noisy wins and the owner loses.

(Make noise enough and you will get your way.)

*Gam na dāri buz bakhar.* Pers.

If you have no cares, buy a goat!

(And cares will soon follow.)

*Gam pashm, iḥānī shādī, yā Hādī! yā Hādī!*

O my Lord God, pleasure and pain are as nothing to me.

(Saying of the free thinking *faqirs* called *āzād* or *rind*.)

*Gāwā aur ronā kis ko nahīn ātā?*

Who is there that neither sings nor cries?

*Gāwā na bajānā, pād-pād-ke rījānā.*

She cannot sing nor play, so she tries to please by stupid jokes.

*Gārā uttam, bajānā madḥam.*

Singing is better than playing (a musical instrument).

*Gandī boī kī gandū shorbā.* Mah. Wom.

Stinking meat makes stinking broth.

*Gāṅḍā kī h-mīṭī bhī hārā hai.*

The coward's friend meets with defeat.

*Gan'um az gadun biryād, jū si jū.* Pers.

Wheat grows wheat, and barley barley.

(As you sow you shall reap.)

*Gāṅḍā bāhī jāī, kalāśrīn chhātī pīte.*

The river Ganges flows and the bar-maid beats her breast.

(On seeing so much good water flow away uselessly.)

*Gāṅḍā gāḍ mundaḥ sīḥ.* Hin. Custom.

When gone to the Ganges, shaving is necessary.

*Gāṅḍā gāḍ mundaḥ sir.* Hin.

Gone to the Ganges and shaved his head.

*Gāṅḍā, kī gaur girīḥān kī?* Hin.

O Ganges, hear the prayer of the poor!

*Gāṅḍā kī nāl-mān chhātī-nālē kō dūn pāṭhī?*

At the Ganges' fair who wants a stone-mason?

(*Chhātī-nālē* is a mason who dresses and prepares the stones for the native women's hand-mills. The people at these fairs buy their food from the market and therefore have no need of grinding or cooking utensils.)

*Gāṅḍā kis kī khudā hai?*

Who dug out the Ganges?

(Foolish questions: 'why is the sky blue?')

*Gāṅḍā ko anā thā. Bhāgīrath ko jas.* Hin.

Fate made the Ganges flow, but Bhāgīrath got the credit.

(In allusion to the well-known legend.)

*Gāṅḍā nahāē kyā phal pāē? Mūchh mundaē ghar ko aē!*

What good did you get by bathing in the Ganges? Coming home with your face shaved!

(Allusion to the custom of shaving clean on a pilgrimage to the Ganges.)

*Gāṅḍā nahāē mukt hoē, to menḍak, machchhiyān. Mūṇḍ mundaē sīḥ hoē, to bher, kapṭhiyān.*

Frogs and fishes must be sure of salvation, if it depend on bathing in the Ganges; and so sheep and lambs, if it depend on shaving the head.

(The saying of a free thinker.)

*Gāṅḍā jāhān rang.*

Where the Ganges is there is joy.

(Allusion to the fertile tract irrigated by the sacred waters of the Ganges.)

*Gūṅḡā, andhā, chur-darhiyā aur kānā.*

*Kāhen Kabīr, suno, bhai sādho! in ko nā patiyānā.*

The bald, the blind, the scrubby-bearded and the one-eyed; Saith Kabīr, hear friend Saints! don't trust them.

*Gāṅḍā marā khujāte khujāte.*

The bald-headed dies scratching his head.

(He leads a miserable life.)

*Gāṅḍā piē gur giyān ghātē, aur ghātē tan andar kā: Khonḥat khonḥat gāṅḍ phātē, mūchh dekho jaise bandar kā.*

From smoking hemp you lose mind and body. Are worried by cough, and transformed into an ape.

*Gāṅḍā be rāj nahīn.*

No gains without pains.

*Gāṅḍā kō Khudā nāḥīn na de.*

God grant no nails to the bald.

(That he may scratch his head: never give authority to the wicked and low.)

*Gāṅḍā ke tūn khūlārī rātē hūn.*

All three card players are weeping.

(Each complains that he has a bad hand.)

*Gāṅḍā khatīrī aur māḥī nē pēd.*

A bald pigeon and a dwelling in a palace.

*Gāṅḍā pāṇḍārī, aur gāḥīrī kī ḥīḍī.*

A bald water-bearer and a pad of thorns.

(*ḥīḍī* is the pad placed on the head for protecting it from the articles borne on it.)

*Gāṅḍā sātī, kī gāḥīrī.* Hin.

A bald godless and a foolish priest.

*Gāṅḍā chāl, nāl bātī kō?*

His bowels are loose and he wants peas.

(Which are injurious.)

*Gāṅḍā māt pāḥīḥ, aur kharē māḥīn.*

Nothing to evacuate, and he invites crows.

(Great boast little roast.)

*Gān meñ langofī, na sir pe topī.*

Not a rag to his loins, nor a cap to his head.

*Gān na dhoē, so ojhā hoē. E.*

Who won't wash his loins will be a wizard.

*Gān na hoē, to auliyā ho jāte.*

If he had no fundament he might have been a saint.

*Gān girah meñ kauṛī nahān, "miyān gatte wāle hot."*

Not a farthing in his pocket and he bellows to the sweetmeat seller.

*Gān girah se mad pive, log kahon matwālā.*

He spends his money in drink to get the character of a drunkard.

*Gān kā pūrā, ānkh kā andhā.*

A blind man and full-purse.

(The Banigā's morning prayer.)

*Gān kā pūrā, mat kā hānā.*

Full purse and lack sense.

(As above.)

*Gān khule na, bahurjā dubrāṣ' E.*

The bride is so delicate that she cannot untie the knot!

(Refers to the marriage ceremony.)

*Gān meñ dām na, paturjā dekh ruāṣ' āē. E.*

With no money in his pocket he weeps to see a woman.

(Being unable to wed her.)

*Gān meñ paisā nahān, Bānkūpur kī sair. E.*

With no money in pocket he goes to Bānkūpur.

*Gān na mutthī, phar pharāē utthī. E. Wom.*

Her heart is in a flutter (to buy), but she has no money in pocket or hand.

*Gān gānā na ḡ, bheli dē.*

The stupid countryman won't give you sugarcane, but he will a lump of sugar.

(Penny wise, pound foolish; the sugar being expressed from the cane is of course much more expensive.)

*Gānār, gān kī yār.*

The village boor knows his own interests.

*Gānār kī hānāṣ' nre pānā. Rus.*

The (practical) joke of a clown will break a rib.

*Gānār ko paisā dīje, par aḡ na dīje.*

Better give money than sense to a clown.

*Gāo bajāo banne ke lolo hī nahān. Wom.*

You may play and sing, but you won't please the bridegroom.

(Work till you sweat, you'll nothing get.)

*Gāo bajāo kauṛī na pāo. Wom.*

Sing and play, but you won't get a farthing.

(More kicks than half-pence.)

*Gān bānāte bhūlle, shahr bānāte dē.*

Villagers are demons, citizens gods.

*Gān गया, sūtā jāge.*

Gone from the village is a sleeper awaking.

(You cannot tell when he will be back, as you cannot tell when the sleeper will awake.)

*Gān gāē kī bāt.*

It is a matter of having gone to the village.

(Seeing is believing.)

*Gān ke gānvere, mūnh pe khāk, pe meñ ḡhele.*

Village boors have dirt on their faces and mud in their stomachs.

(A coarse appearance and coarse food.)

*Gān meñ dhoṛī kī chhuṛī.*

The washerman's son is the swell of the village.

(He disports the clothes of his father's customers.)

*Gān meñ ghar, na jaṅgal meñ kheṛī.*

No house in the village, no field in the land.

(Improvident.)

*Gān meñ paṛī marī, apnī apnī sab ko paṛī.*

The plague came into a village, and each looked after himself.

*Gān, nān, thān.*

Name, place and situation.

(Address.)

*Gān sadā gānvaran ke.*

Villages always belong to villagers.

*Gān tumhārā, nāo hamārā'.*

Yours the village, mine the name!

*Garab karante Rāvan hāre. Hin.*

Rāvan was humbled for his pride.

(Allusion to the story in the Rāmāyan.)

*Garab kī sir nichā. Hin.*

Pride goes before a fall.

*Garajē hān, voh barate nahān.*

The cloud which thunders seldom rains.

(A barking dog will never bite.)

*Garaz bāolī hai.*

Need makes mad.

*Garaz kī bāolā apnī gāve.*

Full of his need sings of himself.

*Garaz-mand bāolā hai.*

Needy is mad.

*Garaz-mand kare, yā darad-mand kare.*

The interested or sympathetic helps.

*Garaz parlā se ādmī burbak hold. E.*

His own interests make him mad.

*Garabān meñ mūnh ḡābo.*

Lpok to your own coat.

(Look to the beam that is in your own eye.)

*Garhe ke pānī meñ mūnh dho-kar āo.*

Go and wash your face in the pool.

(The water of a pool is considered the best of all for washing: point of proverb is, make yourself clean before you talk so big: said

*Garib kī javānī, garmī kī dhūp, jāre kī chāndnī,*  
akīrath jāēn.

The poor man's youth, the summer's sun,  
the winter's moon : these three pass un-  
enjoyed.

*Garib kī jorū aur Umdah Khānam nām.* Mah.  
The wife of a pauper and named my Lady  
Excellent.

*Garib kī jorū sab kī bhāhī.*

A poor man's wife is every one's sister-in-  
law.

(It is customary in India to jest with the  
wife of an elder brother. Hence the mean-  
ing is, that every one jests or makes free  
with the poor and helpless.)

*Garib ko kaurī aśharfī hai.*

A kaurī is a gold mohar to a pauper.  
(To a poor man a farthing is a pound.)

*Garib ne rose rak'he din barē hue.* Mah.

When the poor fast, the days lengthen.

(Fasts among Musalmāns are confined to the  
day time and consequently are most painful  
when the days are long, as in summer. The  
meaning is that every thing conspires to  
distress the poor.)

*Gārī ko dekh lārī ke pāon phūle.*

When the slave girl sees a carriage she gets  
too tired to walk.

*Garmī sabzūh rangon se, aur ghar meñ bhūnī*  
*bhañg nahūn.*

Hot upon fair women and no parched bhañg  
even in the house!

(Parched bhañg is an article so cheap as to be  
worthless.)

*Garmiyon meñ Kashmīr jannat hai.*

In summer Kashmir is a paradise.

*Gāte gāte Kalāwant ho jātā hai.*

Sing long enough and you 'll become a  
Kalāwant.

(Kalāwant is the Orpheus of the Hindus.)

*Gaṭhiyā khulā, bityā pāras.*

When the packet is unbound, the daughter  
is a precious stone.

(*Gaṭhiyā khulnā*, idiom, to be in the family  
way: *pāras*, is the philosopher's stone.)

*Gaṭhī bāndhī dhūl kī, rahī pavan se phūl :*  
*Gāñh jatan kī khul gāi, ant dhūl kī dhūl.*

A bag of dust puffed out with wind : When  
its string is loosened, the end of the dust  
is dust.

(Common religious saying: the answer is 'man'.)

*Gau dhan, gaj dhan, kanak dhan, ratan khān,*  
*bahū khān, Jap āyā santokh dhan, sab dhan*  
*dhūl samān.*

Wealth in cattle and elephants and gold  
and mines and gems Are all as dust,  
when wealth in contentment comes.

*Gauñde āi barāt, bahū ko lagī hagdī!* Rus.  
Wom.

The bridegroom's procession has arrived and  
the bride has a call of nature.

*Gāñ na gāñ, to bāhā gāñ.* Wom.

I'll sing of the pangs of love, if I am to  
sing at all.

*Gaurā rūthegī, to apnā suhāg legī, bhāg to na*  
*legī.* Hin. Wom.

If Gaurā be angry, she can take away her  
gifts, but not my fate.

(Spoken by way of asserting independence by  
one whose master or protector is angry and  
threatens to discharge him. Gaurā is the  
great goddess (Devi) of the Hindus.)

*Gavāh chust, mudḍai sust.*

The witness is eager and the plaintiff care-  
less.

(Allusion to the false witnesses, who keep  
constantly hanging about courts in order to  
give their evidence to the highest bidder.)

*Gayā gāñ jahāñ thākur hañsā Gayā rukh*  
*jihāñ baglā basā. Gayā tūl jahāñ upjī kār.*

*Gayā kūp jahāñ bhāi athāi.*

Ruined is the village of which the lord plays  
the fool. Ruined is the tree in which the  
storks roost. Ruined is the tank which is  
covered with scum. Ruined is the well  
which has no bottom.

*Gayā guzrā.*

Lost and gone.

*Gayā mard jin khāi khatāi, gai rāñd jin khāi*  
*mithāi.*

Ruined is the man that eats acids and the  
woman that eats sweets.

(Acids are said to make men impotent, and  
'to eat sweets' is a common idiom for a  
woman's losing her character.)

*Gayā so gayā, rakā so bachā.*

What's gone is lost, what's left is saved.

*Gayā paṭ phir hāth ātā nahīn.*

A lost opportunity cannot be recalled.

*Gaz bhar kā hañsuā, na nigalte bane, na ugālē.*

The sickle that is a yard long, can neither  
be swallowed, nor spat out.

*Gāzī Miyāñ, Dam Madār, khichchay paktā, ham*  
*taṭyār.* Mah.

By Gāzī Miyāñ and Shāh Madār, I am ready  
to eat the cooked dinner.

Gāzī Miyāñ or Sālār Gāzī, the nephew of  
Mahmūd of Ghasni, who died at Bharāich in  
1033 A. D., is a very celebrated Saint, and the  
expression Dam Madār arises out of the popular  
practice of jumping into a fire in honor of Shāh  
Madār, the saint of Makanpūr. This last saint  
died in 1433 A. D., and is often confounded  
with Ghāzī Miyāñ.

*Gēñde kī dhāl aur bijlī kī taṭyār.*

A shield of rhinoceros-hide, and a sword of  
tempered steel.

(Are the best: sword makers allege that they  
temper their steel by lightning.)

*Gehūñ kī bāl nahīñ dekhi.*

He has not seen even an ear of wheat.

(He is totally inexperienced.)

*Gehūñ kī raṭī ko faulād kī peṭ chāhiye.*

A stomach of steel for wheaten bread.

(Wheaten cakes, which poor men can't afford

are a sign of wealth, and it needs a strong mind to possess wealth without pride.)

*Genīhī sambhār, madhurī chāl, āj na pahūn-  
chab. pahūnchab kāl.* E.

Look to your baggage and go slowly, and if you don't reach to-day you will to-morrow.

(Slowly does it: the tortoise and the hare.)

*Ghāñ ghāñ torā, manhāñ bāje morā.* E. Wom.

In private he is yours, in public he is mine. (i. e. my husband is your paramour: a taunt of one woman to another.)

*Ghāt kī merī, tavē kī terī.* Wom.

What is in the pot is mine, what is on the plate is yours.

(Selfishness: I take what is cooked, you take what is still raw.)

*Ghaph ghōṛā, rūḥā chākar, in kā etibār nahīñ.*

There is no reliance on an unbroken horse, or an unwilling servant.

*Ghar āē bairī ko bhī na māriye.*

Never kill an enemy when he is your guest.

*Ghar āē kutte ko bhī nahīñ nikālte haiñ.*

Men do not drive away even a dog when he is a guest.

(To express the obligation of protecting one who flies to another for refuge.)

*Ghar āē Lachhmī ko lāl mārñā achchhā nahīñ  
hoñ.* Hin.

Never kick good fortune when she comes to you of her own accord.

(Never decline a spontaneous offer of marriage, or of a post.)

*Ghar āyā nāj na pūje, bāñbī pūjan jāē.* Hin.

They do not worship the snake in the house, but they go to worship at his hole.

(Spoken of one who neglects an advantage when it is offered spontaneously, and afterwards searches for it with great labor.)

*Ghar baithal ādhā bhalā.* E.

Half at home is better (than all abroad).

*Ghar-bār tumhārā, koḥī kuthlē ke hāth na  
lagāñā.* Wom.

The whole house is your's, but do not touch any thing in it.

(Sham love: sham professions of hospitality.)

*Ghar bhar hañsyā, na nigalñe kā, na thākñe  
kā.* E. Wom.

The house is full of sickles, and there is nothing to swallow or throw up.

(The house is full of knick-knacks of no sort of utility.)

*Ghar bhāre, hāt bhāre, pūñjī ko lage biyāj,*

*Ghar bhī baiṭho, aur jāñ bhī khāo!* Wom.

You stick at home and eat up our lives!

(Jāñ khāñā, to worry to death: said to an idle son.)

*Ghar chain to bāhar chain.*

Comfort at home is comfort abroad.

*Ghar chhōṛ hañrā gāyam.* Mah. Wom. [place.

He has left his house to lodge in a mean (A foolish fellow.)

*Gharē kumhār, bhare sansār.*

The potter makes, the world fills.

(Pitchers.)

*Gharē se gharā nahīñ bhārā jāñā.* Mercantile.

You cannot fill a jar with a jarful.

(i. e. on account of wastage.)

*Ghar, ghar kā; sāt, nar kā.*

For a house your own house, for company a man.

(Moral: don't live in rented houses or with women.)

*Ghar ghar ke jāle buhārī phirtī haiñ.*

She wanders about to sweep out the cobwebs of every house.

(Said of one who is always changing houses and of a gadding wife: also of those who flatter every one.)

*Ghar ghar pīt na kije, to gāñ gāñ to kije.*

If you have not a friend in every house, have one in every village at least.

*Ghar ghar shādī, ghar ghar chain.*

Comfort and joy in every house.

(Under a happy rule.)

*Ghar ghar shādī, ghar ghar gam.*

There is joy and sorrow in every house.

*Ghar gharvālī se.*

A home is where there is a housewife.

*Ghar ghar yehī lekḥā.* Wom.

In every house there is this one regulation.

(Every community has its peculiar customs.)

*Ghar ghar yehī matyālē chūlḥē haiñ.* Wom.

Every house has an earthen kitchen.

(All are alike.)

*Ghar, ghōṛā, gārī, in tinoñ ke dām kharā  
kharī.*

A house, a horse, and a carriage, are sold best where they stand.

(i. e. where they can be seen.)

*Ghar ghōṛā, nakhāe mol.*

The horse in the stable and his price in the market?

(Buying a pig in a poke.)

*Ghar hī meñ baid, mare kaise?*

With a physician in the house, how was it he died?

*Gharī meñ gāñ jale, nau gharī bhadrā.* Hin.  
The village burns in an hour, and in nine  
hours comes the lucky moment.

(For putting it out : a skit at the astrologers.)

*Gharī meñ gharī hai.* Hin.

The clock strikes differently every hour.

(Uncertainty of the future.)

*Gharī meñ tolā, gharī meñ māsha.*

One hour an ounce, another a drachm.

(Unstable as water he shall not withstand.)

*Ghar jal'e, ghūr batāve !*

The house burns and he says it is smoke !

*Ghar jale, gundā tāpe.*

The house burns and the vagabond warms  
himself.

(Dead to another's loss)

*Ghar jalē to jale, chāl na bigre.*

If the house burn let it burn, but I 'll stick  
to my customs.

(The conservative feeling.)

*Ghar jal gayā, tab chūriyāñ pūchhā.* Wom.

When the house was burnt they admired  
her bangles.

It is said of a vain woman that in a fit of  
vexation, she set fire to her own house because  
nobody noticed her new bangles. As she was  
pointing, however, to the burning house her  
bangles attracted attention. 'Ah,' she said, 'if  
you had admired them sooner my house would  
not have been burnt.'

*Ghar kā ātā kawn gilā hare?*

Who kneads his own flour?

(There is always some one to do it for the  
householder.)

*Ghar kā aur dīl kā bhed har ek ke sāmne na  
kahe.*

Don't disclose your heart's secrets and your  
household affairs to every body.

*Ghar kā bhed Lankā dhāve.* Hin.

A domestic foe would ruin Lankā.

(Allusion to the siding of Bhabikan, the  
brother of Rāvan, with Rām Chandar when  
he invaded Lankā in the legends of the  
Rāmāyan.)

*Ghar kā bhed jabhāñ pāyā, chauk pūran ko  
dhaknā āyā.* E.

The household resources were found out,  
when they brought an earthen vessel for  
the house-warming.

The Hindu ceremony of *chauk pūrnā*  
corresponds to the English house-warming. Rich  
people use silver or brass vessels for it, poor  
people earthen ones.

*Ghar kā gharvāhā kar diyā.*

He has brought his house to ruin.

*Ghar kā jogi jognā, ann gāñ kā siddh.* Hin.

A jogi is a beggar at home and a saint abroad.

(A prophet is not without honor save in his  
own country and in his own house. Mat.  
xiii. 5-7.)

*Ghar kar, ghar kar, sattur bolā sir kar.*

Who builds a house and takes a wife, heaps  
seventy afflictions on his head.

(Pun here on the phrase *ghar karnd* 'to build  
a house' and 'to take a wife'.)

*Ghar ke hī mard hai !*

He is valiant in his own house !

*Ghar ke jale ban gayē, aur ban meñ lāgī āg,*

*Ban bichārā kyā kare, jo karmōñ lāgī āg ?*

Burnt out of house and home went to the  
forest, and the forest caught fire : How  
shall the forest save the unfortunate  
when fate plays the incendiary ?

*Ghar ke khīr khāñ aur deotā bhālā māñē.* Hin.

The housefolk eat the offering of milk and  
rice and the gods are propitiated all the  
same.

(They persuade themselves that they have se-  
cured the favor of the gods when they have  
made in name only the offering which they  
have themselves eaten.)

*Ghar ke pīrōñ ko tel kā matidā.* Mah.

For the house priest only cakes of oil.

(Said one who gives dainties to outsiders and  
coarse food to his relations : cakes of oil are  
the cheapest and most indigestible of all  
human food.)

*Ghar ke rovē, bāhar ke khāñ, duā det qalandar  
jāñ.*

The housefolk weep, the outsiders eat, and  
the beggars go away blessing.

(Point as in the preceding.)

*Ghar khīr to bāhar bhī khīr.*

Dainties at home, dainties abroad.

(Feed well and you 'll be fed well.)

*Ghar khode, vādhāñ bahot.* [foel]

A house pulled down will supply abundant

*Ghar kī ādhī bhañ, bāhar kī sārī kuchh nakā.*

Better half at home than the whole abroad.

(Natives love to live at home :—there's no  
place like home.)

*Ghar kī balā ghar hī meñ,*

Evils of the house remain in the house.

(Allusion to the custom of the levirate in  
Jat families.)

*Ghar kī bibī hāñdñ, ghar kutton jogā.* Wom.

When the mistress of the house is always  
gadding, the house becomes fit for the  
dogs.

*Ghar kī billī aur ghar hī meñ shikār.*

Your house cat hunting in your house.

(Domestic disturbances.)

*Ghar kī mūchhēñ hī mūchhēñ haiñ.*

Not a rap in the house but his moustache.

(Said of one who has no capital of his own.)

*Ghar kī murgī dāl barābar.*

The house fowls are no dearer than peas.

(You don't feel their expense.)



*Ghar meñ āi joē, terhī pagrī sīdhī hoē.* Wom.  
When the bride comes home, the crooked  
turban is soon put straight.

(To wear the turban crooked on one side is  
the sign of a rake, whereas the respectable  
wear it straight.)

*Ghar meñ bhūnī bhāng nahīn, aur bāhar neote*  
*sāth.* Wom.

Not even parched *bhāng* in the house and  
sixty guests invited.

(Parched *bhāng* is a worthless article.)

*Ghar meñ bilautā bāgh.*

A cat is a lion in its own lair.

*Ghar meñ chane kā chūn nahīn, 'gehūn kī do po-*  
*lāiyo'!*

Not even pulse flour in the house, and he  
calls for two wheaten cakes.

(Flour made of pulse, *chanā*, is very cheap.)

*Ghar meñ chīrāg nahīn, bāhar mashāl.*

No lights in the house and torches outside,  
(Vain show.)

*Ghar meñ dāvā, 'hāē ham marē'!*

The remedy in the house and 'I am dying.'  
(For want of it: said of the stupid.)

*Ghar meñ dekho chhātāī na chhōj, bāhar Mīyān*  
*Tīr-andāz.* Wom.

At home nor sieve nor winnowing fan, and  
abroad my Lord Archer!

(Every body in India has a sieve and a win-  
nowing fan.)

*Ghar meñ dhān na pān, bīvī ko barā gumān!*  
Wom.

Nothing to eat or drink in the house, and  
the lady of it very proud!

*Ghar meñ dīyā na bātī, munda phire itrālī.*  
Wom.

In the house nor lamp nor wick, but the  
shaven-head (widow) proudly strutting.

*Ghar meñ dīyā, to masjid meñ dīyā.* Mah. Wom.

Light your lamp first at home and after-  
wards at the mosque.

(Charity begins at home.)

*Ghar meñ ghar, larāī kā dar.* Wom.

With close neighbours there is a fear of  
quarrels.

*Ghar meñ hal na baldyā, mānge ikh haldyā!*  
Rus.

Without a plough or oxen, he demands  
sugar-cane for his ploughing fee.

*Ghar meñ jo shahad mile, to kāhe ban ko jāē?*

If honey could be got in houses, who would  
search for it in the forest?

*Ghar meñ jorū kā nām Bahu Begam rakh lo!*

*Ghar meñ kharach nā, doophī par nāch.* E.

Not a penny in the house and dancing in  
the porch.

*Ghar meñ kharach nahīn, aūthī pohīrtī pokh-*  
*rāj-jarāl saukh dāhāē.* E. Rus. Wom.

Not a rap in the house, and sports a topaz  
ring.

*Ghar meñ nahīn bīr, betā mānge motī-shūr.*  
Wom.

Not even bran in the house, and the son  
wants lollypops.

*Ghar meñ nahīn dāne, burhīyā chālī bhūnāne.*

No grain in the house and the grand-mother  
is gone to the grain-parcher's.

(Making a vain show.)

*Ghar meñ nahīn tīgā, albelā mānge pājā.* Rus.

There is not a thread in the house, and the  
blockhead wants a turban.

*Ghar meñ pakke chūhe aur bāhar kaheñ pāē.*

They are stewing rats at home, and say  
abroad that they are boiling milk.

*Ghar meñ rake nā tīrath gaē,*

*Mund mundā-kar jogī bhāē.*

He neither stayed at home nor went on the  
pilgrimage, But having shaved his head  
has become a Jogī.

(Spoken of one, who deserts one mode of life  
for another, which he only adopts by halves,  
thereby losing the advantages of one  
without gaining those of the other.)

*Ghar meñ rake nā tīrath gaē,*

*Mund mundā fuzihat bhāē.*

Nor stayed at home nor went on a pilgrim-  
age, But shaved his head and became dis-  
graced.

(To shave the head is a sign of having return-  
ed from a pilgrimage.)

*Ghar miltā hai to bar nahīn miltā, bar miltā*  
*hai to ghar nahīn miltā.* Hin. Wom.

If you can get a good house you cannot get  
a good husband, if you can get a good  
husband you cannot get a good house.

(To marry your daughter.)

*Ghar na bar.* Hin. Wom.

Nor husband nor home.

*Ghar na bār, miyān muhalla-dār!*

Nor house nor home, a leading householder  
forsooth!

*Ghar phunt-kar birrā mārā.* E.

To burn a house in order to kill a wasp.

(In India wasps' nests are usually burnt out,  
so to burn down one's house in burning out  
the wasps is the height of carelessness:  
hence point of proverb.)

*Ghar phalte, gahvār lāṭe.*

When the house is divided strangers rob it.  
(Every house divided against itself shall not stand, Mat. xii. 25.)

*Ghar rahe, ghar ko khāṛ, bāhar rahe, bāhar ko khāṛ.*

At home, he eats up his own household,  
abroad, he eats up another's.  
(The idle man.)

*Ghar se bāhar bhālā.* Wom.

Better abroad than at home.  
(Said to an idle or quarrelsome husband.)

*Ghar se khoṛ to ānkheṛ hoṛi*

A loss at home opens the eyes.  
(Buying experience.)

*Ghar sukḥ to bāhar chain.*

Happiness at home is pleasure abroad.

*Ghar taṅg, bahū sabar jaṅg.*

The hut is small and the lady is tall.

*Ghar-vāle kā ek ghar, ni-ghare ke sau ghar.*

The married person has but one house, the bachelor a hundred.

(He is free to go and lodge anywhere.)

*Ghar yār ke, pūt bhatār ke.*

His house a friend's, his child a concubine's.  
(The loose liver.)

*Ghās khāṛ din kaṭe, to sab koī khāṛ.*

If man could live on grass all would eat it.

*Ghās meṁ kyā sānp nahīn phirtā?*

Do not snakes creep in grass?

*Ghaṭat chhīn chhīn, barhat pa' pal, jāt nā lā-gat bār; Kahat Kabīr, suno bhāī sādho, supnā hai sansār.*

Momently it decreases, momentarily it advances and hastes to depart; Hear brother saints, saith Kabīr, the world is but a dream.

*Ghaṭ ghaṭ kā pānī piyā hai.*

I have drunk from many springs.

(I have great experience in the world: I have seen the world.)

*Ghāyal kī gat ghāyal hī jāne.*

The wounded only knows what it is to be wounded.

*Ghī bhī khāo aur pagṛī bhī rakkho.*

Eat your butter and keep your turban (honor.)

*Ghī gir gayā, mujhe rūkḥī bhāī hai.*

My butter spilt, dry bread doth please me well.

(A plausible excuse.)

*Ghī Jāt kā, tel hāt kā.*

(Buy) your ghī of the Jāt, your oil in the market.

*Ghī kahān gayā? Khichṛī meṁ. Khichṛī kahān gai? Piyārōn ke peṭ meṁ? Wom.*

'Where is the butter gone? Into the khichṛī. Where is the khichṛī gone? Into my dear one's stomach.

(Allusion to the joint family in India where the whole family are apt to live on the earnings of one member.)

*Ghī kā laddū terhā bhī bhālā.*

A sweetmeat is good however crooked it be

(Don't judge by appearances.)

*Ghī ke kuppe se jā lagā hai.*

He has reached the bucket full of butter.

(To be in clover.)

*Ghī khichṛī ho rahe haiṁ.*

Mixed up like khichṛī and ghī.

(Hand and glove.)

*Ghī khichṛī meṁ dāva hai.*

He makes a claim even on the provisions.

(Applied to one, who having received all he is entitled to, makes further claims.)

*Ghī saṁvāre kām, barī bahū kā nām.* Wom.

The flavor is in the ghī, but the eldest daughter-in-law gets the credit.

(Of being a good cook.)

*Ghoṅge meṁ pakāyā, sipī meṁ khāyā.*

Boiled in a mussel and eaten in a cockle-shell.

(Living from hand to month.)

*Ghoṛā aur phoṛā jīnā rolo, vitnā hī barhe.*

A horse and a boil, the more you rub the more they grow.

*Ghoṛā chāhiye biddāgi ko, sarā phirtā sā āīyo.*

Hin.

A horse is wanted for the bridegroom, so bring it quickly.

*Ghoṛe bech-kar soṛ haiṁ.*

Having sold their horse they enjoy sound sleep.

(Free from care: post equitem sedet atra cura.)

*Ghoṛe bhāīse kī lāg.*

The enmity of a horse and a buffalo.

(i. e. fierce enmity; a horse and a buffalo will always fight if put together.)

*Ghoṛe ghoṛe laṛeṁ, mochi kā zin tūṭe.*

When two horses fight, the saddler's saddle is broken.

(Applied to a quarrel between two persons, when a third is the sufferer.)

*Ghoṛe kā girā saṁbhaltā hai, nasrōn kā girā nahīn saṁbhaltā.*

Fall from a horse and you can be saved, fall in esteem and you won't be saved.

*Ghoṛe kī dum barhegi to apnī hī makhiyān hīlāsgā.*

If the horse's tail grows longer, he will

*Ghore ki haasi aur balak ka dukh jana nahin pata.*

You can't find out the jokes of a horse or the ills of a baby.

(Because they can't speak.)

*Ghore ki savari chali jaana.*

(i) Ride a horse at a funeral's pace.

(i. e. very slowly!!)

(ii) Mounting a horse is mounting a bier.

(As it is very dangerous! See below *ghore par sir*, etc.)

*Ghore ko lat, admi ko bat.*

A word for a man and a spur for a horse,

*Ghore mar ga, gadhon ko raj ay.*

When the horses are dead, the asses rule.

(The wise are dead and fools flourish.)

*Ghore par sir se kapha bandhke baithna chahiye.*

Ride a horse with a cere-cloth on.

(As it is very dangerous!)

*Ghoron ko ghar kintu dur?*

The horse's stable is never far.

(Because he always gallops to it.)

*Ghinson men udhar ky?*

Is a blow ever taken on loan?

(A blow should be returned immediately.)

*Ghune nivenge to pet hi ko.*

If the knees bow it is towards the belly.

(The native posture of sitting with the knees against the belly is used to express the natural disposition to serve one's own relations first.)

*Gidar-bhabhi.*

A jackal's menace.

(Said in contempt. 'There roared the wrathful mouse'.)

*Gidar gira jhere men: 'aj yahi rahenge.'*

The jackal falling down a well said, 'Here I'll camp to-day'

(Making the best of a bad bargain)

*Gidar ki shamat, de to gaon hi taraf bhage.*

The jackal's evil fate drives him towards the village.

(Rushing blindly to destruction.)

*Gid gid gilaunda khae, ber ber mahua tal de.*

Grown tame on the *gilaunda* he makes to the *mahua*.

(The *mahua* is the flower and *gilaunda* the pod of the same tree.)

*Gilahi ka per tikana.*

The squirrel's home is on the tree,

*Giti lakri sidhi ho sakhi hai.*

Green wood can be made straight,

(A child may be trained.)

to expenditure (3) said when a man gets no more than his bare pay: no perquisites.)

*Gini dalyan hai.* Hin.

Each bit is counted.

(See preceding.)

*Gini gae men chori nahin ho sakti.*

Count your cows and they won't be stolen.

*Gine ginave tota pave.* Superstition.

Who counts loses.

*Gin poon, sambhal khain.* Wom.

She counts (her cakes) and bakes them, and then eats them with care.

(Living from hand to mouth.)

*Girah ka dije, par aql na dije.*

Give out of your pocket; but not out of your head.

(Don't let your brains be picked.)

*Girah ka dije, par zamin na huj.*

Give out of your pocket, but never stand surety.

*Girah-ka ka bhai gath-ka.*

The pickpocket is brother to the shop-lifter.

*Girah men kauri nahin aur bazar ki sair.*

Without a farthing in his purse he visits the market.

*Gire ka ky girega?*

What will fall from the fallen?

*Gire kham, palan bhari,*

When a pillar falls on it the packsaddle becomes heavy.

*Gire pare vakt ka tukra.*

A crust for declining years.

(Money saved against a rainy day; said also of a dutiful son.)

*Girga ke se rang badalta hai.*

His color changes like a chameleon's.

(Not to be trusted.)

*Girga ki daur bitaure tak.*

The lizard runs no further than the heap of cow-dung.

(i. e. to his home.)

*Girhast-dharm barabar ko dharm nahin.*

Family life is the best of religions.

(Moral: never be a bachelor.)

*Gir pare ki Har Gangi!*

When a man falls down he cries out on Hari and Gangi.

(Allusion to the common cry on falling down.)

*Gobar Ganesh.*

A cowdung Ganesh.

(An effigy of the fat god Ganesh is made of cowdung on commencing any business: said of a corpulent person.)

*Godī kā laṛkā mar jāē, peṭ āy bujhāē.* Wom.  
When the lapling dies, the belly quenches  
the fires of grief.

(i. e., all sorrow for the child gives way to  
hunger.)

*Godī meṁ baiṭh ke dāṛhī noche.*

Sitting in my lap he plucks at my beard.

(Said of an undutiful child or of a rude person.)

*Godī meṁ baiṭh-ke āṅkh meṁ unḡlī.*

Sitting in my lap he pokes out my eyes.

(See preceding.)

*God kā chhor, peṭ ke kī ās?* Wom.

Losing the child in her lap she depends on  
her womb for another.

(A bird in hand is worth two in the bush.)

*God kā khilāyā god meṁ nahīn rahtā.*

Though fed on your lap, he does not re-  
main there.

*God meṁ laṛkā, shahr meṁ dhaṇḍorā.*

The child is in his arms and he proclaims  
it (as lost) in the city.

(Applied to one, who searches for a thing  
which he has by him; like the butcher, who  
searched for the knife, which he held be-  
tween his teeth.)

*Goēṛā khetī, sikhā sānp, māi bhāē-kāran, bādī  
bāp.* Rus.

A field by the village, a man-eating serpent,  
a terrible mother, and a disagreeable  
father are bad things.

*Goṭhā jalē, gobar hañsē!*

When the cowdung cake burns the cowdung  
laughs!

(Though its turn is coming: said of a fool.)

*Gojhe kā ghāo, rānī jāne yā rāo.* Wom.

The hidden wounds only the king or the  
queen can know.

(The skeleton in the eupboard.)

*Golā bārūt kahīn jāē, talab se kān.*

Let the powder and shot go where it chooses,

I have to look after my pay.

(Said of the idle servant.)

*Goṇḍ, panjiri aur hī khāēn,*

*Jachēhā rānī paṛī karhāēn.* Wom.

The strangers eat the caudle and the lying-  
in-woman simply groans.

*Gor chamāin, garbhe mātāl.* E.

A fair cobbler's wife is proud of her com-  
plexion.

*Gore chamṛe pe na jā, voh hī chhachhūndar se  
hai badtar.*

Don't go upon her fair skin, it is worse than  
a muskrat's.

(Advice to a lad as to prostitutes.)

*Gorī kā joban chutkiyon meṁ.*

The beauty of the fair is effaced by pinch-  
ing.

(Applied to one, whose wealth has been all  
expended by giving to others: natives have  
a way of playfully pinching pretty girls and  
hence the proverb.)

*Gorī, mat kar gore rang kā gumān; yeh hai kī  
din kā mehmān.*

My fair one, don't be proud of your com-  
plexion, it is the guest of but a few days.

*Gorī, tere sang meṁ gaī umaryā bī,*

*Ab chāhī sang chhor-ke, yeh nā rīṭ pūṭ.*

My love, my life I have passed with you,

To leave me now is not the way of love.

(Said by the dying man to his soul.)

*Gor meṁ chhoṭe bāṛe sab barābar.*

In the grave great and small are all alike.

*Gor meṁ pāon laṭkāē baiṭhā hai.*

He sits with one foot hanging in the grave.

(One foot in the grave.)

*Gosht khāē, gosht barhe, ghī khāē, bal hoē; sōg  
khāē, oḡ barhe, to bal kahān se hoē?*

Eat flesh and you will grow stout, eat but-  
ter and you will grow strong, eat greens  
and you will grow pot-bellied and have  
no strength at all.

*Gosht khāē, gosht barhe; sōg khāē, oḡhī.*

Eat flesh your flesh will grow, eat herbs and  
your belly will grow.

*Gosht khā lete haiṁ, haḍḍiyān phenk dete haiṁ.*  
Mah.

Flesh is eaten and bones are thrown away.

(Take what is good for you.)

*Gosht nākhūn se kahīn judā hotā hai?*

Is the flesh ever separate from the nail?

(Relationship cannot be done away with.)

*Gor-i-shutar, na zamīn kā, na āsmān kā.*

If a camel breaks wind it goes neither to  
the earth nor to heaven.

*Grah apnā phal kar hī jāti hai.* Superstition.  
Each star yields its fruit.

*Guālan apne dahī ko khattā nahīn kahī.*

The cowherd's wife does not call her tyre sour.

(No one cries stinking fish.)

*Guāle kā dahī, mahton kī bhet.*

The curds are the milkman's, but the pre-  
sent is the steward's.

(Applied to one person having the credit of  
another's labor.)

*Guār khāē gaṇvār.*

Coarse meal for village louts.

*Gūdar meṁ gīṇḍaurā.* Hin.

A sweet cake in a rag.

(A wealthy person in a shabby dress; also an  
intelligent child in an illiterate family.)

*Gūdar meṁ lāl nahīn chhiptā.*

You cannot hide a ruby in a rag.

(Murder will out: truth cannot be hidden.)

*Gū dar gū, murgī kā gū.*

The filth of filth is the filth of a cock.

(The worst thing of all.)

*Gudṛī se bibī ān, 'Shekhji, kināre ho!' Mah.*  
Wom.

The lady comes in from the market and  
says 'out of the way, Sir!'

*Gūgā bārā, kyā Bhagwān ?*

Which is the greater, Gūgā or God ?

(Both are to be feared. Gūgā is worshipped as a saint who has power over snakes.)

*Gūjar se ājar bhalī, ūjar se bhalī udār.*

*Jahān Gūjar dekhiye vahān dīje mār.*

Solitude is better than a cowherd, desolation is better than solitude. When you see a cowherd beat him.

*Gā kā kīrā gū hī meh khush rahatā hai.*

The maggot born of filth enjoys filth.

*Gā kā pūt nausādar.*

Sal ammoniac is the child of ordure.

(It is used to clear the bowels.)

*Gū kā tōkrā sir par uṭhātā hai.*

Bearing a basket of filth on the head.

(Said of mean work or disgrace : said also of the servant of a prostitute.)

*Gū hī dārū mūt, aur mūt hī dārū gū.*

Urine for the cure of dung and dung for the cure of urine.

(Tit for tat.)

*Gulām kī zāt se vafā nahīn.*

The race of slaves is a faithless brood.

*Gulām sāth, tau bhī nāth.*

When your slave is with you, even then put a string in his nose.

(To prevent his running away.)

*Gūlar kā peṭ kyon phāṛte ho ?*

Don't break open a fig.

(Don't disclose a secret : the allusion is to the fruit of the *gūlar* tree, which is full of a substance like worms and so is abominable in the sight of natives.)

*Gūlar kā phūl, pīpal kā mad, ghorī kī jagālī,*

*Kaṭhī na pāve, aur pāve to rain Divālī !*

*Gūlar* blossoms, *pīpal* juice and a mare that chews the cud have never been seen and if seen it was on *Divālī* night.

(When the seer was drunk.)

*Gū meh dhetā dāle na chhīntēn parēn.*

If you throw no clods into dirt it won't spatter your clothes.

(To dissuade from altercation or jesting with a mean and worthless person : touch no pitch and you will not be defiled.)

*Gū meh kaurī gire, to dāntōn se uṭhā le.*

If a farthing should fall into ordure, he would pick it out with his teeth.

(Said of a great miser.)

*Gū nahīn, chhīchhī.*

Not dirt, but filth.

(Distinction without a difference : six of one and half a dozen of the other.)

*Gunde chale bazār, binaulā dhānt rakhiyo !*

The vagabonds are going to market, hide your cotton seeds !

*Gūlar kā pūt nausādar.*

*Gūnge kā gur khāgā hai ?*

Have you eaten the treacle of dumbness ?

(Said to one who won't speak.)

*Gūnge ne supnā dekhā, man hī man pachhtā.*

When a dumb man has dreams he keeps his regrets to himself.

(That he cannot impart them.)

*Gūngī jorā bhatī, gūngā nārgal na bhatā.*

A dumb wife is better than a dumb pipe.

(Natives say that unless the hubbly-bubbly makes a noise it is not worth smoking.)

*Gur sikh-ke augun sikhā hai.*

He learns the vices after learning the virtues.

*Gungā to gur kahe, nīr-gungā dekh ghindā.*

While the good man praises goodness the wicked man looks on with disgust.

*Gur bhārā hansyā, khāte banē na ugaltē. E.*

A sickle covered with treacle cannot be swallowed nor vomited up.

*Gur bin biākul chelā, kaṭh bin dāur gīt.*

The disciple is out of place without the master, like a song sung without a voice.

*Gur bin mile na gyān, dhāg bin mile na sampat.*

You can get no knowledge without a teacher, nor riches without luck.

*Gur churāve to pāp, tel churāve to pāp.*

It is sin, whether you steal oil or sugar.

*Gur diye mare, tau zahr kyon dije ?*

If sugar will kill why give poison ?

(Why have recourse to harsh measures with him that yields to gentle persuasion.)

*Gur gur biddyā, sir sir gyān.*

Every teacher has his own science, and every head its own wisdom.

(Many men have many minds.)

*Gur khāgī to dēgi andhere meṅ.*

If she would eat sweets, she must meet (a lover) in the dark.

(Said of a loose character.)

*Gur khāēn, gulgulon se parhez !*

Sugar he eats, sweet cakes he shuns !

(Inconsistency. To abstain only from certain modes of transgression : to strain at a gnat and swallow a camel.)

*Gur khāēn, pū : meṅ chhed karēn.*

He eats the sugar and destroys the cake.

(See above.)

*Gur na de to gur kī sī bāt to kahe.*

If you can't give sugar talk sugar.

*Gur se baigan ho gaē.*

The egg-fruit is become as dear as sugar.

(Said when any cheap article has risen to a high price.)

*Gur se kapaṭ, mitr se chorī, yā ho nīr-dhan yā*

*Gur to aisā chāhiye, jūh siqlī-gar hoē,  
Janam janam kā morchā, chhin men dāre khoē.*  
A teacher should be like a polisher, and rub  
away the rust of ages in a moment.

*Gurū, baid aur jotshī, deo, mantrī aur rāj,  
Inhen bhet bin jo mile, ho na pūran kāj.*

A priest, a doctor, a soothsayer, a god, a  
minister, and a king, will never do your  
business unless you pay them.  
(Palm-oil is all powerful in India.)

*Gurū barā ke chelā ?*

Is the teacher greater, or the disciple ?

*Gurū gur hī rahe, chele chīnī ho gae.*

The teacher remained treacle, the pupil  
became refined sugar.

(The pupil surpassing his master.)

*'Gurū jī, chele bahut ho gae.' 'Bachchā, bhūke  
m'enge to ap chale jāenge.'*

'My master you have many disciples !'  
'When they starve, my son, they will go  
away of their own accord.'

*Gurū kije jān ke, pānī piye chhān ke.*

Test a priest before you appoint him, and  
strain water before you drink it.

(Choose carefully your household priest.)

*Gurū se pahls chelā mār khāē.*

The disciple gets beaten before the priest.  
(Allusion to the Hindu custom of *saqirs* send-  
ing their disciples to beg.)

*Guru, Shukr kī bādri rahe Sanīchar chhāē,  
Kahē Ghāg, sun Ghāgnī, "be barse nahin jāē."*

When Thursday's and Friday's clouds ex-  
tend to Saturday, says Ghāg to Ghāgnī,  
"this will never pass without raining."

(It is very common to see cloudy days some-  
time before rain in India.)

*Guryon ke biyāh men chiyon kī bel. Wom.*

At a doll's marriage the gifts are tamarind  
seeds.

(Said of the very poor : tamarind seeds are  
very small.)

*Gū se ghināonā kar dūngā.*

I will make you worse than filth.

*Gusā bahut, sor thorā, mār khāne kī nishānī.*

A short temper and little strength are the  
precursors of many a pummelling.

*Gusā harām hai.*

Anger is unlawful.

(Leads to many sins.)

*Gusā kamzor par ā'ā hai.*

Wrath is visited on the weak.

*Gusse men aql jāī rahī hai.*

Anger is an enemy to reason.

*Gusse men burāī bhālī nahīn sūjhī,*

Anger knows not good from bad.

*Gusar gāi gusārān, kyā jhoprī ? kyā maidān ?*

Transitory things pass away, what is the  
difference between a house or the open air ?  
(It is all one a hundred years hence.)

*Guzashtā rā salvāt ! Pers.*

Blessings on what is past !

(Let by-gones be by-gones.)

*Guzasht unche guzasht. Pers.*

Past is past.

*Gyān barhe soch se, rog barhe bhoj se.*

Thinking promotes reason ; intemperance,  
diseases.

## H.

*Haḍḍī khānā āsān, par pachānā mushkil.*

It is easy enough to swallow a bone, but it  
is difficult to digest it.

*Hāē re burhāpe !*

Alas, old age !

"Hāē re burhāpe ! Javānī men kiya pathar  
parte the ?" "Alas ! I am old now ! well, but  
what great feats did I perform in my youth !"  
The first portion is supposed to have been utter-  
ed in the hearing of listeners. On turning round  
the vain old man saw nobody, his conscience  
then asserted itself and he owned to himself  
humiliating fact mentioned in the last portion  
of his speech.

*Hāē, rī javānī !*

Alas ! (the folly of) youth !

*Hagā, na ghar rakkhā.*

He neither stooled, nor kept his house.

The story is told of a Jāt having refuted a  
king in an argument and being promised what he  
would in return. He asked for leave to soil  
the royal cushion. The king would not break  
his word, so the ministers made the proviso that  
he might soil the cushion but must not make  
water. If he did so he was to lose his house.  
The Jāt could not manage this so he lost his  
house. Hence the proverb, which is a variant of  
the pound of flesh and Shylock.

*Hagāse larke ke nathne puhchāne jāte hai.*

Wom. [go to stool.

The child's nostrils show when it wants to

*Hag na sakeñ, peṭ ko rīṭē.*

They cannot stool, but beat their bellies.

*Hā hā khāē burhe nahin byāhe jāte.*

The old are not married for begging.

*Hai admī hai kām : nahin admī, nahin kām.*

If you are a man, there is work for you : If  
you are no man, there is no work for you.

*Hai gharnī ghar gājat hai, nahin gharnī ghar  
pādāt hai. E.*

With the housewife the house is lively,  
without the housewife the house is dull,

*Hai gīā men, sūjhe nahin. kīr se gīhā nā jāē :*  
*Milī ratē, aur nā milē, tū se kūhā basāē ?*

He dwells in the heart, but is never seen,  
nor touched by hand : What can be done  
with him who is ever with us but never  
found ? [hai.]

*Hain mard wohī pure jo har kāl men khush*  
They are men indeed who are happy in ad-  
versity.

*Hajmat ho gai.*

Clean shaved.

(Cheated.)

*Haji-i-mashhatah nest rūd dil-ārām rā, Pers.*

A fair face needs no paint.

(Beauty unadorned is adorned the most.)

*Hajām kā larkā pahle ustād hī kā sir mūndā hai.*

The barber's apprentice first practises on his master's head.

*Hajām kā takā,*

The barber's penny.

(Any profits for which there is no risk. The barber is employed in negotiating marriages and gets his fee however the marriage turns out.)

*Hajām kā ustrā, mere sir par bhī phirtā hai, tumhāre sir par bhī.*

The barber's razor shaves your head and my head.

(I am as good as you :—One man is as good as another and a great deal better!)

*Hajām ke āge sab kā sir jhukā hai.*

Every one must bow his head to the barber.

*Haj kā haj, nij kā nij. Mah.*

Pilgrimage is pilgrimage, and trade is trade.

(The pilgrims to Makka and other holy shrines in the East, are said to be in the habit of combining profit with piety and while professing to undertake the journey from motives of devotion to purpose in truth a commercial adventure.)

*Hakim do jānne-vālon meñ ek anjān.*

The judge is an ignorant man between two knowing ones.

(Plaintiff and defendant.)

*Hakim hāre, mūñh hī mūñh māre.*

[down.

If you confute the ruler, he knocks you

(It is vain to dispute with him who has the power in his hands.)

*Hakim kī agāṛī aur ghore kī pichhāri nā kharā ho.*

Never stand before a judge or behind a horse.

(As in both situations you are apt to be injured.)

*Hakim ke āñkh nahīn hotī, kān hote haiñ.*

Rulers have no eyes, but only ears.

*Hakim ke māre aur kichar ke phisle kā kis ne burā māñd hai?*

Never fret at the blows of a ruler or a slip into the mud.

*Hakim ke tīn, shahñā ke nau.*

Nine shares for the minister and three for the king.

(Allusion to the cheating supposed to go on in Native States.)

*Halāl meñ harkat, harām meñ barkat.* [wicked. Sorrows to the upright and blessings to the

(I have seen the wicked in great power and spreading himself like a green bay tree, yet he passed, and lo, he was not. *Psalms* xxxvii, 55. 56.)

*Halaq kā nā tālū kā, yeh māl Miyān Lālū kā.*

The wealth of Mr. Lālū, is neither for the throat nor the palate.

(Said of a thing which is too bad or unlawful to eat.)

*Halaq ke kotvāl.*

The guard on the throat.

(Said of children who do not allow their parents to eat any thing without taking it from them.)

*Halaq nā tālū, khāñ Miyān Lālū.*

Mr. Lālū eats without palate or throat.

(Miyān Lālū means a boor, clodhopper.)

*Halaq rove, jīb tove.*

The throat weeps and the tongue gropes.

(Said of a very subtle or small thing in the mouth.)

*Halaq se niklī, khalaq meñ parī.*

[world.

Once out of the throat it spreads over the

(Said of a secret.)

*Haldī kī gāñh hāth lagī chūhā pansāri hī ban bāithā.*

A mouse got a piece of turmeric and set up a druggist's shop.

(A little learning is a dangerous thing.)

*Haldī lage nā phitkari, rang chokhā hī ave.*

Without turmeric and alum he wants a good dye.

(A preposterous request : haldī and phitkari make a fine golden hue.)

*Haldī lagī nā phitkari, patāk bahū an parī.*

Neither turmeric nor alum was expended, for the bride came all of a sudden.

(To express any thing done gratuitously. Turmeric and alum are used in dyeing the bride's clothes.)

*Haldī zardī nā taje, khairas taje nā dm;*

*Jo haldī zardī taje, t augun taje gulām.*

Turmeric will never change its yellowness, nor a mango its acidity; when turmeric gives up its yellowness, the vicious will give up vice.

(Shall the leopard change his spots or the Ethiopian his skin?)

*Hāl gayā, ahvāl gayā, dil kā khayāl nā gayā.*

Health gone, wealth gone, but the bad habit not gone.

*Hālī kā peṭ sukhālī se nahīn bhartā. Agric.*

The ploughman's stomach is not filled with crisp cakes.

*Hāl kã na rogār kã.*

Not fit for service nor for employment.  
(Said of a good-for-nothing fellow.)

*Halke pichlōre, ur ur jãñ.* Wom.

Winnow hollow grain and it will all fly away.

*Hāl meñ fāl, dalī meñ mūsāl.*

An oracle in prosperity is a pestle in curds.

*Hal na sakūñ mere sañ bakhre.* Wom.

I can't move, but I claim a hundred shares.  
(Applied to one who is lazy and greedy.)

*Halvāhī charvāhe ko ?*

What has a shepherd to do with ploughing?

(Every cobbler to his last.)

*Halvāñ kī dākāñ aur dādā jī kī fātīhā.* Mah.

To celebrate a grand-father's obsequies at a confectioner's shop.

(i. e. to distribute the confections necessary to the occasion at the confectioner's expense. To describe one who supplies his own wants at the expense of others. Cocks make free with the horse's corn.)

*Halvāñ kī jāñ aur sove sāl. qasāñ !*

A confectioner's daughter, and mistress to a butcher.

(*Halvās* are usually Hindus, and butchers always Muhammadans.)

*Halvā khāne ko mūñh chāhiye.* Or,

*Halvā-khurdan rā rūe bāyad.* Pers.

It wants a proud face to eat *halvā*.

(*Halvā* is an expensive luxury.)

*Halvā pūrī bāñdī khāñ, potā pherne bibī jāñ !*

The slave girl eats dainties, and her mistress has to perform the menial offices of the house !

*Halvā pūrī bibī khāñ, purā pītāvan bāñdī jāñ.*

It is the mistress that eats the dainties and it is the slave girl that gets the blows.

*Hamārā dam to tum par nikaltā hai, aur tum aur par martī ho !*

I am dying for you, and you are dying for another !

(Unrequited love.)

*Hamārā kām ho bitā : jahāñ se maiñ chalā ritā*

My work is done and over : with empty hands I leave this world.

*Hamāre bare parāñ barde āsād karte the.*

My ancestors always emancipated other men's slaves.

(Fixed at others' expense.)

*Hamāre ghar āoge, kyā lāoge ? tumhāre ghar āvenge, kyā khilāoge ?*

When you come to my house, what will you bring for me ? and when I go to your house, what will you give me to eat ?  
(Heads I win and tails you lose.)

*Hamāre hāt se āg lāt, nām rakhā basandar.*

Hin. Wom.

She brought fire from my house, and called it *basandar*.

(The sacred fire used in religious ceremonies, which fire no Hindū gives to any one. Applied to one, who gives himself consequential airs towards his benefactor.)

*Hamārī billī, aur ham kī se miyāñ.*

My own cat mewing at me.

*Hamārī bī'smī'llah aur ham se kī chhā.* Mah.

Wom.

My own charm practised on me.

*Hamārī ham se pūchho, Kohkan kī Kohkan jāne.*

Ask me about my affairs, Kohkan knows of his.

(Don't trouble me with what does not concern me: Kohkan or Farhād is the hero of the well known Persian romance *Farhād-o-Shīrīn*.)

*Ham chaurē, bāsār sakrā.*

I am broad and the *bāsār* narrow.

(Put into the mouth of a great boaster.)

*Hamesha rote hī janam guṣrā.*

My life has passed in lamentation.

*Ham hī ko karnā sikhāne āyā hai.*

He has come to teach me my work.

(Teach your grandmother to suck duck eggs.)

*Ham-khurmā o ham-savāb.* Pers.

Both the palm fruit and its virtues.

(Muhammadans look on the palm fruit as sacred, hence proverb means an action in which you find "earth's joys and heaven's combined.")

*Ham kyā rāñd ke jāñvāñ haiñ ?*

Do you take me for a widow's son-in-law ?

(i. e. a person whom no one looks after.)

*Hammām kī lungī, jis ne chāhā us se bāñdh li.*

The washing towel in a bath is free to all who may use it.

(Easy as a barber's chair.)

*Ham ne bhī tumhārī āñkhēñ dekhī haiñ.*

I have seen your eyes.

(I am on the same footing as yourself.)

*Ham ne kūñ gadhē chārāñ haiñ ?*



*Ham pardesi pāhane, aur ān kyā bierām,  
Bhor bhāz uñ jāenge, baso tihārā gām !*

A guest from a foreign land am I, and have  
sojourned here for a while, To-morrow  
morn I will start away ; may your country  
ever thrive !

*Ham-piyāla o ham-nivāla. Pers.*

Eating and drinking together.  
(Bosom friends.)

*Ham roṭi nahīn khāte, roṭi ham ko khāti hai.*

I don't eat my bread, but my bread eats me.  
(The care and care of earning one's livelihood.)

*Ham sūp nahīn hain, ki jiyen chāt ke miṭṭi.*

I am not a snake, that I can lick the dust  
and live.

*Ham se aur chausar !*

Backgammon and with me !

*Ham se bahū baṛī siyānī, pāñchā māñge pāñi !*

E. Wom.

The bride is cleverer than me, she asks for  
water on loan !

*Hāñde se dāñḍā bhalā.*

It is better to be confined than to wander  
uselessly.

*Hāñḍī kī bhūṭī chhupe, mūñḥ kī bṛ na chhupe.*

You can hide the rice in the pot, but you  
cannot conceal the words of your mouth.

*Hāñḍī meñ uchchhat nā, 'chalā samdhī jēve.' E.*

Not a pinch of rice in the pot and he says  
'come, friend, feast with me.'

*Hāñḍī meñ hogā, so dōi meñ āp kī āvegā.*

Whatever is in the pot will of course come  
into the ladle.

(What there is in the heart the tongue reveals :  
out of the fullness of the heart the mouth  
speaketh.)

*Hāñḍī nā dōi, sab pat khoi. Wom.*

Nor pot nor spoon, and all my credit gone.

*Hāñī ko haniye, pāp doḥ na giniye.*

Killing an assassin is no sin.

*'Hāñjī hāñjī' sab se kiye, karye apne man kī.*

Chime in with every body, but act in your  
own interests.

*Hāñ karo yā nā karo !*

Say yes or no !

*Hām, lābh, jīvan, maran, jas, apjas Bidh hāth.*

Gain and loss, life and death, honor and  
disgrace are in the hands of Fate.

*Hanoz Dillī dūr hai.*

Dehli is still far off.

(The object of an incompetent or ignorant  
person's labours is not speedily attained. It  
is a far cry to Looh Awe.)

*Hanoz roz avval.*

It is still the first day.

(There is room for improvement.)

*Hanoz chālā bhāa. karo na samosa kār. E. fit.*

filled his place ; Go, Brāhman, home, what  
canst thou expect from lions ?

The story is that the cupidity of a Brāh-  
man led him into a lion's cave in the hope of  
bringing away the ornaments of the bodies he  
had devoured, and that he was saved by his  
minister, the swan, who introduced the Brāhman  
as the lion's spiritual preceptor. The new prime  
minister the crow, however, was partial to carrion  
and the lion generously warned the grasping  
Brāhman against the sinister advice which the  
crow would be likely to give him.

*Hāñse to auron ko, rove to apnon ko.*

If a man laughs, it is at others ; if he weeps,  
it is for himself.

*Hāñse to hāñse, are to ariye.*

Laugh with those who laugh, war with  
those who war.

(A smile for a smile, a blow for a blow.)

*Hāñs gun pāve, tevar lāge. E. [frowns.*

What is given with smiles he receives with  
(Ingratitude.)

*Hāñs hāñs khāñye phār kā māl. Wom.*

Enjoy the nunny's wealth and laugh at her.  
(A fool and his money are soon parted.)

*Hāñsī aur phāñsī.*

Smile and be entangled.

(A woman that laughs is half won.)

*Hāñsī bairī bañyar kī, khāñsī bairī chor kī.*

A smile is the enemy of woman, and a  
cough of a thief.

*Hāñsī meñ bikhelī bhail. E.*

Jest leads to earnest.

*Hāñsī meñ khāñsī.*

Laughing leads to coughing.

*Hāñsā Bāman, khāñsā chor, kupadh Kāyath,  
kul kā bor.*

Laughing Brāhmans, coughing thieves, and  
illiterate Kāyaths are destroyers of their  
race.

*Hāñsiye dūr, parausī se nā.*

Flirt with a stranger, but never with your  
neighbour.

*Hāñste hī ghar bastā hai.*

Flirting leads to wedding.

*Hāñste ho, kuchh purā pāyā hai ?*

Why do you laugh ? have you found any-  
thing ?

*Hāñste thākur, khāñste chor, in donon kā āyā or.*

A laughing king and a coughing thief are  
near their end.

*Hāñsvā chokh, na khurpā bhotar. E.*

Nor sickle sharp, nor axe blunt.

(Fairly matched: when Greek meets Greek  
then comes the tug of war.)

*Hāñsvā dūr, kī perausan kī nāk ? E. Wom.*

Which is farthest off, the sickle or the  
neighbour's nose ?

(Neighbours never see an acre.)

'*Haṁsvā re ! tūñ terh kāhe ?* ' *a to apnā gauñ se* ' ! E. Rus. Wom.

'Sickle, why are you crooked ?' 'Because it suits me !'

*Hap hap, jhap jhap khāte hāñ, dhandā karte taje pūrāñ.*

Quick to eat and slow to work.

*Haq Allah, pāk zāt Allah.* Mah. Wom.

God is truth and God is pure.

*Haq-dār tarsēñ, aṅgār barsēñ.*

When the rightful owners are deprived of their rights it rains live coals.

(On those who deprive them.)

*Haq, haq hai ; aur nā-haq, nā-haq.*

Right is right and wrong is wrong.

*Haq kahe so dārī jār.* E. Wom.

Tell the truth and be abused.

(The candid friend.)

*Haq kahe so mārā jāē !*

Tell the truth and be hanged !

(Moral :—tell a lie and save yourself !)

*Haq kahne se ahmaq be-sār.*

He is a fool that is offended at the truth.

*Haq kā razī Khudā hai.* Mah

The guardian of truth is God.

*Haq kar, halāl kar, dīn meñ sau bār kar.* Mah.

Do the right and lawful, and do it a hundred times a day.

*Haq karvā hai.*

Truth is bitter.

*Haq kā sāthī Khudā.* Mah.

God sides with the truth.

*Haq nām Allāh kā.* Mah.

The true name is God.

*Haq na pāve, inām !* E.

He cannot get his rights and wants a present !

*Haq sab ko pyārā hai.*

Truth is loved by all.

*Harām chālīs ghar le-kar dūbtā hai.*

The adulterer sinks with forty neighbours.

(Involves many others in his disgrace.)

*Harām kā bol uṭhtā hai, halāl kā jhuk jātā hai.*

The bastard will speak out boldly where the true born hangs his head.

*Harām khānā aur shalgam !* Mah.

Unlawful food and a turnip at that !

(As well be hanged for a sheep as a lamb.)

*Harām-khorī mushkil se chhūṭī hai.*

Bribe-taking (or laziness) is hard to shake off.

*Harām kī kamāñ, harām meñ gañvāñ.*

Ill got, ill spent.

*Harām koḥe chaḥḥ-ke pukārtā hai.*

Adultery cries out from the housetop.

(Murder will out.)

*Harām meñ baḥā mazā hai.*

Sin is sweet.

(Sweet and naughty.)

*Harām-zāde kī rassī darāz hai.*

The wicked man has a long rope.

*Harām-zāde se Khudā bhī dārtā hai.*

Even God fears the wicked mau.

*Har bār gur mīḥā ?*

Treacle is not always sweet.

The story is told of a boy employed at a Baniyā's shop, who was in the habit of eating secretly from a jar full of treacle. One day the Baniyā happening to find the jar half empty and wishing to fathom the mystery, removed it to another corner and placed another jar full of *birozah* (resin) in its place. The next day the boy as usual came up to the place and not suspecting any change put a lump of the resin into his mouth, which clogged it and enabled the Baniyā to discover the thief and chastise him. Hence the proverb.

*Harbhūm kā rāj.*

The government of Harbhūm.

(The name of a village near Allahabad, whose Rājā was famed for injustice. The whole Proverb is elaborately explained in Elliot's Glossary, Beames' edition, s. v.)

*Har degī chamchā.* Mah. Wom.

A spoon for every pot.

(A jack of all trades : also a faithless husband.)

*Hāre bhī harāve, jīte bhī harāve.*

Win and suffer, lose and suffer.

(Heads you lose and tails I win.)

*Hāre juārī ko kab kal paṛṭī hai ?*

What rest has the ruined gambler ?

*Har ek bāt kī kuchh intehā bhī hai.*

There is a final end to every matter.

(Every thing must have an end.)

*Hāre ke Harnām.*

When a man is ruined he remembers God.

*Har ek ke kīñ meñ Shaitān ne phūk mār di hai, 'tere barābar koī nahīñ.'*

The Devil whispers in every one's ear, 'there is none like you.'

*Hāre rūkh par sab parand bāiṭhte haiñ, ṭhūñṭ par koī nahīñ bāiṭhā.*

Birds perch on every green tree, but not on a blasted trunk.

*Hār hoñge to mās bahoterā ho rahegā.*

Where the bones are, there the flesh will come.

(If he only live he will grow strong again.)

*Hārī-gun gāve dhukkā pāve, chūṭar dūlāve ṭakkā pāve.* E. Wom.

Sing psalms and you will be pushed aside, have a wanton gait and you will get money.

*Har kase maslahat-i-khesh niko midānad.* Pers.

Every one knows his own interests best.

*Hārī khetī, gyābhan gāz, mūñh paṛe tab jāñī jāē.* Agric.

The standing crop and the pregnant cow are only your own when they yield.

(The uncertainty of the future.)

*Hārī kī māyā, chhīñ meñ dhūp, chhīñ meñ chhāyā.* Hin.

God's wondrous deeds, one moment sunshine, and another moment shade.

*Hariyā hāthī, hākīm chor, donoh ke bigre or na chor.*

A wild elephant and an extortionate ruler know no bounds.

*Har jaise ko taisā.*

To every one according to his merits.

*Hār jūt qismat ke hāth.*

Loss and gain are in the hands of fate.

*Hār jūt sab men rahe, hāre nāh datār.*

Loss and gain come to all, but the liberal man never loses.

*Har kamālē rā zavālē.* Pers.

All maturity is destined to decay.

*Har kā māne, par kā na māne.* E

A disappointed man can be appeased, a snubbed one never.

*Hār kā niyāo kyā?*

What redress for a lost cause?

*Har kāre o har marde.* Pers.

Every man to his own business.

*Harkāyā bhalā, parkāyā na bhalā.* E.

Better disappoint than snub.

*Harkāyā ban gayā.*

Become a man-eater.

(Said of an utterly abandoned man who raves like a madman.)

*Harkāyā kuttā.*

A mad dog.

*Har khān, ugleñ baherā.*

Eat myrabolans and vomit myrabolans.

(You will mow as you sow.)

*Harhe pitar tilanjāl pāve.*

The shades of the dead are pleased by the til anjālī.

(A funeral ceremony in which a libation of sesamum seeds and water is made in the name of the dead.)

*Har ko bhaje so Har kā ho; Jāt pāt pūlehe nahīn kos.*

Who remembers God will go to God: No matter his caste and clan.

*Hār mānī, jhagrā jūt.*

Own defeat and you will win the battle.

*lār men hār, na ghar men khetī.*

Loss upon loss, and no harvest in the house.

(Misfortunes never come singly: it never rains but it pours.)

*Har nivālē bī'mī'llah.* Mah.

Every mouthful in the name of God.

(Said to one who is always ready to take all he can get, but very unwilling to work: to be "unco guid:" perpetually saying "D. V.")

*Hārōñ bhī hār, jītōñ bhī hār.*

*Hārōñ thakā, beohārōñ thakā.*

Weary of his bones and weary of his toil.

(An old man.)

*Har roz lā nest, kī halvā khurad kase.* Pers.

Every day is not lā, that one may eat cakes.

(There is a time for every thing.)

*Har roz kūā khodnā aur nayā pānī pīnā.*

To dig a well every day in order to drink its water.

(To live from hand to mouth: to live by the sweat of the brow.)

*Hari sevā solah baras, gur sevā pal chār, Tau thī nahīn barābarī; Bedōñ kiyā bichār!*

Serving God for sixteen years is not equal to serving the priests for four minutes; according to the Scriptures!

(A skit at the extravagant pretensions of the Brāhmans.)

*Har shab Shab-i-barāt hai, har roz roz-i-Id.*

Every night is merry night, and every day a festive day.

(Living like a prince: to be in clover: happy as a Queen.)

*Hārūñ to hārūñ, jītūñ to thūrūñ.* [mer you.

If I lose I'll hammer you, if I win I'll ham-

(A man compelled against his will is of the same opinion still.)

*Hāsīd kā mūñh kālā.*

Jealousy hath a black face.

(Kālā mūñh, idiom, disgraceful.)

*Hasī kā kyā bharosā?*

What reliance on life?

*Has o nest barābar hai!*

His existence or non-existence is all one (to me)!

*Hātam kī gor par lāt mārī.* Mah.

He has kicked the tomb of Hātam.

(i. e. outstripped Hātam in charity: ironically said of a miser: Hātam is the conventional Eastern hero of liberality.)

*Hāt hāt pukāre Baisā, 'jaisā kare so pāve taisā.'*

Baisā proclaimed from market to market, 'to every one according to his deeds.'

(Baisā was a faqīr.)

*Hāth bechā hai, kuchh zāt nahīn bechī.* Hin.

I have sold you my limbs, not my caste.

(Said by a servant to his master when he abuses him or orders him to perform what it is not meet for the servant to do.)

*Hāth dekhān ko ārsī kyā?* Hin. Wom.

Why (keep) a glass to look at the hand?

(Ārsī, a small mirror worn in a ring by women on the thumb.)

*Hathelī kā phapholā.*

A pustule on the hand.

(Said of a troublesome fellow. Compare the 'wart' of a Regiment.)

*Hatheli par sirson jamāte haiñ.*

He is sowing mustard in the palms of his hands.

(Said of a person professing to undertake extraordinary feats: also of saints.)

*Hatheli par zahar rakkhā raho; khāegā so mare-gā.*

If poison be put on the palm of the hand there is no fear; he will die who eats it.

*Hāth, gor lakrī, peṭ bakrī!*

Sticks for arms and legs and a goat's stomach!

*Hāth, gor sirki, peṭ nāṭkolā!*

Reeds for arms and legs and a swollen stomach!

*Hāthi aēñ, ghore jāēñ, ūñ bechāre gotē khāēñ.*

Elephants come and horses go (by swimming), but the poor camels are drowned.

(Said of very deep water.)

*Hāthi apnī hathiyāi par ā jāē, to admī bhungā hai.*

If the elephant put forth his strength, man is but a fly.

*Hāthi charhe kuttā kāte.*

A dog may bite the rider of an elephant.

(When ill-luck overtakes him.)

*Hāthi ghorā bahā jāē, gadhā kahe 'kitnā pānī?'*

The elephant and horse are carried away, and the jackass asks if there is much water.

*Hāthi hazār latā, tau bhī savā lākh take kā.*

An elephant, however lean, is valuable.

(Even the wrecks of a large fortune are considerable: natives value the elephant alive or dead; alive for itself and dead for its ivory and bones for ornaments.)

*Hāthi kā bojh hāthi hī ūhūtā hai.*

An elephant's load only an elephant can bear.

(A difficult task is only to be performed by men of ability.)

*Hāthi kā dānt, ghore kī lāt, mūñ kā chūngal.*

The elephant's teeth, the horse's heels, and the tormentor's claws (be upon you).

(A curse.)

*Hāthi kā dānt, niklā jahāñ niklā.*

When the elephant's tusk is out, it's out.

*Hāthi kā jag sāthī, kīrī pāhan pīrī.* Rus.

The world befriends the elephant and tramples on the ant.

*Hāthi kā kandhā khālī nahīñ rahtā.*

The elephant's shoulder (neck) is never unemployed.

(Oriental observation.)

*Hāthi kā pīr ankas.*

The goad is the elephant's master.

*Hāthi ke dānt khāne ke aur, dikhāne ke aur.*

Like elephant's teeth, some to eat with and some for show.

(The elephant in popular belief has four teeth, two for eating and two tusks for show. Said of a double-faced person.)

*Hāthi ke pāñ meñ sab kā pāñ.*

All others' feet in the elephant's feet.

(The great man has numerous attendants.)

*Hāthi nikal gayā, dum rah gayā.*

The elephant is over, only his tail remains.

(1. Said when very little remains to be done of a great work. 2. To express that a work is left imperfect, when nearly brought to a conclusion. To swallow a cow and be choked with the tail.)

*Hāthi phire gāñ gāñ, jis kā hāthi us kā nāñ.*

The elephant goes from town to town, but always bears the name of his owner.

(Borrowed plumes.)

*Hathiyā barse, Chitrā mandrāē, ghar baithe 'kisāñ ririgāē.* Agric.

Rain in October and clouds in November, and the peasant sits at home and weeps.

*Hathiyā barse tīñ hot haiñ, shakkar, shālī, māsh;*

*Hathiyā barse tīñ jāñ haiñ, tīlī, kodo, kapā.* Agric.

Rain in October and three things prosper, sugarcane, rice and pulse; Rain in October and three things die, sesamum, millet and cotton.

*Hathiyā chale nā paigā, baithe 'de Gusāinā!'* E.

He cannot stir his hands or feet, (and says)

"God give me as I sit!"

(Said of a lazy fellow.)

*Hathiyōñ se ganne khāne.*

To snatch sugar-cane from elephants.

(To provoke the wrath of a strong person.)

*Hāth kā chūhā bil meñ paitā.*

The rat in his hand escaped to his hole.

(There's many a slip betwixt cup and lip.)

*Hāth kā denā, aur bair bisāñ.* Mercantile.

Lend your money and make an enemy.

*Hāth kā diyā ārī āē!*

What thou givest shall be thy shield.

(Charity averts calamity: beggar's cry.)

*Hāth kā diyā sāth chalegā.*

What thy hand giveth shall go with thee.

(To the next world at the Judgment Day: beggar's cry.)

*Hāth kā diyā sāth khāne lagā.*

Given by the hand and eaten before me.

(It is an insult for a servant (or a beggar) to eat food with his master.)

*Hāth kā hathiyār, peṭ kā ādhār.*

A weapon in hand is food for the stomach.

(Might is right.)

*Hāth kangan ko ārsī kyā hai?* Wom.

To see the bracelet on your arm needs no mirror.

(In answer to one who puts a question, the reply to which is self evident: the *ārsī* is a small mirror worn in a ring on the thumb by women.)

*Hāth kashīdah, āmāñ didāh.* Wom.

Needle-work in her hands and her eyes towards the sky.

(Want of proper attention: in the clouds.)

*Hāth kaurī na bāzār lekā.*

Not a farthing in his hand, nor credit in the town.

*Hāth ke sankat mūñh ke piyār.* E. Wom.

Handcuffs on his hands and loving words upon his lips.

(Sham affection.)

*Hāth ki lakīrē kahīñ mittī haiñ ?*

Can the lines in the palm of the hand be ever blotted out ?

(Said by hereditary menials when demanding their customary fees.)

*Hāth ko hāth nahīñ sūjhā.*

One hand cannot see the other.

(A darkness that may be felt.)

*Hāth ko hāth pahchāne.*

One hand knows another.

(In answer to a person who goes to demand the payment of money lent by another. The meaning is I will pay only him to whom I owe.)

*Hāth biyā kāñā, to roṣiñ kā kyā sāsā ?*

Once you take to begging have you any fear of a livelihood ?

(Mendicancy is the last and unfailing resource of getting a living.)

*Hāth meñ lāñā, pāt meñ khāñā.* H. Wom.

Brings it in his hands and eats it from a leaf.

(To live from hand to mouth.)

*Hāth meñ, na gāt meñ, "main dhanvantī jāt meñ !"* Rus. Wom.

Nothing in her hands, and nothing on her body, "and I am of a great caste !"

*Hāth na gale, nāñ meñ piyāñ ke ḍālē !* Wom.

Nothing on hands and neck, and pieces of onion in her nose.

(To describe a strange and incongruous set of ornaments.)

*Bāñ na mutthī halbalāñi utthī.* Wom.

With nothing in her fist she gets up in a hurry to buy.

(Said of a person, who is very desirous to obtain a thing which he has not the means to purchase.)

*Hāññ lāñ bīk gayā.* Mercantile.

Sold from hand to hand.

(A rapid sale.)

*Hāññ meñhāñ, pāvan meñhāñ, āpñ lachchhām aurāñ deñdī.* Panj. Wom.

She has stained her own hands and feet with *hina* and recommends the same practice to others.

*Meñkdi* or *hina*, *lawsonia alba*, is used by native *feme covert* only: the point here is that an unmarried girl or widow is using it, in which case it would mean that she is of easy virtue.

*Hāññ nāñ lachchhām meññ ke meñhām*

*Hāth pāñ kila, Bhagwāñ degā.* Hin. Wom.

Labor, and God will give.

(God helps those that help themselves.)

*Hāth pāñ ke langre, nām Salāmat Khāñ !*

A cripple and named Mr. Sound.

*Hāth pāñ ki käheli aur mūñh meñ mūchhēñ jāñ.* Mah.

His moustaches go into his mouth for very laziness.

(Musalmāns cannot allow their moustaches to go into the mouth and usually cut them as to prevent it.)

*Hāth sūkhā, faqīr bhukā.*

When his hand is dried up, the beggar starves.

(Because he can't hold out the begging bowl.)

*Hāth sumarnī, bagal katarñi, parhe Bhāgwat Gītā re,*

*Auroñ ko tū gyāñ batāve, āp phire tū rītā re.*

Beads in hand, and knife in pocket, you repeat the Bhāgwat Gītā,

To others you learning preach, and yourself are wanting.

(*Bhagavad Gītā* is the name of a celebrated Hindu religious book: practise what you preach.)

*Hāth sumarnī, pet katarñi.*

Beads in his hand, but scissors in his belly.

(To describe one who looks like a gentleman, but is a common rogue: a swell mobman.)

*Hāth uñhāñ āchchhā nahīñ.*

It is not good to lift one's hand.

(To strike.)

*Hauñ se ris bhālī.*

Emulation is better than envy.

*Hauñ bhare to farrāre chhūññ.*

When the tank is full, the fountain spouts.

(Expenditure follows income.)

*Havāt didāñ.*

Aerial eyes.

(Applied to a wanton person.)

*Flavā ke ghorē par savār haiñ.*

He rides a steed of air.

(To build castles in the air.)

*Hazār āfātēñ haiñ ek dil lagāñe meñ.*

There are a thousand miseries in one love.

*Hazār baras kā resah aur Nannhī nāñ.* Wom.

A damsel of a thousand years and called Miss Trot.

*Hazār bharve mareñ, to ek khidmat-gār hoe.*

It takes a thousand pimps to make a *khidmat-gār*.

(*Khidmatgār*,—*vulgo kites*,—are the table servants of Europeans: they are notorious rascals.)

*Hazār dāvā aur ek duā.*

A thousand medicines and one prayer.

*Hazār ilāñ aur ek nashāñ*

**Hazār jūtiyān mārūn aur ek na ginūn.**

I will give him with my slipper a thousand blows, and not count it one.

(I am sure of him, though I treat him like a dog.)

**Hazār kaho is ke kār par ek jūn nahīn chaltī.**

You may speak to him a thousand times, it has no more effect on him than a louse on his ear.

**Hazār lākh tūṭī, tau bhī ghar bār ke bāsan tor-ne ko bahut hai.**

Though the club be broken into a thousand pieces, it is still strong enough to break crockery.

(There is life in the old dog yet.)

**Hazār nemat aur ek tandurustī.**

Health is equal to a thousand other gifts.

(Health is better than wealth.)

**Hazārōn ghare pānī ke par gaḛ.**

A thousand water pots have fallen.

(With shame at this proceeding.)

**Hazār randiyān mareṅ to ek āyā ho.**

It takes a thousand harlots to make an āyā.

(Āyās are the nurses and maids of Europeans; they are commonly of easy virtue.)

**Hāzīr ko luqma, gāyab ko takbīr.**

Sustenance to the living and offerings to the dead.

(A good man.)

**Hāzīr māre, gāfil roḛ.**

The present receives and the absent deploras.

(Moral : always be on the spot. *Les absents ont toujours tort.*)

**Hāzīr meṅ hujjat nahīn, gair kī tālāsh nahīn.**

No objections (to giving) to those present and no search for the absent.

(See preceding.)

**Hāzīr ke mele meṅ koī ho. Mah.**

Any one may be present at the breakfast-meeting.

(Hāzīr kā melā, a feast held by Shīas after the mourning for Hasan and Husain, to which all sects are invited.)

**Her pher āve to kākṛī maṭkāve. Rus. [ber.]**

If I can get it again, I'll again enjoy cucum-

~~ber~~ The story is told of a village boor who had found a gold mohar, but not knowing its real worth, he parted with it to a petty money changer who promised him a farthing a day to buy cucumbers with. At last when the villager had acquired a taste for cucumbers, the money changer refused to pay him any longer. Hence the proverb.

**Hijre ke ghar betā huā.**

There is a son in the eunuch's house.

(Applied to one who professes to have done what he cannot possibly have effected.)

**Hijre kī kamāī, muṅṛaunī meṅ gaī.**

The eunuch's earnings go to the barber.

(He has to shave so often to look feminine and attractive.)

**Hikmat-i-Chīn, hujjat-i-Bangālā. Rus.**

China for art, Bengal for litigation.

**Hilāo na jhulāo, mujhe baūhe hī khilāo.**

Neither shake me nor swing me, but feed me sitting.

(Give me some sinecure.)

**Hile rizaq, bahāne mauṭ.**

Livelihood by some means and death from some cause.

~~See~~ The point is that God gives livelihood and causes death, not the apparent labor or the apparent disease.

**Himāzī kī ghorī Irāqī ke lāt māre. [horse.]**

The protected mare will kick the Arab (The tyranny of the proteges of men high in office.)

**Himmat-i-mardān, madad-i-Khudā. Pers.**

Endeavour is man's, help is God's.

(God helps those that help themselves.)

**Hindī na Fārsī, lālā jī Banārsī. Hin.**

With neither Hindī nor Persian, he is a scholar from Banāras.

(Banāras is noted for its Sanskrit scholars.)

**Hindū, Musalmān kā cholī dāman kā sāh hai.**

Hindūs and Muhammadaus are as close knit as skirt and boddice.

**Hīng hage phiroge.**

You shall pass dirty stools.

(I will beat you till you get diarrhoea.)

**Hinī puryā, chhattīs rog.**

Cheap drugs, and thirty six diseases.

(Cheap and nasty.)

**Hire kī qadar jauhrī jāne.**

A jeweller only knows the value of a diamond.

**Hire phire, khet meṅ kī rāh.**

He looks every where and then goes through the field.

(Instead of by the road : a downright fool.)

**Hirī phirī bal gaī, jalve ke vagt tal gaī. Mah.**

She is always at hand for the benediction, but steals away when she should make a present (to the bride).

(Applies to any one who after a shew of zeal and activity is found wanting when the decisive moment arrives.)

**Hir kā kyā jīmān ? aur lapsī kā kyā pakvān ? Rus.**

Can an Ahir have a (religious) client ? and can a crust be a dainty ?

(Jīmān is a client to a Brāhman priest.)

**Hirī ṭaṭṭā !**

The spawn of emulation !

**Hisāb-i-dostān dar dil. Pers.**

Friend's accounts are kept in the head.

**Hisāb jau jau, bakhshish sau sau.**

In accounts to a barley corn, in gifts hundreds.

**Hisāb jyon kā tyon, kunbā dūbā kyon ?**

The account is correct, and why is the family drowned ?

~~See~~ The story is told of a Kayath who was travelling with his family in a cart. On their way

they had to cross a river and the Kāyath himself, as head of the family, went ahead, took measurements of the depth of the water at different places in the river, and then struck an average, which showed that the river was not deeper than the wheels of the cart. Being thus sure of his calculation and apprehending no danger in fording the river, he ordered the cart to be driven into it. But when to his great disappointment and embarrassment the cart came to a deep place, the Kāyath looked over his calculation and exclaimed in the words of the proverb.  
*Moral*: a little learning is a dangerous thing.

*Hiāb leb, ki Banyā dānra?* Bhoj.

Are you taking an account, or fining the Baniyā?

(Are you dealing fair or cheating?)

*Hiāb nit nayā.*

Let an account be always new.

(It should never be allowed to lie by and be forgotten.)

*Hoē bhale ke an-bhale, hoē dānī ke sūm,*

*Hoē kapūt sapūt ke, jūh pāvak meñ dhūm.*

The good beget evil, the liberal beget misers:  
Good fathers beget bad sons, as fire begets smoke.

*Ho gai dhadḍo, ṭhumak chāl kai?*

What is the use of mincing when you are grown old?

*Holā khāē, mūnh hāth dono kāle.*

Eat parched peas and your hands and mouth will both be black.

(Touch pitch and you will be defiled.)

*Hoī kā bhayvā hai!*

A pimp of the *Hoī*!

(*Holī*, a sort of Saturnalia, is held in the beginning of spring.)

*Hom karat hāth jare.* Hin.

Burning the hand in making a sacrifice.

(To be injured by a good action.)

*Honā na honā Khudā ke hāth hai, mār mār to kāye jāyē.*

To succeed or not to succeed is with God, but do your best.

(Try, try, try again, if at first you don't succeed.)

*Honhār birvā ke chikne chikne pāt.*

A thriving plant has tender leaves.

(Applied to a promising child that gives indications of genius and a good disposition.)

*Honhār hirde base, bisar jāē sab budh.*

What is to be will fill the heart and destroy your sense.

(You can't fight against fate.)

*Honhār ho-ke ṭale.*

What is to be will happen and be off.

*Honhār miṭṭī nahān, hove bisve bis.*

What is to be will not be blotted out, but will surely be.

*Honī baladn hai!*

The inevitable is inevitable

*Honṭ hile na jibbhā khotī, phār bhī sās kahe baḍ botī.* Rus. Wom.

Nor opened her lips, nor moved her tongue, and still the old woman scolded her.

*Honṭon niklī, koṭhon charhī.*

Out of the lips is up on the house-top.

*Honṭon se abhī dūdh kī bū nahīn gāī.*

The smell of his mother's milk has not yet left his lips.

(The cradle straws are not yet out of his breeches.)

*Honṭ se niklī huī parāī bāt.*

Out of the lips is another's property.

*Hor kā kār, jī kā bhār.*

Competitive business is heavy on the heart.

*Hosh kī banvāo!*

Collect your senses!

*Hornāk burhiyā chatāī kā laṅghā.* E.

A gay old woman with a mat petticoat.

(A person with more inclination than means.)

*Hote hī nā mar gāē, jo kafan bhī thorā lagtā.*

Had you died just after your birth, so much cere-cloth would have been spared.

(Said to a worthless or good-for-nothing person.)

*Hotī ā hai!*

It is a continuous custom.

(A custom from time immemorial.)

*Hotī ā hai, ki achchhon ke bure hote hai.*

It is an old custom that good men beget bad sons.

*Hotī ā hai, ki achchhon ko burā kahīe hai.*

It is an old custom for men to speak ill of the good.

*Hot kā bāp, an-hot kī mā.*

In prosperity a father, in adversity a mother.

(Mothers are more valued than fathers in India.)

*Hot kī jot hai.*

To have is to be bright.

(While the oil lasts the wick burns.)

*Hujjati lā ummāī.* Mah. Wom.

Argument is scepticism.

(To doubt is to go to hell.)

*Hukmī bandah jannat meñ.* Mah. Wom.

Obedience on Earth (leads to) a place in Heaven.

*Hukm-i-hākim marg-i-mafājāt.* Pers.

The ruler's order is sudden death.

*Hukm ke sāth sab kuchh maujūd hai.*

All things wait on authority.

*Hukm nishānī bahiṣṭ kī, jo mānge so pāē.*

Authority is Heaven, for then to desire is to get.

*Hukumat kī ghorī aur chhāi paserī dānā.* [corn.

The Governor's mare eats thirty *seers* of (i. e. The animal eats four or five and the remainder goes into the pockets of the hangers on.)

*Hundār chānke Bāmhan kā pūt? E.*

A wolf won't spare a Brāhman's son.  
(For his piety.)

*Hundrā re, bakrī charaibe pathru samet. E.*

O wolf, graze this goat and its kid!

*Hūn sajnē, jānat nahīn, piyā bichhṛan kī sār,  
Jiyā bichhṛan se kathān hai, piyā bichhṛan kī  
bār.*

My friend, I did not know what it was to  
part from my love,

It is easier to part with life than to part with  
my love.

*Huqqā afimā kā.*

No pipe like the opium-eater's.

*Huqqā bhār baṛon ko dīje, jab sulge tab āp hī  
līje.*

Fill the pipe and place it before your  
superior (as etiquette requires,) when it  
is lighted, then enjoy it yourself.

*Huqqā chār vaqt achchhā—soke, muṣh dho-ke,  
khūke, nahā-ke; aur chār vaqt burā—āndhī  
meñ, āndhere meñ, bhūk meñ, aur dīp meñ.*

At four times is a pipe pleasant: after a  
sleep, after a wash, after a meal, and after  
a bathe. At four times it is unpleasant:  
in a storm, in the dark, in hunger and in  
the sun.

*Huqqā Har kā lādā, rakhe sab kā mān,*

*Bharī sabhā meñ yūn phēre, jūn gopin meñ  
Kān.*

The pipe is beloved of God, it maintaineth  
the repute of all, and moveth in the as-  
sembly, as Krishna among the neatherd-  
esses.

*Huqqā hukm Khudā kā: chitām bahisht kā  
phūl: Piveñ mard Khudā ke: ghūreñ nā-māqūl.*

(We smoke) the pipe by the order of God.  
Its bowl is a flower of heaven. It is the  
men of God that smoke it, and it is  
rogues that jeer at it.

*Huqqā pair daurī kā, roṭī qismat kī.*

Livelihood depends on fate, but smoking  
on one's own exertion.

(In going about in search of fire.)

*Huqqā, sukkā, hurkānī, Gūjar aur Jāt.*

*In meñ āṭak kahā, Bāvā Jagan Nāth kā bhāt.*

Pipe, tobacco, courtesan, the Gūjar and the  
Jāt.

All are one, as is the rice from Father Jagan  
Nāth.

(At the feast of Jagan Nāth (Juggernaut)  
there is no distinction of caste.)

*Huqqā yak dam, do dam, sih dam bāshad,*

*Nā kī mārās-i-jadd o am bāshad. Pers.*

Take one, two or three puffs at a pipe, but  
don't use it as an heirloom.

(When smoking in company etiquette in India  
requires people to smoke by turns.)

*Huqqe aur bātōn meñ bāt hai.*

Smoking and talking are enemies.

*Huqqe kā masā jis ne zamāne meñ na jānā,  
Woh mard mukhannās hai, na aurat, na sand-  
nā.*

Who knows not the taste of a pipe in this  
world, is a eunuch; nor man nor woman.

*Huqqe pānī kā sukā.*

The delights of smoking and drinking.

*Huqqe se hurmat gāi, nem gayā sab chhūt!*

*Pagṛī bech tamākū liyā, gāi hāye kī phūt!*

Lose your honour and virtue for a pipe!

Sell your turban for tobacco and lose  
your wits!

*Hūr bhī saukan kō dāyan se burī hai. Wom.*

To a co-wife a fairy is uglier than a goblin.

*Huzūrī kī mazdūrī bhāī.*

It is well to work under the eye of the  
master.

(For he can see the value of it.)

# I.

*Ibtidā-i-ishq hai, rotā hai kyā? Age āge dekhiye,  
hotā hai kyā!*

Love hath but begun, why weepest thou!  
Look before thee to what will happen!

(Faint heart never won fair lady.)

*Ibtidā se intehā tak.*

From beginning to end.

(From top to toe.)

*Id, Baqrid, Shabrāt kuṭnī; Dāhā karē kār kār,  
Phagvā bisarī. E.*

At the Id, Baqrid and Shabrāt they have  
procuresses; at the Dāhā they mourn  
and at the Holī they have prostitutes.

(A slap at the Mussulmans and their feasts.)

*Idhar girūn kūān, udhar girūn khāi.*

Here I fall into a well, there into a ditch.

(Scylla and Charybdis.)

*Idhar kūtā, udhar palāt gayā.*

He bites and turns (as a snake).

(Said of the crafty.)

*Idhar na udhar, geh balā kidhar?*

This misfortune is neither here nor there,  
where is it?

(Neither die nor get well.)

*Idhar Qiblah Qutab, udhar Khatijah, mūtūn kid-  
har? Mah.*

This side Mecca, the other Khatijah, where  
I am to make water?

(Mahammadans don't make water to the side  
of Mecca and Khatijah: to be put on the  
horns of a dilemma.)

*Id ke chānd ho gā. Mah.*

He is become the moon of the Id.

(Said of a person highly prized and rarely  
seen. The Ramān or feast of the Musal-  
māns ends with the Id at the new moon,  
which is accordingly anxiously looked for.)

*Id pichhe chānd mubārak! Wom.*

Congratulations after the Id.

(Compliments of the season after the season;  
a day too late.)



*Id piche tar.*

Rejoicings after the Id.  
(See preceding.)

*Id piche tar, barāt piche dhausa.*

Rejoicings after the Id, and music after the wedding.  
(See preceding.)

*Ijārah, ujārah.*

Farming is famishing.  
(Farming the revenue of an estate to a contractor or middleman is ruin.)

*Ikkā, vakīl, gadhā, Patnā shahar men sadhā. E. Ikkās,* pleaders, and donkeys abound in Patnā.  
(An *ikkā* is a conveyance drawn by one pony.)

*Ikke chaph-ke jahān jāz, Paisa de-ke dhakke khāz.*  
Wherever you go in an *ikkā* you get jolted for your money.  
(Very true!)

*Illat jāz dhoz dhāz, ādat kahān jāz?*  
Filth is got rid of by washing, but not an habit.

*Ilm dar sinah, na dar safinah. Pers.*  
Knowledge is in the heart, not in books.

*Ilm kā parīnā lohe ke chane chabāne haiś.*  
Learning is like chewing iron.

*Imān hai, to sab kuchh.*  
Where there is faith there is every thing.  
*Imān kā sauda hai.*

Dealings on good faith.  
(Fair and square.)

*Imrat-i-shāhī kisī kī mīrās nahīn.*  
The king's favour is no inheritance.

*Inbechārōn ne hīng kahān pāi, jo bagal men lagāi?*

Whence could such poor men get assafoetida to rub under their armpits?

(Moral: how could such men have committed such a crime?)

*Itchā khinchā voh phire, jo parāz bich men parē.*  
He gets into trouble who interferes with others.

(Of little meddling comes great ease. They who in quarrels interpose, will often wipe a bloody nose.)

*Indar rājā garjā, mādār jā larjā. Hin.*  
My heart trembles when the clouds thunder.

(The sign of rain and therefore a terrible sound to the Baniyā, who has been hoarding up corn for the rise.)

*In ke chāte, rūkh nahīn rahe.*  
The tree they lick remains not.  
(Metaphor from the attacks of locusts, applied to robbers and bad characters.)

*In ko bhī likhho.*

Put him down also.

☞ Akbar once asked Birbal whether there were more men in the world with eyes than with no eyes. Birbal replied that the blind were most numerous, and to prove his assertion he set out, accompanied by a writer, and began collecting stones on the road. Seeing this every one who passed him asked what he was doing! Every time he was so addressed he said to the writer, '*Inhen bhī likho*' 'Enter him too (as a blind man)'

*In ko to patthar mārē maut nahīn.*

Though he were stoned he would not die.  
(An iron constitution.)

*Insān hī to hai.*

Man is but human.  
(And so prone to err.)

*Insān men kyā rakkhā hai?*

What then is in a man?  
(He very easily dies.)

*Insān pānī kā bulbulā hai.*

Man is but a water bubble.

*Inshā Allāh-tāla billī kā mūnḥ kalā.*

May God grant that the cat's face be black.  
(Said to ridicule earnestness about trifles.)

*In tilōn tel nahīn.*

There is no oil in these sesamums.  
(You cannot draw blood from a stone.)

*Itā kā ghar, maṭṭī kā dar.*

A brick house with a door of earth.  
(The strength of a chain is its weakest link.)

*Itā kā ghar maṭṭī kar diyā! Wom.*

She has brought his brick house to dust.  
(A bad manager.)

*Itī kī devī, jhamkayā kā parshād.*

A goddess of brick, and brick dust for offerings.

*Itī kī lenī, patthar kī denī.*

To receive bricks and return stones.  
(Retaliation: tit for tat.)

*Itī kī pānt, dam Madār.*

A row of bricks and the power of Madār.

☞ A stone is said to be suspended by some unknown means over the tomb of Sheikh Badrud-dīn surnamed Madār at Makuapur. The phrase is applied to one who undertakes any thing extraordinary without recollecting his inability to perform it.

*Itī se itī baj gāi.*

When brick strikes brick.

(Then is the time to make something out of the quarrel. When two dogs fight it is a third that gets the bone.)

*Iqrār-i-jurm, islāh-i-jurm. Pers.*

A fault confessed is half redressed

*Is ghar kâ Bâvâ Adam hî nirâlâ hai.*

The Adam of this house is a strange person.

(Strange custom, or practice, or eccentricity.)

*Is hâth lend, us hâth denâ. Mercantile.*

Give with one hand and receive with the other.

(Cash dealings.)

*Ishq chhupâne se nahîn chhuptâ.*

Love cannot be hid by hiding.

*Ishq-i-majâzî se ishq-i-haqîqî hâsil hotâ hai.*

Love of man leads to love of God.

(Doing your duty towards your neighbour leads you to your duty towards God.)

*Ishq ke kûche men âshiq kî hajâmat hotî hai.*

The lover is shaved clean in the lane of his love.

(He gives away everything where his heart is.)

*Ishq men âdmî ke tânke udhartê haiñ.*

Love rips open every joint of the body.

*Ishq men shâh o gadâ barâbar.*

In love beggars and kings are equal.

(Love levels all.)

*Ishq, musht, khânsî khushk, khûn kharâbâ chhuptâ nahîñ.*

Love, musk, a dry cough, and murder cannot be hid.

*Ishq yâ kare amîr, yâ kare faqîr.*

Love befits both the rich man and the beggar.

*Is kâ dukh dikhâve mukh.*

His face betrays his sorrows.

*Is kân sunî, us kân upâ dî.*

In at one ear, and out at the other.

*Is ke peñ men dârhî hai.*

He has a beard on his stomach.

(Old head on young shoulders.)

*Is men bhî kuchh bhed hai.*

There is some mystery in this too.

*Issar âñ, daliddar bhâge, Hin.*

When good fortune comes poverty runs away.

*Issar se bhetâ nahîñ, daliddar se bigâr. Hin.*

Good fortune he has not and quarrels with misfortune.

(Making the matter worse.)

*Is tarah kâñptâ hai jaise qasâ se gâñ. Hin.*

He is trembling like a cow before a butcher.

*Itar ke ghar itar, 'bahar bândhûn kî bhîtar.' ?*

A partridge has walked into the house of a vain man and it is, 'shall I tie it up inside or outside ?'

*Itnâ khâs jîtnâ pachê.*

Eat no more than you can digest.

*Itnâ nafa khâo, jîtnâ âte men non. Mercantile.*

Make as much profit as there is salt in flour.

(Don't exceed safe limits in speculating.)

*Itnâ pakka kî bârî thikkâ.*

So much cooked as to leave heaps of stale food.

*Itne kî kamâî nahîñ, jîne kâ lanhgâ phat gayâ. Wom.*

The earnings will hardly cover the rents of the petticoat.

*Itnî bhî aqal ajîran hotî hai.*

There is flatulence even in so much wisdom.

(You are too sharp, you may cut yourself.)

*Itnî sî jân, gas bhar kî zabân !*

Such a small thing and a yard of tongue.

*Itnî râi hogî, jo râete men pare,*

There is mustard enough to put in the pickles.

(I have enough to serve my turn.)

*Ittifâq barî chîz hai.*

Union is a great thing.

*Ittifâq hî men quvvat hai.*

Union is strength.

(The bundle of sticks.)

*Issat ke âge mâl kyâ chîz hai ?*

Wealth is nothing in comparison with honor.

*Issat kî âdhî bhalî, be-issatî kî sârî kuchh nahîñ.*

Better the half with honor than the whole with disgrace.

*Issat-wâlê kî kambakhtî hai !*

A man of honor generally gets into a difficulty !

J

*Jab aise ho, tab aise ho.*

If such you are, such you are.

*Jab âñkhen châr hotî haiñ, muhabbat âhî jâñ hai.*

When eyes meet eyes love slips out of them.

*Jab apnî utâr lî, to dûre kî utârte kyâ lagî hai ?*

Who disgraces himself, will not be slow to disgrace others.

*Jabar kî joë mahtârî hoë, nibal kî joë merî sârî.*

*Jab āyā dehī kā ant, jaisā gadhā vaisā sant.*

When the body perishes the saint is no better than an ass.

(Better a living dog than a dead lion.)

*Jab bhāī sau, tab bhāg gayā bhau.* Mercantile.

(i) When it (debt) reaches to a hundred he no longer fears it.

(Owe a man £10,000 and you are his master.)

(ii) When a hundred join together fear flies from them.

(The bundle of sticks: union is strength.)

*Jab bhājan ko hoī lugāī, torē koī aur phāndē khāī.* Rus.

When a woman wills to run away she will break the fort and leap over the ditch.

(Neither bolt nor bar shall keep my own true love from me.)

*Jab bhī tīn, aur ab bhī tīn, jab pāī tab tīn hī tīn.*

It was three, it is three, and whenever I look I find but three.

*Jab bhūk lagī bhārve ko tandūr kī sūjhī, aur peṭ bhārā us kā, to phir dūr kī sūjhī.* Mah. Wom.

When he was hungry the rascal had his eyes on the kitchen, but when he was satisfied his eyes began to wander.

(Cupboard love.)

*Jab bigre jab sughar nar, kyā bigregā kūdh?*

*Mathe kā kyā bigre, jab bigre jab dūdh?*

A wise man can be spoilt, but not a fool: As milk can be spoilt, but not tyre.

*Jab chane the, tab dānt na the, Jab dānt hue, tab chane nahīn.*

When I had peas, I had no teeth, And now that I have teeth, I have no peas.

(Spoken when the means and capacity for enjoyment come at different times.)

*Jab dānt na the, tab dūdh diyo, Jab dānt bhaī kī ann na dego?*

When I had no teeth, He gave me milk, And now that I have teeth will He not give me bread?

*Jab dekho, tab nāzir Miyān Natthū kā tālā.*

Wherever you look it is Mr. Natthū that is about.

(A hanger on; parasite, sponger.)

*Jab denā hotā hai, to chhapar phār-kar detā hai.* [roof.

When (God) gives, He gives through the (Unexpectedly.)

*Jab din āī bhale, tab laḍḍā mārāi, chalo.* E. Rus.

When good times come you enjoy sweets.

*Jab jaisā, tab taisā.*

When it was so, it was so.

(Change befalleth all things.)

*Jab karī ās, tab āī tere pās.*

When I have an object I come to you.

*Jab lagī chāt, to sūjhī halvāī kī hāt.*

When he has a desire he goes to the sweet-meat shop.

*Jab lag paisā gāñṭh meñ, tab lag us ke yār.*

*Sāñ, is sansār meñ nuārath kā beohār.*

As long as there is a copper in your pocket, so long does he befriend you. O God! the business of this world is to one's own ends.

*Jab lag sāqī, tab lag ās.*

As long as there is a cup-bearer there is hope.

*Jab lau kuthlā meñ nāj, tab lau julahṭū ko rāj.* E.

As long as there is corn in the bin, the weaver's son is a king.

*Jab le sakhā ke bhāo āī, tab le pūt ke āñkhe jāī.*

E. Wom.

The son will lose his eyes before the brother comes to believe.

*Jab nāchnē niklī, to ghūñghaṭ kiyā?*

When come out to dance what need of a veil?

(All dancing girls in India are of easy virtue.)

*Jab natnī bāns par charhī, to ghūñghaṭ kyā?*

A girl acrobat performing in public needs no veil.

(Same as preceding.)

*Jab prajā nahīn, to rājā kahān!* Hin.

When there are no subjects where is the king?

*Jab phenko, tab pāñche tīn.*

When the dice are thrown it is always a five and a three.

(These are unlucky throws at *chauser*. Compare the English 'he always throws deuce ace'.)

*Jab sab pan hārī to panhārī kuhāī.*

When all trades fail she becomes a water-bearer.

(They are of easy virtue as a rule.)

*Jab satī sat par charhe, to pān khāndā rasm hai:*

*Abṛū jag meñ rahe, to jān jānā pashm hai.*

When a chaste wife prepares for her funeral pyre a betel leaf she eats; To keep her honor in the world her life is sacrificed.

(Extolling the custom of *satī* or burning of widows: *Abṛū*, and *Jān Jānā* are also the names of two famous players, hence there is a pun in the second line.)

*Jab se uge bāl, tab se yekī ahavāl.* Wom.

He has been like this ever since his hair

mother-in-law is devoted to her. No sooner is she brought to her arms, than all her love goes down into the pit.  
(Observation of Indian domestic life.)

*Jab tak chānd sūraj haiṁ !*

While the sun and the moon shall last !

*Jab tak dam hai, tab tak gam hai.*

While there is life there is sorrow.

*Jab tak Gangā Jamnā bahe.*

While the Ganges and the Jamnā flow.

(While the Thames flows.)

*Jab tak jīnā, tab tak sīnā.* Wom.

While we live we must sew.

(Work while we live.)

*Jab tak karūṁ bābū bābū, tab tak karūṁ apne qābū.* E. Wom.

While I call him "my lord, my lord" I can keep him under my thumb. [hai.]

*Jab tak pahiyā lūṛhakā hai, jab hī tab gārī*

It is a carriage as long as the wheels go round.

(The business thrives when business drives.)

*Jab tak pahiyā lūṛhke lūṛhkā jān.*

As long as the wheel goes let it go.

(Make hay while the sun shines.)

*Jab tak rakābī meṁ bhāt, merā terā sāth.*

While there is rice in your dish I am your friend.

(Cupboard love.)

*Jab tak sāns, tab tak ās.*

While there is life there is hope.

*Jab tak tang-dasī hai, parhezgārī hai.*

While there is poverty there is abstinence.

(Superfluity is the root of many evils: effo-  
diuntur opes irrisamenta malorum.)

*Jab tak ūṛtī pahār ke nīche nahīṁ ālā, tab tak voh jāntā hai 'mujh se ūṛchā koī nahīṁ.'*

As long as a camel does not come to a hill he thinks that there is nothing taller than himself,

*Jab tere peṁ meṁ khuddiyā lage, mīṭhā aur sa-  
lonā kyā re ?*

When hunger gnaws at the stomach, sweet and salt are both alike.

*Jab fir chhuṭ gayā, to phir kamān meṁ nahīṁ ā saktā.*

When the arrow has flown it cannot return to the bow.

(Once out, always out.)

*Jab tū niyāṁ kī gaddī par baithē, to apne man se tarafdārī, lālach aur kīrpaṁ kō dūr kar.*

When you sit on the judgment seat give

*Jāe imān, rahe sab kuchh.*

(i.) Let faith go if all else remains,  
(ii.) Your faith will go with you, all else will remain behind.

(The proverb is capable of either interpreta-  
tion.)

*Jāe jān, rahe imān.*

Let life go if honor remains.

*Jāe lākh, rahe sākḥ.*

Sacrifice thousands, but keep up your credit.

*Jāe ustād khālī.*

The master misses nothing.

(He is sure to find a blot somewhere to cri-  
ticise.)

*Jafā kafā rājāon par parṭī āī hai.*

From troubles and hardships not even kings are free.

*Jagan Nāth kī bhātā, jis meṁ jhagṛā nā jhātā*

Like food at Jagan Nāth, without strife or question.

(There is no 'caste' allowed at the festival of  
Jagan Nāth.)

*Jagan Nāth ke bhāt ko kim ne na pasāro hātḥ !*

Who would not open his hand for the rice of Jagan Nāth ?

(See preceding.)

*Jag darshan kā melā hai.*

The world is a fair to look on at.

*Jagṛā so pāvegā, sovegā so khovegā.*

Who wakes gets, who sleeps loses.

(It is the early bird that gets the worm.)

*Jāgiyo ! jāgnā bhālā haiṁ !*

Wake ! for waking is good !

*Jāg jagantē pahrvā, lāg lagantē aur.*

Let watchmen keep awake, and others do their own business.

*Jag jālā to jalne de, main āp hī jālī hūṁ.* Wom.

If the world suffer, let it suffer, for I am suffering.

*Jag-jānī, des-bakhānī.*

Known to the world and familiar in the land.

(World wide reputation.)

*'Jag jūtā morī kāmī.' 'Bar thār hoe jab jānī !'*

'Thou hast won, my one-eyed bride.' 'Thou shalt know when thy husband stands up.'

The story goes that the friends of the bride who had palmed off a one-eyed girl for a wife were outwitted by the imposition on them of a lame husband for her.

*Jag meṁ dekhāt hī kī nālā.*

Relations in this world are but relations to the view.

*Tāntā kī kahānī main sātā lā kahānī*

speak to her father-in-law in an Indian house.)

*Jahān bālak tahān pekhnā; jahān goras, tahān ghor; jahān rājā mīlh-bolnā, basen ghanere log.*

Where there are children, there are toys; where there is milk, there is cowdung; where there is an affable king, there reside many people.

*Jahān bālon kā baithnā, vahān bhūton kā bās.* Superstition.

Where the children are, there dwell the ghosts,

(Children are the special victim of ghosts or malignant ghosts.)

*Jahān bari sevā, tahān ochhā phal.*

Hard service means little fruit.

(Much service, little reward.)

*Jahān dal, tahān bādāl.*

Where there's a crowd there's a cloud (of dust).

*Jahān dar vahān hamārā ghar.*

My abode is at the post of danger.

*Jahān dekhen gunmā purī, tahān jān lūhī lūhī.* E. Wom.

Wherever the cakes and sweets are she soon slips in.

*Jahān dekhi roṭī, vahān mundāi choṭī.* Wom.

She would shave her head for the sake of the bread.

(i. e. ready to humiliate herself for the sake of food: *choṭī mundānā*, is a disgrace to any woman but a widow.)

*Jahān dekhe tavā parāt, vahān gāve sūri rāt.*

Hin. Wom.

Wherever she sees plate and dish she sings the whole night.

(Said of a greedy person.)

*Jahān dhāk, vahān dākū.*

In Dhāk woods do robbers lurk.

(Dhāk, *butea frondosa*, has a very thick foliage.)

*Jahān Gang, vahān rang.* Hin.

Where Ganges flows are gala shows.

*Jahān qanj, vahān ranj.*

No gains without pains.

*Jahān garhā hogā, vahān pāni marēgā.*

Wherever there's a hole water will run into it. (No smoke without fire.)

*Jahān gur hogā, vahān makkhiyān āngī.*

Where there are sweets there are flies.

(For whosoever the carcass is, there shall the eagles be gathered together.)

*Jahān jān Bālē Miyān, tahān jā pūnchh.*

Where the rich man goes, there follows his tail,

(The retinue that follows the rich.)

*Jahān kā murdā, tahān hī gor.*

Where the dead man is, there is his grave.

(Fight out a quarrel on the spot.)

*Jahān ke murde, tahān hī garṭe hañ.*

The dead are buried where they die.

(To express that a dispute is best settled where it arose; or that in every place matters must be determined according to the customs of that place.)

*Jahān khānā, vahān sab kā thikānā.*

Where the dinner is, there is the resting place of all.

*Jahān kharch nahīn, vahān har ek gāñṭh kā pūrā.*

Where there are no expenses there are full pockets.

(Offers of money are plentiful when it is not wanted, but when it is wanted every pocket is empty.)

*Jahān kuttā hotā hai, vahān neṭī kā farishtā nahīn dā.* Mah. Superstition. [come.]

Where the dogs are no good angels will

*Jahān murgā nahīn hotā, vahān kyā savarā nahīn hotā?*

Will it never be dawn because there is no cock to crow?

*Jahān na jāe sūī, vahān bhālā ghuseṛte hañ.*

No room for a needle and he puts in a lance!

(Drawing the long bow.)

*Jahān na jā ko gun lahe, tahān na tā ko thāon.*

*Dhobi bas-kar kyā kare Digambar ke gāon?*

Let not a man go where his qualities are not appreciated. What occasion has a washerman to live in a village of Digam-bars?

(The Digambars are a sect of Jains who go naked.)

*Jahān paṛe mūsāl, vahān khem kūsal!*

It is safe and sound, where pestles pound!

*Jahān rūkh nahīn, tahān arand rūkh.*

Where there are no trees, even the castor is a tree.

(A man with very little wisdom, science, wealth, &c., is highly esteemed where no body has any: the *arand* is a small straggling shrub with large leaves.)

*Jahān sav, vahān savā sav.*

When it is a hundred it is a hundred and a quarter.

(In for a penny, in for a pound.)

*Jahān ser, vahān savaiyā.*

Where there is a pound there is a pound and a quarter.

(See preceding.)

*Jahān tumhārā pustān girē, vahān ham khām girāñ.*

For every book of yours that falls, I am in a hurry.

to the masts and yards. Said of a man  
whom there is no getting rid of.)

*Jāhil faqir, Shaitān kā ṭaṭṭū.*

An ignorant monk is a nag for the devil.

*Jāhī teñ kuchh pāiye, karye tā ki ās. E.*

Expect where you get.

(Blessed are they that expect nothing, for they  
shall never be disappointed.)

*Jaisā bo, vaisā kāt. Agric.*

As you sow, so you mow.

*Jaisā deotā, vaisā pūjā. Hin.*

As the God, so the worship.

*Jaisā des, vaisā bhes.*

As the country, so the fashion.

(In Rome do as Rome does.)

*Jaisā deve, vaisā pāve : Pūt bhatār ke āge āve.*  
E. Wom.

As you give you shall get, Even to your sons  
and husband.

(For I the Lord thy God, am a jealous God,  
visiting the iniquity of the fathers upon the  
children unto the third and fourth genera-  
tion of them that hate me. Exodus, xx, 5.)

It is related that in order to test this say-  
ing, a woman once gave a *faqir* (beggar) two  
poisoned cakes, which were unfortunately eaten,  
however, by her two sons, to whom the *faqir*  
had hospitably offered them, while they stopped  
at the *faqir's* hut for a drink of water.

*Jaisā duddh, vaisā buddh.*

Your sense is as your mother's milk.

(i. e. according to your inheritance.)

*Jaisā dūdh dhāula, vaisā chhāchh dhāulī.*

As the milk is white, so the butter-milk is  
white.

(To be deceived by appearances)

*Jaisā kachh kālhe, vaisā nāch nāche.*

As your dress, so dance.

(Cut your coat according to your cloth.)

*Jaisā kan bhar, vaisā man bhar.*

As the piece, so the whole.

(Judging by the sample.)

*Jaisā karoge, vaisā bharoge.*

As you do, so will it be done to you.

(As you brew, so you must drink. Do unto  
others as you would that they should do  
unto you.)

*Jaisā karoge, vaisā pāoge.*

As you act, so will you be rewarded.

(As you make your bed, so you must lie.)

*Jaisā kiyā, vaisā pāyā.*

As you did, so have you received.

*Jaisā likrā bhar, vaisā ṭhikrā bhar. [it.]*

A little of a bad thing is as bad as much of

*Jaisā man harām meñ, taisā Hari meñ hoë,*

*Chalā jāë Baikunth meñ rok sake nā koë.*

Fix thy mind on God, as thou hast fixed it  
on evil and thou shalt go to Heaven, and  
there shall be none to stay thee.

(When the wicked man turneth away from the  
wickedness that he hath committed and  
doeth that which is lawful and right he  
shall save his soul alive. Esek. xviii, 27.)

*Jaisā mān, vaisā dān.*

As the respect, so the alms.

*Jaisā mūnh, vaisā thappar.*

As the face, so the blow.

(As the burden, so the bearer; that is, the  
punishment of every crime will be in pro-  
portion to its magnitude.)

*Jaisān dekhe gāon kī rūt, taisān kare log se  
prit. E. Wom.*

Be friendly with the people in the fashion  
of the village.

*Jaisān ko taisān, sukṛī ko baigan. [fish.]*

Well matched, like the egg-plant and dried

(To signify that things are not well matched:  
used in a satirical sense.)

*Jaisā pive pānī, vaisā bole bānī.*

As he drinks the water, so he speaks the  
language.

(The man is like his country.)

*Jaisā rājā, vaisā parjā.*

As the king, so his subjects.

*Jaisā sotā, vaisā dhārā.*

As the spring, so the stream.

*Jaisā sūī chor, vaisā bajjar chor.*

Steal a pin, steal an anvil.

*Jaisā sūl, vaisā phetī; jaisī mā, vaisī beṭī. Wom.*

As the thread, so the skein; as the mother  
so the daughter.

*Jaisā terā denā lenā, vaisā merā gānā bajānā.*

As you pay, so will I sing.

(No supper, no song)

*Jaisā terā ghūnghar, piyā, taisī kīng hamārī.*

As your empty pods, my friend, so my as-  
safetida.

(Tit for tat: two rogues having made an  
exchange, one gave earth smeared over with  
assafetida instead of the drug, and the  
other paid him with pulse, that had been  
blighted and the pods of which were empty.)

*Jaisā terā khoṭ rupayā, taisā merā khotār  
paisā.*

As your bad silver, so my bad copper.

*Jaisā terā non-ṭ ānī, taisā merā kām jānī.*

As your wages, so my work.

*Jaisā ūnī lambā, taisā gadhā khavās.*

Tall as a camel with an ass for servant.

(Tall men are generally considered to be  
simpletons.)

*Jaise chiryon meñ dhal.*

As a hawk among sparrows.

*Jaise dām, vaisā kām.*

As the pay, so the work.

*Jaise ek bār, vaisē hasār bār.*

As it is once, so will it be a thousand times.

*Jaise Har gun gāë, taisē gāl bajāë.*

As he worships God, so he makes a noise.

(Spoken of one who does not discriminate  
between those who serve him well or ill,  
allusion to the articulations made in wor-  
shipping Shiva only.)

*Jaise Hasan, vaisē Husain. Mah.*

As is Hasan, so is Husain.

(Both are alike; chips of the old block: six of

one and half a dozen of the other: Hasan and Husain the sons of Ali, are always worshipped together.)

*Jaise kanthā ghar rahē, vaise rahe bides :*

*Jaise orhī kāmī, vaisā orhā khes.* Wom.

It is all one to me whether my husband stay at home or live abroad, As I would as soon wear a blanket as a shawl.

(Contentment.)

*Jaise kī sevā hare, taisī āsā pūr.* E.

As the master you serve, so the fulfilment of your hopes.

*Jaise ko taisā,*

Such for so.

(Paid in his own coin.)

*Jaise kō taisā, Bābū ko bhainsā.*

To each according to his quality; to the Rājā's son a buffalo.

(Honor to whom honor is due: a buffalo is more expensive than a cow.)

*Jaise ko taisā mile, jūn Bāman ko Nāi;*

*Is ne kahī āshīrbād, un āsī kārḥ dikhāi.*

Met his match, as when Brāhman meets Barber: says the one 'God be with you' and the other shows his glass.

When the Brāhman says *āshīrbād* (God be with you), it is customary to make him a present, and similarly when the barber shows his looking-glass his customer is expected to fee him.

*Jaise ko taisā mile, suno Rājā Bhīl !*

*Lohē ko chūkhā khā gayā, larkā le gaī chīl.*

One turu deserves another, listen Rājā Bhīl !

If rats can eat iron, a kite may carry off a child.

This proverb is founded on the following story. A man having occasion to travel abroad left a quantity of iron in charge of a friend. On his return after several years, his friend told him the rats had eaten up the iron. He said nothing, but waiting an opportunity seized the other's child, concealed him, and told his father he had seen a kite carry him off. On the other's alleging the impossibility of the thing, his friend made the above reply.

*Jaise ko taisā : parakhne ko paisā !*

Tit for tat : coins are tested !

*Jaise miyān kāḥ, vaise san kī dāḥḥ.*

As the gentleman is made of wood, so is his beard of tow.

(Spoken in contempt of any one.)

*Jaise murde pe sau man miṭṭī, vaisī hasār man.*

Mah.

One ton of earth on a corpse is as good as a hundred tons.

*Jaise nāg nāḥa, taisē sūḥp nāḥa.*

To slay a snake is as good as slaying a ser-

pentations of the *Nim* and *Bakāyan* trees, which are both very bitter and useful and belong to the same family.)

*Jaise sājan āḥ, taiso bichhaunā bichhāḥ.*

As the guest, so the seat.

*Jaise Ūdho, vaise Bhān; na in ke choṭī, na un ke kān.*

Like Ūdho like Bhān; one has no locks and the other no ears.

*Jaisī bandagī, vaisā indām.*

As the service, so the reward.

*Jaisī bahe biār, pūṭh tab taisī dīje.*

From whatever quarter the wind blows you must turn your back towards it.

(Sail before the wind, or swim with the tide.

It also means that you must conform to or act according to circumstances. Pull down your hat on the windy side.)

*Jaisī gāṇ thīn vaisī āṇ, haq mahar kā boriyā lāṇ.* Mah. Wom.

She came back as she had gone, and brought a mat for her marriage portion.

(Ill luck.)

*Jaisī dāī āp chhināl, vaisī jāne sab sansār.* Wom.

As a wet-nurse is wanton, so she thinks every woman a wanton.

*Jaise Gangā nahāḥ, vaisā phal pāḥ.*

As you bathe in the Ganges, so will you reap your reward.

*Jaisī hot hotabbūtā, vaisī upje buddh ;*

*Honahār hīrde base, bisar jāṭ sab suddh.*

As it is fated, so will he have sense; As it is fated his heart will dictate, and deprive him of his sense.

*Jaisī māi, vaisī jāi.* Wom.

As the mother, so the daughter.

*Jaisī karnī, vaisī bharnī.*

As you do, so will you receive.

[*dēkh,*

*Jaisī karnī, vaisī bharnī; hove na hove karke*

As you do, so will you receive; try and see if it is not so.

(As you measure so shall it be meted out to you again.)

*Jaisī niyat, vaisī barakat.*

As the intent, so the blessing.

*Jaisī phūṛ āp chhināl, taisī lagāve kul brohār.*

As the harlot is herself wanton, so will she corrupt her family.

(Evil communications corrupt good manners.)

*Jaisī rūḥ, vaise farishte.* Mah.

As the soul, so the angels.

(Which come to receive it at the time of death. To express that every one will be rewarded according to his deeds; it is generally used in a bad sense. It also means that people or things are well matched in a satirical sense.)

*Jaisi teri tani, Baniye, vaisa merā bunnā.*

As your thread, Baniyā, so my weaving.

*Jaisi teri tani, vaisi meri bharni.*

Like warp, like woof.

(Tit for tat.)

*Jaisi teri til-chauli, vaisa merā gīt.* E. Wom.

As your fee, my song shall be.

*Jā ke karan pahri sari, vohi tang rahi ughari.*

Wom.

The same leg is exposed for which I had put on the skirt.

(Position not improved by marriage.)

*Jā ke pās rahiye, tā hī kī si kahiye.* [live.

Espouse the cause of him with whom you

*Jā kī āchhi sās, vā kā hī ghar vās;*

*Jā kī sās nakārā, vā kā nahin guzārā.* Rus.

Wom.

Who has a good mother-in-law has the whole house; Who has a bad mother-in-law cannot live long in the house.

*Jā ko dandā, jā ko gāē, mat karo koi hāē hāē.*

As he has the stick, so he'll have the cow, and don't you howl over it.

(Don't cry over spilt milk: what can't be cured must be endured.)

*Jā ko jaiso subhāo, jāgā jīu se:*

*Nim na mīthā hoē, sich gur ghiu se.*

As your nature, so will it be all your life:

The bitter nim becomes not sweet though nourished with sugar and butter.

*Jā ko jān suārath sadhe, soi tāhī ruhāt,*

*Chor na pyāri chāndni jaise kārī rāt.*

What promoteth one's own end is sweet, as the thief loveth not the moonlight as he doth a dark night.

*Jā ko loh, tā ko soh.*

All is his, whose is the iron.

(Might is right.)

*Jā ko rākhe sāiyān, mār na sakke koē.*

Whom God protects none can slay.

(What God will, no frost can kill.)

*Jā ko Rām rachchhak, tā kā kaun bhachchhak.*

Hin.

Whom Rām protects none can slay.

*Jālāne ko phūns nahin, aur tāpne ko koelā.*

No straw for burning and she wants charcoal to warm herself.

*Jalebiyon kī rakhvāli aur chotli kutiyā!*

A hungry dog set to watch the sweets!

*Jale ghar kī balandī.*

The ridge of a burnt house.

(A man who survives his family.)

*Jale hue to patthar mārā karte hain.*

The offended throw stones.

*Jale hue yūthī kahā karte hain.*

Just as the offended talk.

(i. e. they abuse him who has offended them.)

*Jale ko jalānā, namak mirach lagānā.*

To burn the wound and rub in salt and pepper.

(To add injury to insult.)

*Jale pāon kī billi.* Mah. Wom.

A cat with a burnt paw.

(Said of a wily woman who is continually eaves-dropping and pumping secrets.)

*Jale parāi dhī aur hanse batāū log.*

A man's daughter is burnt alive (sati) and the spectators laugh.

*Jale phaphole phorte hain.*

He breaks burnt blisters.

(From the hatred in the heart, ill words come into the mouth: to vent one's rage on any one.)

*Jal māi Bhagwān hai.*

Water is godlike.

(Cleanliness is next to godliness.)

*Jal men base kamodni, aur chandā base akās;*

*Jo jan jā ke man base, so jan tā ke pās.*

The nymphæa dwells in water, and the moon in the sky; but he that resides in the heart of a man, is always with him.

(This species of nymphæa expands its flowers at night and is hence supposed to be in love with the moon.)

*Jal men kharī piyāson mare.* Wom.

Standing in water, she dies of thirst.

*Jal men machhli, nau nau kutiyā bakhrā.*

The fish is in the water, and the people are dividing it into nine shares. [hatched.]

(Don't count your chickens before they are

*Jal sūr Bāman, ran sūr Chhattī,*

*Kalam sūr Kāeth, gand sūr Khattrī.*

Brāhman is lord of the water, Chhattī is lord of the field, Kāyath is the lord of the pen, Khattrī is lord of the back (coward).

(The peculiarities of the four castes.)

*Jalte kī jāi, garib ke gale lagāi.* [poverty.

The daughter of misfortune married to

*Jamaat, karāmāt,*

A following commands respect.

(See under akele dukde kā Allāh beti.)

*Jama luge Sarkār kī, aur Mirzā khelen phāg.*

The revenue is the Government's and Mirzā

is enjoying himself.

(On the proceeds thereof.)

*Jamnā kināre ghar kiya, qarz kārh ke khān,*

*Jab āve koi māngne, garap Jamnā men jān.*

He builds his house on the Jamnā bank with borrowed money, And when his creditor comes to ask after his loan he is ready throw himself into the river.

*Jam se burī janet.* Hin.

[procession.

Better Hell than the plagues of a marriage

*Jānā apne bas, ānā parāē bas.*

To go is at one's own option, but to return depends on another's.

*Jānā hai, rahnā nahin; jānā bīve bis:*

*Aise sahaj suhāg par kaun gundhāve sī?*

Go we must, we cannot remain; of this there is no doubt: Who would deck her hair for such a short married life?

(The above couplet is said to have been delivered by Amīr Khān on his death-bed.)



*Jān hai, rahān nahīn, mohe andesa aur,*  
*Jagah bandā hai nahīn, bairhoge kis thaur?*  
 Depart I must, I cannot stay, I am full of  
 anxious care; no place (my soul) have you  
 prepared, what seat can you have there?

*Janam janam ko ohhut gai.*

Released from birth after birth.

(The summum bonum of believers in metem-  
 psychosis, as all Hindūs are.)

*Janam ke dukhiyā, karam ke hīn; tin kā Deo*  
*tilāngvā kin. F.*

Wretched from birth and unfortunate are  
 those of whom God hath made soldiers.

(*Tilangā*, properly Telugu, a soldier in Nor-  
 thern parlance.)

*Janam ke dukhiyā, nām Saddāruk.*

Wretched from birth and called Fortunate.

(Said when penury at home affects the appear-  
 ance of wealth abroad.)

*Janam ke kambakht, nām Bakhtāvar Singh.*

Unfortunate from birth and named Mr.  
 Luck.

*Janam ke māngtā, nām Dātā Rām.*

Born of a beggar and called My Lord Boun-  
 tiful.

*Janam ke sāthī haiṅ, karam ke sāthī nahīn.*

Companions of your birth, but not of your  
 fate.

*Janam na dekhā boriyā, supne āi khāṭ.*

He never saw a mat in all his life and he  
 dreams of a bed!

*Janam-patrī kī bidh to milā to!*

Compare the details of the horoscopes!

(Never be in a hurry. Point of the proverb  
 lies in the custom of ascertaining if the  
 horoscopes of the parties 'agree' in the as-  
 trological sense before a marriage can be  
 entered into.)

*Janam-patr sab dekhle haiṅ, karam-patr koī*  
*nahīn dekhtā.*

All consult the horoscope, but none the  
 Book of Fate.

*Jānan-vāle jāniye. mūrakh man pachhtāe,*

*Karnī bhūlī āpnī, auron doṣh lagāe.*

The wise know, though the fool grieves  
 for the duties he himself forgot, while he  
 laid the blame on others.

*Jān bachī, lakhoṅ pāe.*

Save life, save millions.

*Jane jane kā man rakhte, besvā rah gai bānjh.*

By pleasing every one the harlot has grown  
 barren.

(Allusion to the well known fact that harlots  
 do not as a rule bear children.)

*Jānevāle sipahiyā ke ke rokēlā? E. Wern.*

Who can ever stop a soldier on his way?

*Jaṅgal Jāt na chheriye, hattī bich kirāṭ,*

*Bhūkā Turak na chheriye, hō jāe jī kā jhār.*

Insult not the Jāt in the wilds, nor the  
 shopman in his shop, nor a hungry Turk,  
 or they will take your life.

*Jaṅgal meṅ khetī nahīn, bastī meṅ nahīn ghar.*

No field in the wilds, no house in village.

*Jaṅgal meṅ māṅgal, bastī meṅ vīrān:*

*Jā ghar bhaṅg na sāṅhare, vā ghar bhūt*  
*samān.*

Revelry in the jungle and a wilderness in  
 the town: where is no *bhaṅg*, it is the  
 haunt of ghosts.

(A saying of *bhaṅg* takers.)

*Jaṅgal meṅ māṅgal bastī meṅ karākā.*

A feast in the forest and a fast in the town.

*Jaṅgal meṅ mor nāchā kis ne jānā?*

Who ever heard of a peacock dancing in the  
 forest?

(Applied to one who has displayed wealth,  
 abilities, splendor, &c., among strangers, or  
 those who cannot judge of his excellence,  
 and not in the place where he is known.  
 Wasting his sweetness on the desert air.)

*Jaṅgal meṅ motī kī qadr nahīn.*

Pearls are of no value in a desert.

(A man of talents and learning is of no esti-  
 mation among ignorant people. Full many  
 a gem of purest ray serene The dark un-  
 fathomed caves of ocean bear. No man is a  
 hero to his valet.)

*Jān hai to jāhān hai.*

While life is yours, the world is yours.

*Jān jāe, māl na jāe.*

Life may go, but not my money.

(Said of a miser.)

*Jān kā mūnh nahīn karte, rupāe kā mūnh*  
*karte haiṅ.*

No regard for his life, great regard for his  
 cash.

(Said of a miser.)

*Jān kā sadqā māl, izat kā sadqā jān.*

Wealth is sacrificed for life, and life for  
 honor.

*Jān ke sāth dushman lagā huā hai.*

He has a mortal enemy.

*Jān ke sāth jeorā.*

This rope will last as long as my life.

(*Jeorā*, a thick rope; hence any entanglement  
 or encumbrance, especially a disagreeable  
 wife or husband.)

*Jān kī jān gai, imān kā imān.*

Lost is life and lost is honor.

*Jān mān Bānīā, rokēhā mān mān*

*Jannā aur marnā barābar.* Wom.

The throes of child-birth are as the agonies of death.

*Jān na pahchān, "khālā barī, salām."* Mah. Wom.

Nor known nor recognized, and "good morrow, aunt."

*Jān sab ko piyārī hai.*

Life is dear to all.

*Jān sab men barābar hai.*

The life is the same in all living things.

*Jān se hāth dho baiṭhe haiñ.*

He has washed his hands of his life.

*Jāntā chor gāon ujāre.*

A familiar thief depredates the village.

*Jānte kā dil, an-jānte kā kalejā.* Wom.

The soul of the wise and the heart of the foolish.

(Ignorance is responsible for most of the cruelty in the world.)

*Jāntī na ḍhol bajtā.*

Had you not been born no drum would have been beaten.

(Said of a fool whose existence is looked upon as a disgrace to his family. Drums are beaten always on the birth of a son, not on the birth of a daughter.)

*Jāo Naipāl, sāth jāē kapāl.* E.

Go to Naipāl and your fate will follow you.

*Jāo, pūt, Dakkhan, vohī karam ke lakkham.* Wom.

My son, if you go to Deccan, your fate will still be the same.

*Jare jāñ, sūjhe Sūkar.* E. Wom.

Going to the burning place and thinking of (the Planet) Venus.

(Shukr, Venus, is an unlucky star—the point is "thinking of the omen when she is going to be sati or burn with her husband.")

*Jāre men rūī yā dūī.*

In the winter cotton (clothes), or a concubine!

*Jar kātē jāñ, pāñī dete jāñ!*

He first cuts its roots and then waters it!

*Jar ko pakro, shākhon ko kyon pakarte ho?*

Hold on to the roots; why hang on to the branches?

(Look to the chief, not to the subordinates; also, worship God only and not the idols.)

*Jas dūlah, tas banī barāt.* Hin.

As the bridegroom, so the wedding party.

*Jā se jā ko kām. soī tā ko Rām.* Hin.

*Jas mukund tas pāval ghorī: Bidhnā an milā val jorī!*

The horse is fitted to the rider: God hath made a good match!

*Jāt kahe, 'sun, Jāñī, yā hī gāon men rahnā:*

*Onī bilayā le gai, to "hāñ jī, hāñ jī" kahnā.'*

Saith the Jāt, 'Listen, wife, we must live in this village; (when they say) a cat walked off with a camel, we must chime in.'

*Jatne ke tin rotī, talne ke tikrī, alag karo an rotī ene lāvā tikrī.* E. Wom.

One loaf is equal to three cakes, so let go the three cakes and bring the one loaf.

*'Jāt, re Jāt, tere sir par khāt! 'Tel, re tel, tere sir par kolhū.'*

*'Tuk to milā hī nahīñ.'*

*'Tuk nahīñ milā to kiyā hai? bojhon to maregā.'*

'O friend Jāt, there is a bed on your head.

'O friend oilman, on your head there is an oil-press!' 'But that doesn't rhyme!'

'Rhyme, or no rhyme, the weight's enough for you.'

(A skit at the horse-play these people are fond of indulging in.)

*Jau-farosh, gandum-numā.* Pers.

He shows you wheat and sells you barley.

(A swindler.)

*Jauhar ko jauharī pahchāne.*

Only jewellers can test gems.

*Jau ke khet kanduā upje!*

Millet growing in a field of barley!

(A black sheep.)

*Jau ko gaē, satuāñī ko āē.* E.

Started for barley comes for barley flour.

(Unfair demand: a shilling's worth for six pence.)

*Jauls Daliddar Dādā chhipā lāvat, table kharā bhuiñ men do.* Mag.

While Father Poverty is bringing me a plate, give me some food on the ground.

*Javāb-i-jāhlāñ bāshad khamoshī.* Pers.

Answer the ignorant with silence.

*Javāb Turkī ba Turkī.*

Retort Turkish for Turkish.

(A Roland for an Oliver.)

*Javāñ darāve bhāgne se, bāṛhā darāve mārne se.*

Youth threatens to run away, and old age threatens to die.

(Observation of native habits.)

*Javāñ aur us par sharāb, dūñī āg lagtī hai.*

A youth in his cups is as fire upon fire.

*Javānōh ko chālā chālī, burhiyā ko byāh kī perī.*

The young men are dying and the old women thinking of marrying.

(See preceding.)

*Javān rānd, burhe sād!*

The young women are widows and the old men lusty.

(Tempora mutantur.)

*Je bahut dhadhālā, so āy men parelā.* Bhoj.

Who makes a bonfire will fall into the fire.

(Playing with edged tools.)

*Jeb men nahīn khilī kī dālī, chhailā phire galī galī.* E. Wom.

Without a farthing in his pocket the block-head strays from shop to shop.

(*Khilī kī dālī, lī*, a piece of betel nut.)

*Jekar maiyā pūā pakāve, tekar dhīyā lilke!* Bhoj.

The girl whose mother makes cakes must cry for them.

(The cobbler's wife is worst shod, and the tailor's worst clothed.)

*Jekar purkhā na dekhāl poē, tekā ghar khur bandī hoē?* Bhoj.

Shall the man who never saw a potherb have a horse shod in his stable?

(Said of a self-made man, or an upstart, who gives himself airs.)

*Jekrā bighā bhar kapās, tekrā dānre dārā nā.* Bhoj.

You can fine him who has a cotton field.

(Because he can pay.)

*Jekrā horī aisan Thākur, tekrā Jam ke dār?* E.

Why should he fear the Angel of Death who has such a (merciful) God?

*Jekre ghurvā baithīn, tekre ānr dāyīn.* Bhoj.

He injures him whose horse he rides.

(Ingratitude.)

*Jekrī joe tekre pās, dekhān-hārā tā ke ās.* Bhoj.

The wife is his who has her, the looker on can only hope.

*Je morā lāl ke nā, se kauna kām ke?* Bhoj. Wom.

If he be not my son, what has he to do with

*Je mūnh chīrelā, se to āhār dele chāhe?* Bhoj.

Shall He not give the mouth food that opened it?

*Jecore se nārā ghisnā hai.* Wom.

It is a thick rope that I have to rub my neck with.

(What can't be cured must be endured. Cattle and wives must rub along in their tether.)

*Je pūt padesī bhaile, deo pittar sab se gaile.* E. Wom.

The sons who have gone to foreign lands, have gone from the worship of Gods and ancestors.

*Je Pāñre ke patrā men, se Pāñriān ke anchrā men.* E. Wom.

What is writ in the Pandit's book, his wife hath in her wrapper.

*Jethe larke larke kī shādī Jeth men nahīn karte.*

Hin. Superstition.

The first born is never wed in the month of Jeth (May and June.)

*Jeth Jethē, Āsār hete.* Hin.

(The weather is) best in Jeth and worst in Āsār.

(Jeth is May-June, Āsār July-August.)

*Jeth ke bharose pet.* Hin.

Pregnant on expectations from her husband's elder brother.

(Said of the pregnant wife of a younger brother that earns nothing in the Hindu joint family.)

*Jhagrā jhūlā, qabzā sachchā.*

Litigation is wrong, possession is right.

(Possession is nine points of the law.)

*Jhagre kī tīn jar; san, zamīn, zar.*

Contention's roots are three: women, land and gold.

*Jhānt upāre se murda halkā nahīn hotā.*

A corpse is not made lighter by plucking off the hair.

*Jhar berī kā kāntā.*

The thorns of a bramble.

(To describe one who sticks fast and from whom it is hard to disengage one's self: a leech.)

*Jhar berī ke jangal men billī sher.*

In a forest of brambles a cat is a tiger.

(She has it all her own way owing to the closeness of the thorns.)

*Jhār bhī Baniye kā bairī hai.*

Even a bush is an enemy to a Baniyā.

(Because it can hide a thief. In India every man's hand is against the Baniyā.)

*Jhār bichhāī kāmī, aur rahe nimāne soē.*

He dusted and spread his blanket, and lay on it without.

(Said of *faqirs*: contentment.)

*Jhat pat kī ghānī, ādhā tel ādhā pānī.*

Half water and half oil comes out of a hurried squeeze.

(*Ghānī* is one out-turn of the oil-mill and if the work be done hurriedly, the oil is bad: haste makes waste.)

*Jhūngar baithe bakucha par kahās, kī 'ham hīn mālīk hain.'* E.

The cricket sitting on a bundle of clothes says, "I am the owner."

(Crickets are very destructive to cotton goods in India.)

*Jhoprī men rahe, mahlon kā khuāb dekhe.*

He lives in a hut and dreams of palaces.

*Jhote jhote takkarēn lareñ, jhundiyoñ kā nās ho.*

When buffaloes fight the plantation is ruined.

*Jhuke jo koī us se jhuk jāyē, ruke āp se us se ruk jāyē.*

If any one bow to you, bow to him; if he hesitate, do you hesitate.

(You scratch my back and I'll scratch yours.)

*Jhūtā jūth se burā jo sone kā hoṛ.* [of gold.

A lie is worse than leavings, though they be (i. e. To the purpose.)

*Jhūthā khāye mīthe ke lālach.* [sweet.

Leavings are eaten only when they are

*Jhūtā mare na shahr pāk hoṛ.* [purified.

Neither does the liar die, nor is the city

*Jhūt barābar pāp nahīn hai.*

There is no sin like a lie.

*Jhūt holnā aur khe khānā barābar hai.*

To tell a lie is to eat dirt.

*Jhūt bolne men rakkhā kiyā hai?*

What is gained by telling a lie?

*Jhūt bolne men sarfā kyā?* [ing lies?

What occasion is there for economy in tell-

(When a man has once transgressed the bounds of truth, there is nothing to restrain him within any bounds.)

*Jhūt-bolne-vālon ko pahle maus āti thī, ab bukhār bhī nahīn ātā.* [even get fever.

In former days liars died, now they don't

(O tempora, o mores!)

*Jhūt bolūn tere mūnh par.*

I will tell a lie before your face.

(To be brazen faced.)

*Jhūte ghar ko ghar kahan, aur sānche ghar ko gor :* Ham chale ghar āpne, aur log machāven shor.

It is a false home they call a home, the true home is the grave: I go to my home and yet the people weep.

*Jhūte hāth se kuttā bhī nahīn mārta.*

He does not even beat a dog till he has wiped his hands.

(Said of a miser. *Jhūthā hāth* is a hand from which the food eaten with it is not yet wiped off, so the point is that the miser is afraid of losing even the food sticking to his hand after eating.)

*Jhūte jag patiyā.*

Liars obtain credit in this world. Or we believe in a deceitful world.

(A saying taken from the Vedantic philosophy which denies the reality of external objects. Applied when an impostor obtains credit.)

*Jhūte kā mūnh kālā, sachche kā bol bālā.*

The liar's face is black, and the true man's prosperous.

(Tell the truth and shame the Devil. *Kālā mūnh* black faced is idiomatic for disgraced.)

*Jhūte ke āge sachchā ro mare.*

Truth weeps before a lie.

*Jhūte ke mūnh men bū āti hai.*

The liar's mouth stinks.

*Jhūte kī kuchh pat nahīn, sajjan ; jhūt na bol ; Lakh-patī kā jhūth se do kundī ho mol.*

The liar has no credit; speak no lies, my friend; Lies will reduce the lord of thousands to a farthing's worth.

*Jhūte kī nahīn bāhvarī.*

The liar has no success.

*Jhūte ko ghar tak pahonchānā chāhiye.*

The liar should be escorted home.

(By questioning and cross-questioning you pump out the truth.)

*Jhūti bāt banā le, pānī men āg lagā le.*

To tell a lie is to set water on fire.

*Jhūt kahe so ladāū khāṛ, sānch kahe so mārā jā.*

Tell a lie and get sweets; tell the truth and lose your life.

*Jhūt ke pāon nahīn hote.*

Falsehood has no feet.

(Won't stand examination.)

*Jhūt kī nāo manj-dhār dūbtī hai.*

Falsehood's boat sinks in midstream.

*Jhūt na bole to peṛ āphar jā.*

Lie he must or burst.

*Jhūt na bole to peṛ phat jā.*

Lie he must or burst.

*Jhūton kā bādshah.*

The king of liars.

*Jhūton kā ghar nahīn bastā.*

The house of the liar never prospers.

(Cheating play never thrives.)

*Jhūt se kām nahīn chaltā.* Mercantile.

Business can't thrive on lies.

*Jat pitā kī pūchhī na bāt, mare pitā ko dūkh aur bhāt.*

He cared nothing for his father while he lived, but now that he is dead he offers milk and rice.

(Ungrateful offspring: it benefits the living to offer to the dead in Hindū ideas.)

*Jī bahut chaltā hai, magar tātū nahīn chaltā.*

His fancy soars high, but his pony won't go.

(Great hankerings in a low state of life.)

*Jīb jālī, na savād āyā.*

Nor the tongue touched, nor the taste known.

(Said of a very small quantity of food.)

*Jīb jāne ek bār, mān jāne bār bār.*

The tongue brings forth but once, the bearing woman oft.

(What is once said cannot be unsaid.)

*Jī chāhe bairāg ko aur kunbā phāre gān.*

His heart longs to be a monk, and his family worries him to death.

(To stick to his worldly affairs.)

*Jidhar jalnā dekheṅ, tidhar tūpeṅ.*

Where they see the fire burning, there they go to warm themselves.

*Jidhar Maulā, udhar Āsafu'd-daula.*

Where God is there is Asafu'd-daula.

Asafu'd-daula was a Nawāb of Lucknow, who was greatly famed for his charity. The story goes that once a beggar came to him and asked him for a thousand rupees. The Nawāb gave him ten rupees saying that only that much was in his fate. The beggar refused to take it, upon which the Nawāb asked him to come over next day. When the beggar came to him the next

day, the Nawab placed before him two bags previously filled, one with rupees and the other with coppers and told the beggar to take one of them. Unfortunately he took the one filled with coppers. Hence proverb.

*Jidhar Rab, udhar sab.*

Where God is, there is every thing.

*Jigar jigar hai, digar digar hai.*

Liver is liver, and gall is gall.

(The skin is nearer than the coat: blood is thicker than water.)

*Ji hai, to jahān hai.*

While life is yours the world is yours.

*Ji jāe, ghī na jāe.*

Life may go, but not my butter (money).

*Jijā ke māl par sālī matwālī.* Wom.

The sister-in-law vain of her brother-in-law's wealth.

(It is nothing to her: folly.)

*Jimān chāhe swarg ko jāe, chāhe nark ko, mujhe dahī pūrī se kām.*

Let the client go to heaven or hell, I only care for my cake and sweets.

(*Jimān* is the client of a priest.)

*Ji kā bairī jī.*

Life is an enemy to life.

(Animal eats animal.)

*Ji kahīn lagā nahīn, jāb dīl kahīn lag jāe hai.*

Life is no longer one's own, when the heart is fixed on another.

*'Jī kaho, 'jī' kahlāo.*

Say 'Sir' and you will be called 'Sir.'

*Jī ke badle jī.*

Life for life.

(Eye for eye and tooth for tooth.)

*Jind thōrā, āsā bahul.*

Life is short, but hope is long.

(Hope sustains the world.)

*Jin barhā har charo, so kaise chareh pūār.* Agric.

How should the animal that has lived on green grass eat straw.

(Accustomed to luxury, reduced to misery.)

*Jin dhūndhā tīn pāyān gahre pānī paith,*  
*Bak bichārā kyā kare rahā kināre baith?*

He that searcheth in deep water shall find,  
But what shall the crane obtain that sitteth on the shore?

(In order to make profits you must run some risk.)

*Jin dīn dekhe ve kusam, gai so bit bahār; Ab, aī,*  
*rahī gulāb men apat kaṭīlī dār.*

That spring, in which we saw the blossoms,  
is gone; Now, oh bee, only the thorns remain upon the rose.

(Make hay while the sun shines.)

*Jine se dūr, marmā ke nasdīk.*

Away from life and near to death.

(With one leg in the grave.)

*Jin kā mūh nahīn dekhīe, unkā pāon chhūnā partā hai.*

We have to kiss the feet of him whose face we cannot see.

*Jin kī bolī men 'dagā,' un ke dil men kyā dagā na hogī?*

How full of guile their hearts must be when their speech is filled with it!

(A bad pun; said of Kābuka in India who usually say 'dagā dagā' of this, of this, but in Hindustāni "guile, deceit," when they want to know the price of anything.)

*Jin kī yahān chāh, un kī vahān bhī chāh.* Hin Wom.

Who are loved in this world are loved of heaven.

(i. e. They die early whom the gods love.)

*Jin ko chāo ghanerā, un ko dukh bahoterā.*

Who are loved most are troubled most.

(Spoilt children.)

*Jin pāen panthī nahīn, tinhen det gajrāj, bikh dete bikhā mile Sāhab garīb-nawāj.*

The All-bountiful gives a stately elephant to him who is shoeless, and instead of poison he finds a bride.

A merchant importuned by a beggar for *bhik* (alms), gave him an order on his correspondent for *bikh* (poison), in order to get rid of him; the correspondent's daughter, however, being named *Bikhā*, he misread the order, and treating the mendicant with great respect, mounting him on an elephant, etc., made him his son-in-law. The proverb is partly a sarcasm on the merchant's script, called *Mahājani*, which is singularly indistinct and the use of which leads to many ridiculous and perplexing mistakes.

*Jis ban sūā na sāmrā, vān kagū khāen kapūr.*

In the wood where there is no parrot nor cuckoo, the black crow eats camphor.

(A one-eyed man among the blind: alludes to the native notion that parrots and cuckoos live on camphor.)

*Jis bartan men khānā, usī men chhed karnā.*

To make a hole in the vessel out of which one has eaten.

(To prove ungrateful, or injure one's benefactor.)

*Jis darakht ke sādē men baithē, usī kī jar kādē.*

He cuts the roots of the tree which shelters him.

(He bites the hand that feeds him.)

*Jise hayā nahīn, use imān nahīn.*

Lack shame, lack faith.

*Jise khāne ko milē yon, voh kamāne ko jāe kyon?*

Who gets food without working, why should he work?

*Jise Khudā rakhe, use koun chakhe?*

Whom God guards none can injure.

(Whom God will no frost can kill.)

*Jise piyā chāhe, vohī suhāgan, kyā sānvri, kyā*

*Jis ghar bũrhā na barā, voh ghar diggam diggā.*  
The house without an elder is tottering to its fall.

*Jis ghar hoe kuchalyā nārī; sãñjh bhor ho us kã khuārī.* Rus.

The house that has a bad wife is on the eve of ruin.

*Jis ghar hoe purakh kuchalyā, us ghar hove khīr kã dalyā.* Rus.

The house that has a bad husband gets gruel for its milk and rice.

(*Dalyā* is coarse food in India and of course very inferior to *khīr*.)

*Jis ghar meñ sampat nahīn, tā sūn bhalā bides.*

It is better to go abroad, than to remain at home in poverty.

*Jis ghar nārī phūrī, oh ghar jāno kūrī.* Rus.

The house of a slut is no better than a dunghill.

*Jis hāñdī meñ khāñh, usī meñ chhed karen.*

He makes a hole in the dish he fed from.

(See above, *jis bartan meñ*, etc.)

*Jis kã āñḍū bike, voh badhiyā kyon kare.* Mercantile.

If the entire bull will sell, why castrate him?

*Jis kã Banyā yār, us ko dushman kyā darkār?*

Who has a *Banyā* for his friend needs no enemy.

*Jis kã chiknā dekhā phisal pare.*

Wherever he sees a sleek countenance he slides upon it.

(Spoken of a time-server, who courts the favor of the great and prosperous, and suits his conversation to their inclinations.)

*Jis kã chūegā, so chhavā legā.*

Whose house leaks will repair it.

*Jis kã chun, us kã pun.*

The merit is his from whom the alms proceed.

*Jis kã ḍar, vohī nahīn ghar.* Wom.

Whom most I fear is not at home.

(i. e. my husband, so now I can do as I like.)

*Jis kã fikr, us kã sīk.*

What's in the heart is on the tongue.

(Out of the fullness of the heart the mouth speaketh.)

*Jis kã guṭyān nahīn, us kã kūkar guṭyān.* Wom.

Who has no friend has a dog for her friend.

*Jis kã jāve, vohī chor kahāve.*

Who has lost the property is called the thief.

(A skit at the practice of the Police, who are

*Jis kã khāñye, us kã gāñye.*

Sing his praises who feeds you.

*Jis kã khūn, usī kī gardan par.*

The guilt of the murder is on the murderer's neck.

*Jis kã marvā, us kã gīt.* Wom.

The songs are in his praise whose is the marriage bower.

(Who pays the fees hears the song.)

*Jis kã pallā bhārī, vohī jhuke.*

If your pocket is full you can give.

*Jis kã pāp, us kã bāp.*

A man's sin is his father (master).

*Jis kāran mūñḍ mūñḍāyā, so dukh āge āyā.*

The ill for which he shaved his head still gives him trouble.

A silly fellow who complained of having to work for his bread was recommended to shave his head and become a mendicant; but he found begging much harder work than earning his livelihood.

*Jis kāran pahnī sārī, vohī tāng rahī ughārī.*

Hin. Wom.

The leg is exposed for which I put on a gown.

(My marriage has not improved my condition.)

*Jis kã tej, us kã bhej.* Agric.

Who has the power has the rent.

*Jis kã yār Kotwāl, use ḍar kāhe kã?*

He need not fear who has the *Kotwāl* for a friend.

(*Kotwāl* is the native name still in use for the chief local police authority.)

*Jis ke ohār bhaiyā, māren dhau, chhīn lei rupayā.*

He who has four brethren may knock you down and take your money.

*Jis ke chār paise lo, unheñ halāl karke khāo.*

Whose pence you take, work faithfully for him.

(Be true to your salt.)

*Jis ke dhī nahīn, us kī dehlī dhī.* Hin. Wom.

Who has no daughter, looks upon his threshold as his daughter.

(Usually it is the daughter that gets the gifts of the native household, so while there is a daughter the beggars at the threshold get little. Hence the proverb.)

*Jis ke dīl meñ rahm nahīn, voh qarāñ kārī.*

Who feels no pity is a butcher.

*Jis ke ghar bhoj, us ko bhāt nahīn.*

Who gives a feast gets no rice himself.

*Jis ke hāth ḍoī, us kã sab kōī.*

Who holds the ladle has the rice.

For whom I am turned a *Jogan* (female ascetic) is gone abroad.  
(Unrequited love.)

*Jis ke liye chorī kī, vohī kahe chor.*

For whom I have stolen calls me a thief.  
(To describe ingratitude.)

*Jis ke mātā bāp jīte haiñ, voh harām kā nahīñ kahlātā.*

Whose father and mother are alive is never called a bastard.

(As long as proof to the contrary is obviously forthcoming it is useless to make a false accusation.)

*Jis ke nahīñ pūt, voh kyā jāne māyā.* Wom.

Who has no son knows no motherly feelings.

*Jis ke paisā nahīñ ho pās, us ko melā lage udās.*  
Who has no money in his pocket, finds the fair dull.

(Every one speaks of the fair, as things went with him there.)

*Jis ke pās dhibūā, vohī hamārā babūā.* E. Wom.  
Who has the pence is 'your honour.'

*Jis ke pās nahīñ paisā, voh bhalā-mānas kaisā ?*  
If he has no money, can he be a gentleman?  
(Money makes the gentleman. When Adam dined and Eve span, where was then the gentleman? Upstart a churl and gathered good, and thence did spring his gentle blood.)

*"Jis ke peshe meñ bān, us kā gurū Shaitān."*  
"Hāñ mehrbān."

"Whose trade ends in a *bān* has the devil for a priest." "True, kind sir."

(This is badinage: many trade names end in *bān*, as *fil-bān*, *gāri-bān*, *shutur-bān*, &c., and so does *mehrbān*, 'kind sir,'—hence the wit of the retort.)

*Jis ke sabab larāī ho, voh ādmī nahīñ ;*  
*Kāñtā hai ghar meñ sī kā, yā gul kaner kā.*

Who causes quarrels is not a mau,  
But is like a porcupine quill or an oleander flower in the house.

(There is a superstition that a porcupine quill or an oleander flower will breed strife in the house.)

*Jis ke sir par jūtā rakh diyā, vohī bādshāh ho gayā.*

On whose head I place my feet becomes a king.

(The boast of a saint.)

*Jis ke sir par partī hai, vohī jāntā hai.*

He knows who feels.

*Jis ke vāste roē, us kī āñkh meñ āñsū bhī nahīñ.*  
He has no tears for him for whom he weeps.  
(Crocodile's tears.)

*Jis kī āñkh meñ til, voh barā be-sil.* Superstition.  
Who has a flaw in his eye has a bad heart.

*Jis kī bīvi se kām, us kī laundī se kyā kām ?*  
Whose business is with the mistress, what has he to do with the maid?  
(Go to the fountain head.)

*Jis kī deg, us kī teg.*

Who has the pot, has the sword.  
(Who feeds his soldiers best is best served.)

*Jis kī god meñ baithe, usī kī dārhi nochē.*

To pull the beard of him who carries you in his arms.

*Jis kī jībhi chaltī hai, us ke nau hal chalte haiñ.*

The power of the tongue is as the power of nine ploughs.

(Said of a braggart.)

*Jis kī jorū andar, us kā nasībā Sikandar.*

Whose wife has the run of the house is as lucky as Sikandar.

☛ This proverb is used by *mchitars* or sweepers in the service of the English to express the influence and emoluments of one whose wife serves in the house as an ayah to a lady: *Sikandar* is the native name for Alexander the Great.

*Jis kī jūtī, usī kā sir.*

To strike the head of a man with his own shoe.

(To refute a man out of his own mouth; to draw arrows out of a man's quiver: to feast a man at his own expense.)

*Jis kī khāye chandiyā, us kī hūjiye bandiyā.* Wom.

Be the slave of him whose bread you eat.

*Jis kī lāthī, us kī bhāins.*

Who has the cudgel has the buffalo.

(Might is right. Club law. The good old rule, the honoured plan, that he should take who has the power and he should keep who can.)

*Jis kī mahal meñ maiyā, māñge paisā mile rupaiyā.*

Whose mother is in the palace, if he asks for a penny he gets a shilling.

*Jis kī na phatī bivāhī, voh kyā jāne pīr parāī ?*  
Who never had a sore heel, what can he know of another's pain?

*Jis kī sūrat achchhī, us kī sūrat bhī achchhī.*

Who is good natured has a good face.

*Jis kī sūrat achchhī nahīñ, us kī sūrat ko kiyā dekhñā ?*

Who is not good natured, heed not her beautiful face.

*Jis kī teg, us kī deg.*

Who has the sword has the pot.

(Might is right.)

*Jis ke bārah bigah bāngā, us kī kamar meñ dorā nahīñ.* Rus.

Who has twelve acres of cotton field, has not a rag to his back.

*Jis kī deg, us kī teg.*

Who has the pot, has the sword.

(Who feeds his soldiers best is best served.)

*Jis ko Khudā bachāē, us par kabhī na āfat āē.*  
Whom God befriends know no troubles.

*Jis ko rakhe Sāiyāñ mār na sakke koē: bār na bikā kar sake, jo jag bairī hoe.*

Whom God protects none can injure and none can trouble, though the whole world be his foe.

*Jis mūnh se pān khāiye, tis mūnh se koile na chabāiye.*

Eat not charcoal with the same mouth that you eat betel.

(1st. Do not abuse him whom you have once commended. 2nd. Do not submit to indignity where you have formerly been treated with respect.)

*Jis ne betī dī, us ne kiya rakkhā?* [nothing.]

Who has given his daughter has kept back

*Jis ne betī dī, us ne sab kuchh diya.*

Who gives his daughter gives his all.

*Jis ne chūrā, vohi niregā.*

Who opened the mouth will feed it.

(Take no thought for the morrow, for the morrow shall take thought for the things of itself: sufficient unto the day is the evil thereof. Mat. xi. 34.)

*Jis ne diya, us ne pāyā.*

Who gave hath now received.

(Allusion to the doctrine of the transmigration of souls, according to which it is believed that men are wealthy now in proportion to their charity in former lives.)

*Jis ne kī be-hayāi, us ne khāi dūdh malāi.*

Who loses all sense of shame eats milk and cream.

(Said of prostitutes.)

*Jis ne kī sharm us ke phūte karm.*

Modesty means misfortune.

(Said by prostitutes.)

*Jis ne korā diya voh ghorā bhī degā.*

Who gave you a whip, will give you a horse also.

(Trust in God.)

*Jis ne lagāi, vohi bighāvegā.*

Who has set it on fire will quench it.

(1st. A commotion is easily appeased by him that excited it. 2nd. The afflictions sent by God can only be alleviated by him. 3rd. A beggar's cry: God will appease my hunger by making people give me alms.)

*Jis ne na dekhā ho bāgh, voh dekhe bilāi, Jis ne na dekhā ho thag, voh dekhe gasāi.*

Whoever has not seen a tiger let him look at a cat, and whoever has not seen a robber let him look at a butcher. [bhāi.]

*Jis ne na dekhī ho kannyā, voh dekhe kannyā kā*

Who has not seen the bride let him look at her brother.

(Judge by the family likeness.)

*Jis ne randī ko chāhā, use bhī zavāl; aur jis ko randī ne chāhā, us kī bhī tabāhī!*

Love a harlot and be ruined; be loved by a harlot and be ruined! [kām?]

*Jis rāh hī nahīn chalnā, us ke kōs ginnē se kyā*

What is the use of counting the miles on a road you have not to travel? [urāiye.]

*Jis shahr meñ phūl bechiye, vahān dhūl na*

Do not kick up the dust of the city where you once sold flowers.

(That is, if disgrace befall you where you were once respected, do not remain there.)

*Jis taknī par baiṭhe, usī ko kāṭe.*

He cuts away the branch which supports him.

(1st. Extreme folly. 2nd. Ingratitude. It is an ill bird that befouls its own nest.)

*Jis tan lāge, vohī jāne.*

Who feels knows.

(It is the wearer that knows where the shoe pinches.)

*Jitā so hārā, aur hārā so mūdā.*

Who wins loses, who loses dies.

(Said of a law-suit.)

*Jite āsā, mūdē nīrāsā.*

Life is hopeful, death hopeless.

*Jite chāb chāb, mūdē dāb dāb.*

While he lived he chewed them, now he is dead they are buried.

(Said of a miser: *chabānā* is to chew whole grain: the point is that the miser ate pulse and other cheap grain whole, to save the cost of grinding and buried the savings thus made.)

*Jite haiñ, nā marte haiñ, sisak sisak dam bharte haiñ.*

I neither live, nor die, I breathe in agony.

*Jite jī kā melā hai.*

While there is life there is company.

*Jite jī kā nātā hai.*

Relationship lasts only for life.

(Used by way of expostulation to those who lament extravagantly over the dead.)

*Jite kā ghar aur mūdē kī gor batā.*

Point out a living man's house and a dead man's grave.

*Jite ke khūn meñ hīrā dhundlā kotā hai.*

Superstition.

In a living man's blood the diamond grows dull.

*Jite na pūchhe, mūdē dhar dhar pīṭe.*

Alive they cared nothing for them, dead they mourn them bitterly.

((i.) Ungrateful offspring. (ii.) A man's worth is known when he is dead.)

*Jite rahe to lānat kahnā!*

Curse me if you live any longer!

(A *faqīr*'s curse when offended: it means that the victim will die soon.)

*Jite to hāth kālā, hāre to mūnh kālā.*

Win and your hands will be black; lose and your face will be black.

(In gambling: a black face means disgrace in India.)

*Jithānī kā bhāinsā agar dhaundhāw.*

The elder brother's wife's buffalo (son) is always a fat one.

(The *jithānī* has a great voice in native household matters.)

*Jitā makkhī nahīn niglī jāī.*

You cannot swallow a live fly.

(1st. One does not take poison or do wrong consciously. 2nd. No one willingly involves himself in ruin. 3rd. An evident truth cannot be denied.)



*Ji ki havā bhī achchhī.*

Even the name of success is worth having.  
(Nothing succeeds like success.)

*Jinā chhāno, utnā hī kirkirā.*

The more you strain, the more grit you get.  
(The closer you examine, the more faults you find.)

*Jinā chhotā, utnā hī khotā.*

As vicious as he is little.

*Jinā degā, utnā pāegā.*

You will get as much as you give.

*Jinā garmāegā, utnā hī barsēgā.*

The hotter it grows the more it rains.  
(Indian observation.)

*Jinā gur dātoḡe, utnā hī mīthā hogā.*

The more sugar you put in the sweeter it will be.

(Good material, good work.)

*Jinā karam men likkhā hai, utnā mēlēgā.*

You will get as much as is written in your fate.

(So why work hard?)

*Jinā marve men āvelā, oinā kohbar men na āve.*  
E.

All that sit at the marriage feast cannot enter the marriage chamber.

*Jinā rālā hai, so chuglo.* Panj.

Whatever your share is take it.  
(And be thankful.)

*Jinā sāṃp lambā, utnī hī goh chaurī.*

The lizard is as wide as the snake is long.  
(One matches the other.)

*Jinā sarta, utnā kharāb.*

Cheap and nasty.

*Jinā syānā, utnā dīvānā.*

Wiser is more scrupulous.

*Jinā tapegā, utnā barsēgā.*

As the heat, so the rains.  
(Indian observation.)

*Jinā ūpar, utnā niche.*

As much above, so much below.  
(Said of a crafty fellow.)

*Jinē ghane, utne bhale.*

The more (sons) the merrier.

*Jinē kāle, utne mere bāp ke sāl.*

So many black men, so many blackguards.  
(Sāl, and bāp kē sāl are strong terms of abuse in India.)

*Jinē mund, utne pinḡ.* Hin.

As many heads (sons), so many offerings to your manes.

(Every Hindū son offers sacrifices to the manes of his parents, so the more sons a man has the more offerings he is sure of. Lo, children are an heritage of the Lord. Hap-

*Jinī āmdanī, utnā kharch.*

As the income, so the expenses.  
(Paying for a name.)

*Jinī chādar dekho, utne hī pāṇ pasāre.*

Stretch your legs according to your coverlet.  
(Cut your coat according to your cloth.)

*Jinī dāulat, utnī hī musibat.*

So much wealth, so much trouble.

*Jinī lābh, utnā lobh.*

Avarice increaseth according to the gains.

*Jinī miyān kī lambī dāṛhī, utne gāṇ gulzār.*

Superstition.  
The village prospers according to the length of my lord's beard.

*Jivan maran Bidhnā ke hāth hai.*

Life and death are in the hands of fate.

*Jive merā bhāī, galī galī bhaujāī.* Wom.

While my brother lives there's a wife for him in every lane.

(Never mind about a wife for him, the main thing is that he live.)

*Jiye na māne pitr aur mūs kare sirādh.*

He disregards his father whilst alive and mourns for him when dead.

(An unworthy son.)

*Jo āṅkh se dūr, voh dīl se dūr.*

Out of sight, out of mind,

*Jo apne kām na āē, so chūlke bhāṛ men jāē.*

Who is of no service to me may go into the fire.

*Jo bahut qarīb, so zyādāh raqīb.*

The nearest are the greatest rivals.

(A man's foes are those of his own household.)

*Jo Bāman kī jīb par, so Bāman kī pothī men.*

What is on the Brāhman's tongue is in the Brāhman's books.

(The devil can cite Scripture for his purposes.)

*Jo Bāman kī pothī men, so yāron kī zabān par.*

What's in the Brāhman's book is on my tongue.

(See preceding.)

*Jo bandah-navāzī kare, jān us pe fidā hai; Be-fais agar Yūsuf-i-sānī hai to kyā hai?*

Who shows me kindness, I'll give my life for him; Without bounty a second Joseph is of no use to me.

*Joban thā jub rūp thā, gāhak thā sab koḥ; Joban ratan gāhvāḥ-ke, bāt na pūchhe koḥ.*

When youth I had, beauty I had, and every body wooed me: My gem of beauty lost, none cares a jot for me.

*Jo bar dekh tap mujhe āve. soḥ bar musike hīnā.*

*Jo Bhādon meñ barkhā hoe kāl pachhohar jā-  
kar roē. Agric.*

When rain falls in August famine goes  
behind a wall and weeps.

*Jo bhūke ko det hai, jathā shakt jo hoe,  
Tā upar sital bachan, lakhe ātmā soē.*

Who feeds the hungry as far as in his power  
lies, And speaks kind words, is a truly  
sympathetic man.

*Jo bin sahāre khele jūā āj na mūā, kal mūā.*

Who gambles without experience will be  
ruined to-day or to-morrow.

*Jo bole so ghī ko jāē.*

He that speaks first shall go for butter.

It alludes to a story of four block-  
heads, who having agreed to provide a meal  
jointly, quarrelled about who should bring the  
ghī, and not being able to decide the matter in  
any other way, agreed that he who should first  
break silence should go. As they sat silent, they  
were seen by the watch, and giving no account  
of themselves, were carried before the Magistrate,  
who, as they still refused to speak flogged them all,  
and when one cried out with the pain, the others  
exclaimed, "you are to go for the ghī." Hence  
proverb means persistence in a foolish matter.

Another story is that four men provided a joint  
meal. When the meal was cooked one of them ex-  
claimed 'you have forgotten to put in the gāi' and  
the others said 'yes, you go and bring some :'  
hence the proverb. He who recommends a cure  
has to provide it.

*Jo bole, so kundā khole. Hin.*

Who speaks first must open the door.

(Allusion to a native custom of calling out to  
the inmates to open the door.)

*Jo bovegā, so kātegā.*

Who sows will reap.

*Jo chap chap-kar āñkh jhapāve, voh ke ran  
māñ sel chālāve ?*

Who blinks and turns away his eyes will  
never use his spear in battle.

*Jo chaphegā, so giregā.*

Who climbs will fall.

(Vaulting ambition.)

*Jo chhāve, so pāve.*

Who thatches gets.

(Who works gets.)

*Jo chorī kartā hai, so morī bhī rakhtā hai.*

Who is bent on theft provides himself with  
a loophole for escape.

*Jo dam gusre, so ganīmat hai.*

Best is the time that is enjoyed.

*Jo dhan jātā dekhiye, to ādhā dīje bāñt.*

When you are going to lose your money  
better give away half of it.

(Make settlements and then go bankrupt!)

*Jo dekhā, so pekhā.*

Seeing is beholding.

(Applied to two people who tell the same  
story but in different words : six of one and  
half a dozen of the other.)

*Jo gadhe jīñ sañgrām, to kāhe ko tāsi ko  
kharchēñ dām ?*

If by asses battles could be won, who would  
spend to keep Arabs ?

*Jo ganvār pingal parhe, tin bastū ke hin,  
Boli, chālī, baiñhki, linñ Bidhātā chhīn.*

If a village boor be a poet, he still lack three  
things ; Speech, gait and manners, which  
Fate has taken from him.

(You cannot make a silk purse out of a sow's  
ear.)

*Jo garajē haññ, voh baraste nahīñ.*

The cloud that thunders much rains little.

(The greatest barkers bite not sorest. Dogs  
that bark at a distance bite not at hand.  
Great promisers are small performers. Great  
cry little wool.)

*Jogī jogī larēñ, khoproñ kā khaur.*

When jogis fight their begging cups are  
smashed.

(Because they possess nothing else : poor men  
are ruined in the quarrels of the great.)

*Jogī jugat jāñī nahīñ, kapre rangē to kyā huā ?*

If the jogī does not know his business what  
is the use of his dyeing his clothes ?

(A jogī is a religious mendicant and jugat is  
the knowledge or teaching of a jogī.  
They wear clothes dyed with ochre.)

*Jogī kā larkā khelegā to sāñp se. [a snake]*

If a snake charmer's son play, he plays with  
(What is bred in the bone will never be out  
of the flesh.)

*Jogī keh ke mūt, kalandar kehi ke sāth ? Bhoj.*

The jogī is no one's friend, and the qalandar  
no one's companion.

(Jogī is a Hindū mendicant and Qalandar a  
Muhammadan mendicant ; neither of them  
has any fixed abode.)

*Jogī kī pūt kyā ?*

What friendship can there be with a jogī ?

(He is always wandering about.)

*Jogī kī ā pherī.*

Like mendicant's visits.

(Said to one who pays short visits and seldom.)

*Jogī kis ke mūt ?*

Whose friends the jogis are ?

(Friendless—See preceding proverbs.)

*Jogī ko bail balā.*

[to a devotee.]

Even the care of an ox is an encumbrance  
(As he is always wandering.)

*Jooñ māre chhār hāth.*

*Jogī thā so uṭh gayā, āsan rahī bhābhūl.*

The devotee is gone and nothing but ashes remain at his abode.

(The soul is fled and nothing but dust is left : the vacant chair.)

*Jo gur khāē, so kān chhidāē.*

He that eats treacle must have his ears pierced.

(Allusion to the custom of giving treacle to a child whose ears are about to be bored.)

*Jo hāndī meṁ hogā, so rakābī meṁ āēgā.*

What is in the pot will be served in the dish.

(Out of the fullness of the heart the mouth speaketh.)

*Johīn kahā, vohīn kīyā.*

No sooner said than done.

*Jo jāē Kalkatte, voh khe khāē albatte.*

(i.) Who goes to Calcutta will certainly eat dirt.

(Allusion to the nasty and dirty water of the river impregnated with the filth of the city, before the water-works were constructed.)

(ii.) Who goes to Calcutta can live by rowing at any rate.

(Calcutta being a great port.)

*Jo jive so khele Phāg, mūā so lekhe lāg.*

Who lives will play at the Holi, who dies is done for.

(Life is for the living.)

*Jo Kabīr Kāshī meṁ marikeh Rām heṁ kaun nihorā ? E.*

If Kabīr die at Benares, what obligation is he under to God ?

The allusion is to the Hindū belief that the mere fact of dying at Benares brings salvation, so that if a man thus obtains salvation he is not under obligation to God. The proverb is used by a man who has been paying court to another with a view to personal benefit and has had after all to gain his object by his own exertions.

*Jo kahte haiṁ, voh karte nahīn.*

Great promisers are small performers.

*Jo kān hikmat se nikaltā hai, voh hukūmat se nahīn nikaltā.*

Skill succeeds where authority fails.

*Jo Khudā sir par āng de, to voh bhī sahne parṭe haiṁ.*

If God were pleased to give me two horns, even then would I bear them patiently.

(Contentment and resignation.)

*Jo kī kī burā chīlēgā, us kī pahle burā hogā.*

Evil be to him that evil thinks.

(*Honi sois qui mal y pense.*)

*Jo koi kalpāē hai, so kaise kal pāē hai ?*

How shall he that gives pain to others enjoy tranquility ?

*Jo koi khāē chane kī tūk pānī pīve sau sau*

*Jo koi khāē nibāh ke jūr, Māl banē voh mūndh gānvār.* Rus.

Who hath eaten millet from his birth, Hath been a clodhopper from the beginning.

(Millet (*juār*) is very coarse food.)

*Jo man meṁ base, so supne dāse.*

What fills the heart appears in the dreams.

*Jo mān se sivā chāhe, so dāyan.*

Who fondles a child more than a mother is a witch.

(Over-acting a part.)

*Jo mere hai, so rājā ke nahīn.*

Even the king has not what I possess.

(Said of a vain person.)

*Jo mere so tere, kāhe dānt nipore ?*

What I have you have, so why do you grin ?

(Nakedness is no shame.)

An Englishman is said to have expostulated with some Assamese women for bathing naked in the open whereon they replied, 'What have we that your mother and sister have not ?'

*Jo nikle, so bhāg dhanī ke.*

Whatever happens is my master's luck.

(What do I care ? said of a bad servant.)

*Jo pahle māre, so mīre.*

Who strikes first wins.

*Jo pāras se kanchan upje, so pāras hai kanch;*

*Jo pāras se pāras upje, so pāras hai sānch.*

The touchstone that breeds gold is a false stone; The touchstone that breeds a false touchstone is a true stone.

(Like begets like : *pāras*, the philosopher's stone, which can turn the baser metals into gold.)

*Jo phul chakkhā nahīn, vohī mīthā hai.*

Untasted fruit is sweetest.

(The joy in prospect is sweeter than the joy possessed.)

*Jo piyāz kāteḡā, so āp roḡḡā.*

Who cuts onions shall shed tears.

(Who sows mischief will suffer the consequences; allusion to the pungent juice of the onion bringing tears into the eyes.)

*Jo pūt Darbārī bhāē, deo pītār sab se gaē.* Hin.

Those who enter the service of Government give up the service of gods and ancestors.

(i.e. contact with Europeans has a tendency to destroy superstition.)

*Jor jor mar jāēḡe, māl jānvān khāēḡe :*

*Jānvān bhī na hogā, to khālse lag jāēḡe.*

Collect wealth and die, that thy son-in-law may squander it: And if thou have no son-in-law, that it may escheat to the king.

*Jorū kī dhablā bech-kar tandūrī rotī khāī hai.*

Mah.

He has enjoyed a loaf on the proceeds of his wife's gown.

*Jorū kā marnā, ghar kā kharābā.*

The death of the wife is ruin to the house.

*Jorū kā murīd.*

His own wife's pupil.

(A henpecked husband.)

*Jorū khasam kī laṛāī, dūdh kī malāī.*

A quarrel between husband and wife is like the cream of milk.

(There is nothing serious in it.)

*Jorū khasam kī laṛāī kyā ?*

What is a quarrel between husband and wife?

(Nothing of any consequence.)

*Jorū na jālā, Allāh miyān se nālā.*

Nor wife nor daughter and God his only relative (friend).

(Said of a bachelor.)

*Jorū ṭāṭole gāṭhī, aur mān ṭāṭole anīṛī.*

The wife feels the purse, the mother feels the stomach.

(The wife wants money and the mother likes to see her son well-fed.)

*Jo sādhu kī māne bāt, rahe anand woh dīn rāt.*

Who follows out the teaching of the saints is happy night and day.

*Jo sādī chāl chaltā hai, woh hamesha khush-hāl rahtā hai.*

Who leads a simple life is always happy.

*Jo sevā kare, so mevā pāve.*

He that does the service will receive the fruits of it.

*Jo sir uṭhā-kar chalegā, so ṭhokar khāegā.*

Walk with your nose in the air and you will trip.

*Jo sove, us kā parvāyā ; jo jāge, us kī parvā.*

The sleeper's is the bull calf, the waker's the cow.

(The cow-calf being more valuable than the bull. The early bird gets the worm.)

*Jo tairegā, so dūbegā.*

Who swims will (sometimes) drown.

*Jo ṭakā degā, us kā laṛkā khelegā.*

His child will play who pays.

(i. e. for its toys.)

*Jo tū had se ziyādah huā, so massā huā.*

When a mole grows beyond bounds it becomes a wart.

(A virtue in excess may become a vice: moles on the face are much admired by orientals.)

*Juā barā beohār, jo is meñ hār na hotī.*

Gambling would be a capital trade, if there were no such thing as losing.

*Juānā kamāshā musīqī*

*Jug ṭūṭā, nard marī.*

When the pair (at *chausar*) are separated one man is lost.

(*Chausar* is a game played with dice according to the throws of which the men (*nard*) are moved. The men must be moved in pairs according to the throws, and when it happens that a player cannot move both his men he loses one, hence the proverb means "union is strength.")

*Julāhā chūrāve nālī nālī, Khudā chūrāve ekī berī. E.*

The weaver steals a reel at a time; but God makes lose him all at once.

(Of all his ill-gotten gains: poetical justice.)

*Julāhā jāne jau kāṭe ?*

Can a weaver cut barley ?

The story goes that a weaver, unable to pay his debts, was set to cut ripe barley by his agriculturist creditor, who thought to repay himself in this way. Instead of reaping he employed himself in untwisting the tangled barley stems as he would skeins of thread. The saying is a hit at the proverbial stupidity of the weaver caste.

*Julāhe kā begārī Pathān !*

A Pathān working gratis for a weaver !

(Society upside down: *begārī* is a forced laborer and the point is that the turbulent and pugnacious Pathān would be the last man in the world to do forced labour for such a wretched menial as the *Julāhā* usually is.)

*Julāhe kā tīr na ho ?*

May it not be the weaver's arrow !

Alluding to a story of a weaver who went to fight and being wounded with an arrow, prayed that it might not prove that he was hit. The proverb implies a hope that a misfortune may be prevented before it is too late.

*Julāhe kī jūṭī, sipāhī kī joṛ, dhārī dhārī p-rānī hoṛ.*

A weaver's shoe, and a soldier's wife grow old without being used.

(A weaver sits at his work barefooted and a soldier lives abroad.)

*Julāhe kī maskharī māñ bahān se !*

The weaver will crack indecent jokes with his mother and sister !

(Allusion to the stupidity of the weaver caste.)

*Julāhe kī tareh, lā, Bakrīd ko pān khā letē hain. Mah.*

He enjoys the luxury of betel leaf like a weaver at the *lā* and *Bakrīd*.

(These feasts occur once each in the year; hence proverb means luxury rarely enjoyed.)

*Jūn jūn bhīje kāmli tūn tūn bhārī hoē.*

The wetter a blanket gets, the heavier it becomes.

(Used as an expostulation with one, who, having run in debt, does not even take care to pay the interest, whereby the load accumulates daily.)

*Jūn jūn liyā terā nām, voñ voñ mārā sārā gāñ.*

The more I used your name the more the villagers beat me.

(Said of a tyrannical ruler.)

*Jūn jūn murgī molī ho, tūñ tūñ dūm sukṛe.*

As a fowl gets fat its tail shrinks.

(The richer a miser becomes, the closer fated he grows.)

*Jūn ke dar se gudṛī nahīñ phēkī jāī.*

A blanket is not thrown away on account of the lice in it.

(A great advantage is not given up for a slight inconvenience which attends it.)

*Jūri balvāñ hai.*

Mating is beyond control.

(Marriages are made in heaven and we next.)

*Jūri ke hāth hai.*

Marriage is in the hands of fate.

*Jūriyā sanjog hai.*

Marriage depends on (fated) union.

(See preceding.)

*Jurī nahīñ Dhūr kī tūñī, dharī rahe sab dārū būñ.*

What Heaven breaks cannot be joined, so put aside your medicines and herbs.

*Jūā pahne sūñ kā, barā bharosā byāñī kā,*

*Jūā pahne narī kā, kyā bharosā karī kā!*

Shoes made to order last as a wedded wife, But shoes made to sell as a mistress only.

*Jut jut marēñ bailvā, baiñhe khāñ turang.*

Agrie. [their stalls. The oxen work to death, the horses feed in (The poor work that the rich may thrive.)

## K

*Kabārī ke chhappar par phūñs nahīñ.*

The old clothes-man has no straw on his thatch.

*Kab dādā marēñge aur kab bel baṭegī?*

When will the grandsire die, and when will the funeral gifts be made?

(Waiting for the dead man's shoes.)

*Kabhī ghan ghanā, kabhī mutṭhī bhar chand.*

Sometimes plenty, sometimes only a handful of corn.

*Kabhī ghī ghanā, kabhī mutṭhī bhar chand,*

*kabhī voñ bhī nahīñ!*

Sometimes butter in plenty, sometimes but a handful of corn and sometimes not even that!

*Kabhī ke din bare, kabhī kī rāt barī.*

Sometimes the days are long and sometimes the nights.

*Kabhī kūñde ke is pār, kabhī kūñde ke us pār.*

Sometimes on this side, sometimes on that side of the *bhang* mortar.

(To express excessive laziness and sottishness.)

*Kabhī na dekhā boryā aur supne āi khāt.*

He never even saw a mat and dreamed of a bed.

(Said of an upstart.)

*Kabhī na dekhī chaddar chadri!*

She never saw a shawl or a wrapper!

(A taunt to a boastful woman.)

*Kabhī na gāñdū ran chaphe, aur kabhī na bāñī bam.*

The coward never went to field and never heard the battle drum.

(Abuse by *bhāṭe* (bards) when refused their demands.)

*Kabhī nāo gārī par, kabhī gārī nāo par.*

Sometimes the boat is on the waggon, and sometimes the waggon on the boat.

(Individuals of different rank and quality<sup>8</sup> have it in their power to help each other. Boats are carried on waggons to be launched and waggons are ferried over on boats.)

*Kabhī na soī sāñthre, supne āi khāt!*

She never even slept on straw and dreamed of a bed.

(Chateau en Espagne.)

*Kabhī ranj, kabhī ganj.*

Sometimes gains and sometimes pains.

*Kabhū na kabhū testū phulā.*

The *palās* tree sometimes blossoms.

(Spoken of one who seldom does a good act and based on common observation.)

*Kabir Dās kī ulṭī bāñī; āngan sukṭhā, ghar meñ pāñī.*

A dark saying of Kabir: the yard is dry and water is in the house.

(Reference to the obscure sayings attributed to Kabir, which have an obvious and an allegorical meaning: e. g. this means that good men do not enjoy this world, but have joys in store for the next.)

*Kabir Dās kī ulṭī bāñī; barse kammal, bhīje pāñī.*

A dark saying of Kabir: the blanket rains and the water is wetted.

(See preceding. It means that bad men flourish and the good suffer frequently in this world.)

*Kabit sohe Bhāṭ ne, aur khetī sohe Jāt ne.* Rus.

Verses befit a bard, and husbandry befits a Jāt.

(Every cobbler to his last.)

*Kab ke banyā, kab ke seṭh?*

Yesterday a grocer, to-day a merchant prince!

(Said of an upstart.)

*Kab mare aur kab kīre pare?*

When he will die and when the worms will eat him?

(I care not.)

**Kab mūā aur kab rāchckhas huā ?**

When did he die and become a demon ?

(Applied to an upstart, who assumes airs of consequence.)

**Kab se rājā isar bhāz, kodon ke din bisar gaē ?**

Since when have you become a mighty king,  
and forgotten the days of plain porridge ?

**Kābul gae, Mugal ban āē bolanlāge bānī,**

'Ab āb' kar mar gaē sirhāne rahā pānī.

He went to Kābul, became a Mugal, and so  
began to speak their language.

The water was by his side and he died, cry-  
ing 'l'eau l'eau.'

The proverb is founded on the following  
story. A man, who had visited Kābul and had  
learnt Persian there at the sacrifice of his own  
mother-tongue, used to flaunt Persian phrases  
when he returned home to his native land, and  
consequently died of thirst, crying in vain for  
water in Persian "āb āb," instead of the com-  
mon Hindustāni pānī, which none of his servants  
and relations could understand

**Kābul meñ kyā gadhe nahīn hote ?**

Are there not donkeys in Kābul ?

**Kābul meñ mevā bhāī, Brij meñ bhāī karīl.**

Kābul for fruits and Brij for karīl.

(The karīl is a thorny bush, and the point is  
that in Kābul, which the Hindūs look on as  
a barbarous place, good things are found,  
whereas their holy land of Brij produces  
only what is of little worth.)

**Kabūtar khāne kā sā hāl hai, ek ātā hai ek  
jātā hai.** [another comes in.]

Like a pigeon house, one goes out and  
(Said of an establishment in which a large  
number of servants is kept up.)

**Kachahri kā darvāza khulā hai.**

The doors of the Courts are open.

(So why fight among yourselves ?)

**Kachauri kī bū āb tak nahīn gāī.**

The smell of the cakes is not yet gone.

(Kachauri is a cake made of flour and pulse,  
generally eaten by children. The proverb  
is applied to a mean person elevated sud-  
denly to consequence and who still shews  
traces of his base origin.)

**Kachchā dūdh sab ne piyā hai.**

Every one has drunk fresh milk.

(Every body is apt to err: the point of the  
proverb lies in the native idea that boiled  
milk is more nourishing than fresh.)

**Kachchā to kachauri mānge, pūrī mānge pūrā,  
Non mirach to Kāēh mānge, Bāman mānge  
būrā.**

Raw youth likes crisp cakes, ripe age soft  
sponge-cakes, [sugar.

Kāēths like pepper and salt, and Brāhmans  
(Pūrīs are more wholesome than kachauris,  
and the rest of the proverb is a skit at the

**Kachchī kalī kachnāl kī torat man pachhtāē.**

Pluck the unripe buds of the kachnāl tree  
and sorrow for it.

(Because you can do nothing with them.)

**Kachchī khānā, dānt na lagānā, sābī hī thānā.**

jānā. Superstition.

Don't put the herb between your teeth,  
swallow it whole.

(A common saying of the native hakims or  
medical practitioners: kachchī khānā is any  
concoction of medicinal herbs.)

**Kachchī peñdī dastar-khuān kā sarar.** Mah.

The under-baked pot will soil the cloth.

(Because it will not hold liquids properly:  
with raw youth deal, you'll get no weal.)

**Kachchī reñdī dastar-khuān kā sarar.** Mah.

An unripe melon is a disgrace to the table.

(To describe an unprofitable servant as above.)

**Kachchī shīshī mat bharo, jis meñ parī lakīr,  
Bāle-pan kī āshqī, gale parī sanjīr.**

Fill not a flimsy, nor a flawed glass;

Love in early youth is a chain round the  
neck.

**Kachrī khāē dīn bahlāē, kapre phāte ghar ko  
āē.**

I ate unripe melons, and wasted my time,  
and when my clothes became in tatters  
I returned home.

(I was employed unprofitably.)

**Kadhī na dekhā boriyā, supne āī khāt.**

He never saw a mat and dreamed of a bed.  
(Castles in the air.)

**Kad kad Manglū bove dhān, sūkhā dālā, ke  
Bhagwān !**

Whenever Manglū sowed his rice; God caused  
a drought !

**Kad ke kad āē, mere man nahīn bhāē.**

You have come so late that you are not  
welcome.

**Kagā bole, par gaē raulē.**

When the crows caw all nature wakes.

(The crows in India play the part of chanticler.)

**Kagā raul.**

The cawing of crows.

(The chattering of noisy persons when they  
meet together.)

**Kagā, kavvā aur khargosh, yeh tīnō nahīn māne  
jos.**

The crow, the jackdaw and the hare; these  
three can never be tamed.

**Kagaz ke ghore daurāte hāsh.**

Galloping a paper horse.

(Castles in the air: used also of the rapid  
postal arrangements of the English.)

**Kagaz kī nāō āī na dubbī, kal dubbī; or**

*Kāge kāg na bhikārī bhīk !*

No bread for the crows, and no alms for the beggars.

(Said of a miser: it is obligatory on Hindūs to feed cows at funerals and to give alms to mendicants.)

*Kahā na ablā kar sake ? Kahā na sindhu samā ? Kahā na pāvak men jare ? Kahā kāl na khā ?*

What cannot a woman do ? What cannot the ocean contain ? What cannot the fire burn ? What cannot death destroy ?

*Kahān bibi, kahān bāndī ?*

What equality between maid and mistress ?

*Kahān burhā ? kahān rāj-kannyā ?*

There is a vast difference between an old woman and a young princess !

(Applied to one without merit making high pretensions.)

*Kahān jaisī jhūṭī nahīn, bāt jaisī mīṭhī nahīn.*

Nothing so false as fiction, nothing so sweet as a tale.

*Kahān jān chūhe kā bil nahīn miltā.*

Wherever I may go I cannot even find a rat's hole.

(To creep into.)

*Kahān Rājā Bhoj, kahān kānglā telī ?*

There is a vast difference between Rājā Bhoj and a poor oilman.

*Kahān Rām Rām ? kahān teṅ teṅ ?*

What connection is there between the worship of God and idle talk ?

(Allusion here to the talking of mainās which are taught to say "Rām Rām" (God, God) and parrots which are taught to say "teṅ teṅ.")

*Kāhe ko gūlar kā peṭ pharvāt hai.*

Why do you try to break open a fig ?

(To disclose a secret: the fruit of the gūlar is full of a substance like worms and so is very disgusting to a Hindū.)

*Kahān khet kī, sune khalīyān kī.*

They are talking of the fields and he hears about the barn.

(A dull-head.)

*Kahān zamīn kī, sune āsmān kī.*

He talks of Earth and hears of Heaven.

(He talks of chalk and I of cheese: cross purposes.)

*Kāhe se koī kūz meṅ nahīn girtā.*

No one will fall into a well if you tell him to do so.

*Kāhe se kumhār gadhe par nahīn charhā.*

The potter won't mount his ass if you tell him to do so.

(Unreasonable obstinacy.)

*Kahā dūbe bhī tere haṅ ?*

*Kahān nākhūn bhī gosht se judā huā hai ?*

The flesh and the bones cannot be separated.

(Blood is thicker than water.)

*Kahān sūkhe darakht bhī hars hue hai ?*

Can the withered tree put forth green leaves ?

(Can these dry bones live ?)

*Kahān to sūhā chunrī, aur kahān d̥hele lās ?*

Sometimes a red kerchief, and sometimes kick and knocks.

(The chances of a woman's married life.)

*Kāhnā āsān, kārnā mushkīl.*

It is easy to promise, but hard to perform.

*Kahūn to mā māṛī jā, na kahūn to bāp kuttā khā.*

If I tell, my mother will be beaten ; if don't tell, my father will eat dog's flesh.

(The speech is supposed to be uttered by a son who discovers that his mother by mistake has dressed dog's flesh instead of mutton for his father's dinner. It is used to express being in a dilemma.)

*Kājal gayā Bihār, bahoryā naṛere hī hai. E. Wom.*

They have gone to Bihār for the lamp-black and the bride is on the tip-toe of expectation.

(To express expectation of a thing of which there is no hope. *Kājal* or lamp-black is necessary for the adornment of the bride's eyes before the marriage.)

*Kājal kī koṭhṛī.*

A room full of lamp-black.

(To express a place from frequenting which you will only obtain disgrace : used towards the houses of prostitutes.)

*Kājal kī koṭhṛī meṅ jāyā, to dhabbā lage hī gā.*

Go to the house full of lamp-black and you will be surely stained.

(Touch pitch and you will be defiled.)

*Kājal to sab lagāte haīn, par chitvan bhānt bhānt. Wom.*

They all apply lamp-black, but their glances differ.

(Beauty unadorned is adorned the most.)

*Kākā kāhū ke na bhā.*

An uncle is no body's friend.

*Kākā kī bhānsī, bhāfīe kī toṇ.*

The buffalo is the uncle's, the pot belly the nephew's.

(i.e. the uncle gets the good things of the world.)

*Kākā na kare sākā.*

An uncle won't make a row.

(Men in India are apt to be very fond of their brother's children, and frequently adopt them.)

*Kalāl kī beṭī dūbne chālī, logon ne kahā, 'mat vālī hai.'*

The publican's daughter went to drown herself and the people said 'she's drunk.'  
(To express enjoyment at other's troubles.)

*Kalāl kī dūkan par pānī bhī piyo, to sharāb kā gumān hotā hai.*

Drink even water at a tavern and you are suspected of having drunk spirits.

*Kālā mūnh karīl ke dānt.*

A black face and teeth like the *karīl*.  
(The *karīl* is a kind of gourd of a dirty brown colour.)

*Kālā mūnh, nīle hāth pāon.*

A black face, with blue hands and feet.  
(To express abhorrence of any thing.)

*Kālejā tūk tūk, ānsū ek bhī nahīn.*

His heart broken, but never a tear.  
(Crocodile's tears: sham grief.)

*Kālē kā kāṭā pānī nahīn māngtā.*

Bitten by a black snake does not even ask for water.

(Because he dies before he can do so: black snakes are deemed to be very deadly by natives.)

*Kālē ke āge chīrāg nahīn jaltā.* Superstition.

No lamp will burn before a black snake.

(Because it is supposed to carry a bright jewel in its head: proverb means that nothing avails before a powerful tyrant.)

*Kālē ke kāṭe kā jantār na mantār.*

The black snake's bite no spell nor charm can cure.

(There is no cure for tyranny.)

*Kālē kī sī ek lahr ā jāṭī hai.*

Caprice has laid hold of him like a black snake's bite.

(The whims and caprices of a tyrant.)

*Kālē koson.*

Black miles.

(Descriptive of a distant journey, which may be said to terminate in darkness: he is gone to the world's end.)

*Kālē sir kā be-ghab hotā hai.*

Man is the lord (of creation).

*Kālē sir kā ek na chhorā.*

He left not a man (alive).

*Kalhārī kal kal kare, chhohārī chho ho.*

*Apnī apnī bān se kabhī na chūke ko.*

The quarrelsome will quarrel, the waspish will be so:

*Kālī gāṅ Bāman ko dān.* Hin.

A black cow given in alms to a Brāhman.  
(A black cow is the best in the Hindus' eyes for a free gift.)

*Kālī ghaṭā ḍarāonī aur dhaulī barsan-hār.*

The black cloud threatens, but the white cloud gives the rain.

(Barking dogs seldom bite.)

*Kālī hāndī picḥhe.*

Old pitchers are set aside.

(To be broken on the owner's death or departure, and upon the removal of an unpopular chief or governor, as indicative of the hope of a new era.)

*Kālī Jumerāt kā vādā karnā.* Mah.

To promise on Black Thursday.

(To make a long promise: *Kālī Jumerāt* is the second (or last) Thursday of the dark fortnight of the moon.)

*Kāl jūdī.*

A gambler to the death.

*Kāl kā līpā deo bahāz, āj kā līpā dekho ā.* Wom.

Wash off yesterday's plaster and look to to-day's.

(Let by-gones be by-gones.)

*Kāl, kaphāū, kisān kā khāū.* Agric.

Famine and dearth are the death of farmers.

*Kāl kā sāg garīb kā bhāg.*

In famine time herbs are the lot of the poor.

*Kāl ke āge kisī kā bas nahīn chaltā.*

There is no resisting death.

*Kāl ke āge sab lāchār hai.*

All are helpless in the presence of death.

*Kāl ke hāth kamān, būphā bache na javān.*

When his bow is in the hand of death nor old nor young escape.

*Kāl ke mūnh meñ sab hai.*

All are in the mouth of death.

*Kāl kis ne dekhī hai.*

Who has seen to-morrow.

(Who knows the future: also don't delay.)

*Kāl koṭhī.*

A black house.

(A dangerous place.)

*Kollahr kā khet jaise kapṭī kā heth.* Agric.

A traitor's friendship is a barren field.

*Kallah chālē sattar balā tāle.*

When the jaws grind they keep seventy hardships away.

*Kāl na chhorē rājā, na chhorē rank.*

Death leaves nor beggar nor king.

(Death is no respecter of persons.)



*Kamāī na dhamāī, mo ke bhūj bhūj khāī.* E. Wom.

He neither earns nor gets, but feeds on me.  
(A lazy husband or son.)

*Kamāī na pahiyā, "gārī jot, mere bhāiyā."* Rus.

Nor spring nor wheels, and says he, "bring up the cart, friend."

*Kamān se niklā tīr aur mūnh se niklī bāt, phir nahīn āī.*

An arrow out of the bow and a word out of the mouth return no more.

*Kām apnā hī kām hai.*

Self done is well done.

(If you want a thing done well do it yourself.)

*Kamar meñ toshā, barā bharosā.*

To have your food with you is a great comfort.

*Kamar na bātā, sāñhe sūtā!* E. Wom.

No strength in his loins and early to bed!

*Kamāū āve darta, nikhattū āve lartā.* Wom.

The bread-winner comes home quietly, and the earn-nothing quarrelsome.

*Kamāū kham kis ne na chāhe?* Wom.

Who would not wish for a hard-working husband?

*Kamāū pūt kaleje sūt.* E. Wom.

The son who earns lies on his mother's breast.

(He is the darling of his mother.)

*Kamāū pūt kī dūr balā.*

A son who earns keeps off calamity.

*Kamāve dhotī-vālā, urāve topī-vālā.*

The Hindū earns and the European dissipates it.

(Dhotī is a cloth worn by Hindūs round the waist, passing between the legs and fastened behind: the topī or hat is the peculiar dress of the European in India.)

*Kamāveñ Khān-khānān, urāveñ Miyān Fahīm.*

The master earns the money, and his slave dissipates it.

It is said that Bairām Khān, better known by his title of Khān-khānān, the celebrated friend and minister of the Emperor Akbar, had a slave named Fahīm, who was liberal to extravagance with his master's money.

*Kam-bakhtī gae hāt, na milī tarāsū, na mile bāt.*

If an unlucky man go to market, he finds neither scales nor weights.

(So that he can be easily cheated by the traders.)

*Kam-bakhtī kī nishānī, jo sūkh gayā kūz kī pānī.*

Misfortune is nigh, when wells run dry.

*Kām chor, nivāle hāzīr.*

Shirking his work, but ready for his meals.

*Kām isrā, dukh bisrā, chhāchh na det Ahir.*

success: after you have mounted, you kick away the ladder.)

*Kām kā, na kāj kā, dushman anāj kā.*

Nor for work, nor for toil, is an enemy to his food.

(It is waste of money to feed an idle workman or servant.)

*Kām kā, na kāj kā, ser bhar anāj kā.*

Nor for work, nor for toil, but for a pound of corn.

(See preceding.)

*Kām kare nath-vālī, pakṛī jāē chirkut-vālī.* E. Wom.

The bejewelled woman did it and the ragged woman was taken up.

(Riches hide thousands of our crimes: wealth covers a multitude of sins.)

*Kām kharch, bālā nashīn.* Pers.

Small cost and great show.

*Kām kī biryān thosā dikhāē.*

When it is time to work she shows her thumbs.

(Thosā dikhāē : idiom, to refuse point blank.)

*Kām, kirodh, mad, lobh kī jolo man meñ khān, Kā pandit, kā mūrkhā, dou ek samān.* Bhoj.

As long as passion, anger, pride and avarice fill the mind,

The learned and the ignorant are one and the same.

*Kām ko anhān! khāne ko hān!*

For work, O no; for dinner, O yes!

*Kām ko kām sikhātā hai.*

Work teaches work.

(We learn by experience.)

*Kām korhī, mūnh bajjar.*

To work a leper, to eat a stone-mouth.

(Lepers of course can do no work: mūnh bajjar, idiom, to be able to eat anything.)

*Kamli orhne se faqir nahīn hotā.*

The habit does not make the priest.

*Kām lo, dām do.*

Get your work done and pay me.

*Kām pyārā hai, chām pyārā nahīn hai.*

Work is sweet, not good looks.

(Handsome is that handsome does.)

*Kānā kavvā.*

A one-eyed crow.

(A taunt: any ugly man.)

*Kānā kuttā pich hī se āsūda.*

The one-eyed dog is pleased with rice-water.

The prize goes with merit: any thing one-eyed is unlucky to the natives and a one-eyed dog the most of all, so these are habitually ill-treated; rice-water is of no value and is thrown away, hence point of proverb.)

*Kānā tattū, buddhū nafar.*

A wall-eyed pony and a stupid groom.

(To describe a miserable equipage.)

*Kanaundī billī chūhōn se kān kaṭāē.*

A cowed cat will let rats bite her ears.

(A superior is obliged to put up with insolence from an inferior, who knows some of his secret faults.)

*"Kāndhe dhanush, hāth meñ oānā, kahān chale Dillī Sultānā?"*

*"Ban ke rāo, bikaṭ ke rānā, baṛan kī bāt bare pahchānā."*

"With bow on shoulder, and arrows in thy hand, where art thou going, O Emperor of Delhi?"

"O king of the forest, and lord of the wilds, the great only know the great!"

The story goes that a wool-carder (*dhunyā*) travelling in a forest with the implements of his trade met a jackal, which had just come out of an indigo vat. The jackal took him for an archer, and being frightened accosted him with the first line. And the carder taking the jackal for a tiger (!) replied to him with the second line.

*Moral:* mutual fear makes men wondrous civil.

*Kāne ke ek rag sivā hotī hai.*

The one-eyed have always one extra sense.

(They are generally believed to be very wicked.)

*Kānī ānkh, maṭar kā biyā, voh bhī ānkh Bhavānī liyā. E.*

Even my one eye, small as a pea, hath the Goddess of small-pox taken.

*Kānī apnā (enī) na nihāre aur kī phullī nihāre.*

The one-eyed perceives not the film on her own eye, but sees the speck in another's.

(Thou hypocrite, cast out first the beam out of thine own eye and then shalt thou see clearly to pull out the mote that is in thy brother's eye. Luke, vi. 42.)

*Kānī gāē Bāman ke dān. E.*

A one-eyed cow for the Brāhman's alms!

(When a thing is useless give it away in charity.)

*Kānī gāē ke alge bathān ? E.*

Has the one-eyed cow a separate stall?

(Must I be put out of the society of the most worthy because I am less worthy than they?)

*Kānī ke biyāh ko sau jokhoñ.*

In marrying off a one-eyed girl there are a hundred risks.

(That the husband elect may find it out and refuse to marry her.)

*Kānī ko kānā pyārā, rānī ko rānā pyārā.*

The one-eyed wife loves her one-eyed husband and the lady loves her lord.

(Each happy with her lot.)

*Kanjīs makkhī-chūs.*

The miser will eat flies.

(Every Hindū will throw away any food containing a dead fly, hence the sting of the proverb.)

*Kān kahat nahīn bain, jūn jibbhāyā sunat nahīn bain !*

The ears can't speak, as the tongue can't hear!

*Kankhajūre ke kaṭ pāon tūṭengē ?*

Can all the feet of a centipede be broken! (Spoken of one who is well able to bear a loss.)

*Kān meñ tel ḍālā baithe haiñ.*

They have poured oil into their ears.

(To turn a deaf ear to advice.)

*Kān meñ theṭṭiyāñ delī haiñ.*

He has stuffed his ears with wax.

(See preceding.)

*Kān par ek jūn nahīn chaltī. Rus.*

Even a louse does not venture on his ears.

(Spoken of one who does not yield to advice.)

*Kān pyāre to baliyāñ, jorū pyārī to sāliyāñ.*

Love my ears, love my earrings: love my wife, love her sisters.

(Love me, love my dog.)

*Kāñā raggi.*

A haughty one-eyed man.

(The height of incongruity to the native's mind.)

*Kāñā burā karīl kā, aur badlī kā ghām.*

*Saukan buri hai chūñ kī, aur sājhe kā kām.*

Sharp are the thorns of the *karīl*, great the heat of a cloudy day. Hatred even the image of a co-wife and a business in partnership.

The *chān kī saukan*, or co-wife of flour, of the proverb is founded on the story of a man, who set up a *chān* (flour) model of an ideal co-wife, which he covered with a rich dress and jewels and caressed and worshipped every day in order to vex his living wife.

*Kanth na pūchhe bāt, merā dhandā suhāgan nām. Wom.*

My husband never speaks to me, yet I am called a happy married woman.

(Applied to one who falsely pretends to be in the confidence of his master, or of a great man.)

*Kā par karūñ singār, pyā mor āndhar ? E. Wom.*

For whom should I deck myself, when my husband is blind?

(The blind man's wife needs no paint.)

*Kapṛā kahe, "tū mujhe kar tah, main tujhe karūñ shah."*

Say your clothes, "you keep me carefully and I will make a king of you."

**Kapre phate garibi ā.**

When the clothes are torn poverty has arrived.

**Kapṭi kī pīt, maran kī rīt.**

Friendship with a knave will lead you to your grave.

**Kapū: beṭā marā bhalā.**

An undutiful son is best dead.

**Karā, aur kar na jānā, mainṁ hotī to kar di-khālī.** Wom.

She did it, but didn't know how to do it; if I had been there I would have shewn her.

(Said of a woman who gets into trouble for a lover in allusion to a well-known tale in the *Alaf Lailā*.)

**Karain Kallū, bharaīn Lallū.** E.

Kallū does the deed, and Lallū pays for it. (The cat's paw.)

**Karākar bājēn thothe bāns.**

Hollow bamboos break with a crack.

(Empty vessels give the loudest sound.)

**Karam hīn jab hot haiṁ, sabhī hot haiṁ bām, Chhān jān ke baithat haiṁ, tuhān hot haiṁ ghām.**

When misfortune comes, every thing is upside down; When the unfortunate expects cool shade he finds a burning sun.

**Karam-hīn khetī kare, bail mare, sūkhā paṛe.** Agric.

If an unlucky man become a cultivator, his oxen die or there comes a drought.

**Karam-hīn sāgar gaṛ, jahān ratan kā dher, Kur chhūat ghoṁgā bhaṛ: yehī karam kā pher!**

An unlucky man goes to a sea where gems abound, And whenever he touches one it turns into a shell: such is the caprice of fate!

**Koram ke baliyā pakāi khīr, ho gayā dalyā.**

If an unfortunate man cook a dish of milk and rice it turns out to be gruel.

(*Khīr* is a dish of milk and rice; and *dalyā* a gruel much inferior to *khīr*.)

**Karam rekḥ amitḥ hai.**

The lines of fate are immutable.

**Karam rekḥ na mitḥ, karo kōi lākhon chatraī.**

The lines of fate you can't efface, though a hundred thousand arts you try.

**Kār ba kasrat hai.**

Practice makes perfect.

**Kar bhalā, ho bhalā, ant bhale kā bhalā.**

Do good and find good, for the fruit of good is good.

**Karchhī hāth sailāne hī ko karte haiṁ.**

Ladles are made to save the hands.

(I don't keep dogs and bark myself: fingers

**Kare dārhi-vālā, pakrā jāē mūchhoṁ-vālā.**

The long-beard did it and the moustache suffered.

(A man with a long beard in India is respected, whereas one with a moustache only is distrusted; the cat's paw.)

**Kare ek, bhareṁ sab.**

One does and all suffer.

(Want of justice: allusion to the old native method of punishing the whole family of a criminal for the crimes he only had committed.)

**Karegā so bharegā.**

Who does will suffer.

**Kareṁ par-panch, kahlāēn panch!**

Who does injustice calls himself a judge!

**Kargah bīch julāhā sohe, hal par sohe hālī, Phaujan bīch sipāhī sohe, bāgan sohe māli.**

The weaver looks well at his loom, the ploughman by his plough, The soldier in his army, the gardener among his beds.

**Kargah chhor julāhā jāē, nā-haq choṭ bichārā khāē.**

If a weaver leaves his loom and takes to roaming he is certain to be knocked about.

(Applied to one who suffers mischief by intermeddling with what does not concern him.)

**Karḥāi chātegā, to tere byāh meṁ meṁ barsegā.** Children's superstition.

Lick the platter and it will rain on your wedding day.

(As great a misfortune in the East as in the West.)

**Karḥī kā sū ubāl.**

Hot as curry.

(A bad temper.)

**Karḥī meṁ koelā.**

Coals amongst curds.

(*Karḥī* is a dish of sour milk and pulse. It implies that two things or persons are ill associated together.)

**Karḥ meṁ yā dārḥ meṁ.**

Lust or feeding.

(The world, the flesh and the devil: the pleasures of sensuality.)

**Karī kāṭ belan banānā!**

To cut a beam to make a rolling-pin!

**Kuriye apne man kī, aur suniye sab kī.**

Do as you desire, but listen to all men.

(Take advice, but decide yourself as to how you should act.)

**Karkā sohe pālī ne, bārāh sohe māli ne.** Rus.

Pastorals suit the shepherd, and the song of the well the gardener.

(*Bārāh*, the song sung by gardeners when drawing water from their wells.)

**Kar-ke khānā. aur māgan rahnā.**

**Kār ko kār sik' ātā hai.**

Working teaches you your work.

(Practice makes perfect.)

**Kar le, so kām: bhij lo, so Rām!**

If you work, work at your business; if you sing hymns sing of God!

**Karnā chūhe āshqī, aur māmā jī kā dar!**

A lover and afraid of your uncle!

(Faint heart never won fair lady.)

**Karne ko chākri, sone ko ghar. E.**

Service is for work, the house for sleep.

(A taunt to a person who is loth to go abroad on service.)

**Karnī kare to kyon dare, aur kar-ke kyon pachhtā?** *Per* *boe* *babul ke, to am kahān se khā?*

Why fear to do thy duty, and having done it why repent? If thou sowest acacias, canst thou eat of mangoes?

(*Babul*, the acacia arabica, a thorny tree.)

**Karnī khāk kī, bāi lākh kī.**

His deeds as dust; his speech of thousands.

(Words without deeds are like a garden full of weeds.)

**Karnī na dharnī, nām Gulabī!**

Nor management, nor arrangement in her, and her name Rosa!

(*Gulabī*, being a name of good import, is applied to sensible women only.)

**Karnī nā kartūt, 'chaliyo mere pūt.'**

Nor deeds nor action, and (he cries) 'come along my son.'

(Jack is doing nothing and Jim is helping him.)

**Karnī nā kartūt, kahlān pūt sa-pūt.**

Nor acts nor deeds, and he is called a good son.

**Karnī nā kartūt, larne ko maujūd.**

Fit for nothing, but ready to quarrel.

**Karnī nā kartūt, larne ko masbūt.**

Fit for nothing, but strong in battle.

(Said to a boaster.)

**Karo khetī aur bharo dand. Agric.**

Raise a crop and pay a fine.

(Allusion to cases of over assessment of land revenue.)

**Karo khetī aur boō bail. Agric.**

Plough a field and sow oxen.

(A good breed of oxen is becoming extinct.)

**Karo to savāb nahīn, na karo to āzāb nahīn.**

Do it and gain not, don't do it and lose

**Kartab kī biddiyā hai.**

Art depends on practice.

(See next.)

**Kartā ustād, na kartā shāgird.**

Who works is master, who works not is pupil.

(Plod beats genius.)

**Kar to dar, na kar to Khudā ke gasab se dar.**

Do it and fear, do it not and fear God's vengeance.

There were two mendicants (*sādhs*) one of whom said "do it and fear": said the other "If I don't do it why should I fear?" The first said nothing and went away. Shortly afterwards some thieves went to rob the king's palace and gave, according to their custom a necklace to the *sādhs*, which they put on his neck without his knowledge, while he was meditating: next morning when it was found on him he was led to execution. His friend the first mendicant saw him and used the second part of the proverb. *Moral*: Always fear God.

**Karūngā, par talūngā nahīn.**

I won't move until I have done it.

(A headstrong man.)

**Karvā subhāo, dubantī nāo.**

A bad temper is like a sinking boat.

(As it is always in trouble.)

**Karvā thū thū, mithā hap hap.**

He spits out the bitter, and gulps down the sweet.

**Karvā zahar.**

Bitter as poison.

(Bitter as gall.)

**Karve se milye, mithē se darye.**

The bitter greet, but fear the sweet.

(All is not gold that glistens.)

**Karyā bāman, gor chamār, tekrā sang sa uti pār. E.**

A black Brāhman, and a fair Chamār won't do you any good.

(Pure Brāhmins are usually fair, and pure Chamārs, a very low caste, usually black.)

**Kāsā bhar khānā, āsā bhar chalnā.**

A pot full of meal and a walk the length of the staff.

(An easy life.)

**Kāsā dīje, bāsā na dīje.**

Give food, but never give lodging.

(To a stranger: be cautious in your dealings with strangers.)

**Kashmīrī be-pirī, lazzat na shīrīn.**

The faithless Kashmīrī hath nor flavour

*Kāṭā aur ulaṭ gayā.*

The snake bit and turned round.

(By which the poison is said to be more completely infused and its effect rendered more certain.)

*Kāṭak, bāt kahā tak.*

October is over before you can speak.

(The pleasant cold weather is soon over.)

*Kāṭak jo āṁore tare khāē, Kuṭumbh sahīṭ bai-  
kunṭhe jāē.* Superstition.

Who eats beneath the *āṁlā* tree in October will go to Heaven with all his family.

(Allusion to the feast of *āṁlā ekādashī* held on the 11th of Kāṭak (October.) The *āṁlā* is the *emblica officinalis*.)

*Kāṭak kutiyā, Māh bilāi, Chaiṭ meṇ chiriyā,  
sādā lugā.*

Bitches in October, cats in January, sparrows in April, women always.

*Kāṭā nīl paretan ko, pakki roṭi juriyāve ko.* E. Wom.

She can reel off the spun thread, and manage the baken cakes.

(Said of a malingerer who avoids really hard work.)

*Kāṭe bār, nām ho talvār kā; laṛe sipāhī, nām  
ho sardār kā.*

The sharp edge slays and the credit is the sword's; the soldier fights and the credit is the general's.

*Kaṭgā baṭāū kā, sikhegā nāū kā.*

The wayfarer is cut, while the barber's son learns.

(A barber learns by shaving fools.)

*Kāṭe baṭe, na māre mare.*

It can't be cut by cutting, nor killed by killing.

(The cat's nine lives.)

*Kaṭe par non mirach lagānā.*

To put salt on the wound.

(To add insult to injury.)

*Kāṭh chhīlo to chiknā, bāt chhīlo to rukhī.*

Scratch wood and it grows smooth, scratch a word and it grows rough.

*Kāṭh kā ghorā, lohe kā sīn, jis par baiṭhe Langar  
Din.*

A wooden horse and an iron saddle, on which sits Lame Jack.

(A crutch.)

*Kāṭh kā ghorā nahīn chālā.*

A wooden horse will never walk.

*Kāṭh kā ullā.*

A wooden owl.

(A blockhead.)

*Kāṭh ke ghorē daurāte haiṅ.*

*Kāṭhe-vāle ko thorā, baṭorne-vāle ko bahut.*

Agric.

Little to the reapers and much to the sheaf-makers.

(Because the latter get the gleanings.)

*Kāto to khūn nahīn.*

If he were cut, no blood would flow.

(Describes a man pale with fright.)

*Kaunā kamāi par tel bukvā?* E. Wom.

On what income do you expect oil and cosmetics?

*Kaune rūp par etnā sīngār?* E. Wom.

On the strength of what beauty do you deck yourself thus?

*Kaun har roz atāliq ho samjhāne ko?*

Who will teach day after day?

(i. e. without payment: workmen won't work without payment.)

*Kaun kahe Rājā jī naṅge haiṅ?*

Who would say that the Rājā is in rags?

(Nor one ever cavils at the rich or powerful.)

*Kaun kisī ke āve jāve? dāna pānī lātā hai.* Superstition.

No one visits another; it is the prospect of food that takes him there.

*Kaun sā darakhī hai jise havā nahīn lagi.*

What tree is there that the wind does not reach?

(All are subject to the troubles of life.)

*Kaunā chakkī kā piṣā khāyā hai?*

At what flour-mill have you eaten?

(That you have grown so plump.)

*Kaurī gānṭh kī, jorū sāth kī.*

Keep your penny in your pocket and your wife with you.

*Kaurī kaurī māyā jorī, kar bāteṅ chhal kī;*

*Bhāri bojh dharā sir ūpar; kis bidh ho halkī?*

Money and wealth gathered by deceit are a heavy load upon the head; how will you get rid of it?

*Kaurī kaurī pe jān detā hai!*

For the sake of a penny he would risk his life!

*Kaurī ke tīn tīn ho gaē.*

Three for a farthing.

(Dirt cheap)

*Kaurī ke vāste masjid dhāte haiṅ.* Mah.

He would let the mosque go to ruin to save a penny.

*Kaurī nahīn gānṭh meṇ chale bāg kī sair!*

He has not a penny in his purse and goes to visit the gardens!

*Kaurī na rakh kafan ko, bijjū kī shak! ban rah.*  
Don't keep enough to buy a winding sheet,  
but be like a hyena.

(Who lives upon dead bodies and has no occasion for a shroud. The spend-thrift. Eat, drink, and be merry for to-morrow we die.)

*Kaurī pās nahīn, parī aīm kī chāt.*

Without a penny about him he has acquired a taste for opium!

(Opium is a very costly drug.)

*Kaurī pe khūn nahīn hotā!*

Blood is not shed for a penny!

*Kavā chālā hans kī chāl, apnī chāl bhī bhūl gayā.*

The crow in imitating the swan's gait forgot his own.

(Imitate the ways of the wealthy and you will lose your own.)

*Kavā kār le gayā.*

The crow has carried off his ears.

~~Spoken~~ Spoken of a fool, who believes whatever is said without examination. The saying is taken from the story of a silly fellow, who being told that a crow had taken away his ears, began to pursue the crow, without waiting to examine if it was so.

*Kavā tar-tarātā hī hai, dhān sūkhte hī hai.*

E. Wom.

The crows keep on cawing, but the corn dries all the same.

(The business in hand goes on well, notwithstanding the opposition of cavillers.)

*Kavve kī dum meñ anār kī kalī.*

Pomegranate blossoms on a crow's tail.

(To describe a black ugly person finely dressed.)

*Kavvō ke kose se kahīn dhor marte haiñ?*

Do cattle ever die for a crow's curse?

(If one person wish ill to another from interested motives, it has no effect.)

*Kavvō ko angūrī bāg.*

A vineyard for crows.

(Pearls before swine.)

*Kāyā kashī hai, jān jokhoñ nahīn.*

It is pain to the body, but not a danger to life.

(A common consolation in sickness in the mouths of physicians and priests.)

*Kāyā māyā kī kyā bharosā hai?*

No reliance on wealth and life.

*Kāyā pāpī achchhā, mun pāpī kuchh nahīn.*

Better be a leper than a knave.

*Kāyā rākhe dharam, aur pūñjī rākhe beohār.*

Your religious observances preserve your body, and your capital your trade.

*Kāyath kā betā parhā bhalā, yā mārā bhalā.*

A Kāyath's son should be either learned or dead.

(All occupations are hereditary in India: that of a Kāyath is to read and write; hence point of proverb.)

*Kāyath kā hathyār qalam hai.*

The pen is the Kāyath's weapon.

(See preceding.)

*Kāyathōñ meñ sab se chhōte, aur bhāñdōñ meñ sab se bade kī kambakhtī hai.*

The youngest among the Kāyaths and the chief among players are the most unfortunate.

(The youngest in a Kāyath family is made to do all the household work and of course the best player is most in requisition.)

*Kehū ke jekh pūt, kehū ke lekhe kanvā. E.*

To some he is an elder son, to others only a boy.

(His relatives are proud of him and strangers merely know him as a boy.)

*Kekar kekar dharo nāñ, kamrā orhle sārē gāñ. E.*

The whole village wears a blanket, whatever you choose to call it.

(A rose by any other name would smell as sweet.)

*Ke karnī kare, kekrā sire bite. E.*

One does the act, and another is called to account for it.

*Khāē kāsā bhar, chālē āsā bhar.*

He eats a bowlful and walks the length of a stick.

(Applied to a lazy gluttonous fellow.)

*Khāē ke gāl, nhāē ke bāl nahīn chhiptē.*

The face of the well-fed and the hair of the bathed cannot be hid.

(Spoken of one who denies something that he has done, but whose countenance betrays him: thy speech doth betray thee.)

*Khāē kī barīāñ, tūñg rahēñ khariāñ! Panj.*

Fed on balls of pulse and strong on his legs!

(Barīāñ is very nutritious food.)

*Khāē na khilāē, khālā didōñ āge pāē! Mah.*

Wom.

My aunt neither eats nor gives me to eat, may she lose her eyes and legs!

(A curse.)

*Khāē nāñā kā, kahlāve dādā kā.*

He lives on his mother's father and is called the grandson of his father's father.

*Khāēñ to ghī se, nahīñ jāēñ jī se.*

If he cannot eat with butter he'll die.

(A gourmet.)

*Khāē to pachhtāē, na khāē to pachhtāē.*

Eat and repent, eat not and still repent.

(Said of nasty food not easily procurable: proverb usually refers to *būr ke laḍḍā*, sweet-meats made of sawdust and covered with sugar, distributed as a joke at the Holi festival.)

*Khag jāne khag hī kī bhāshā.*

Only a crow understands crows' language.

*Khāī bhalī, kī mār bhalī?*

Feeding is dearer than a mother!

*Khāi kare kamāi, kappār kare singār.*

Eat to earn and dress to adorn.

*Khāi Mugal kī tāērī, kahān jāegī bāhrī?*

She has tasted the Mugal's food, and will never leave him.

(Said of a mistress: Mugals are popularly supposed to be the best livers in India.)

*Khairāt ke tukre aur bāzār meñ dakūr.*

He lives upon alms, and belches in the market.

(Applied to any one who boasts of acquirements, which in fact are borrowed: to eructate in India a sign of having dined well!)

*Khair! jo hūā so huā!*

Well! let bygones be bygones!

*Khair kā berā pār hai.*

The boat of the upright goes across.

(Virtue succeeds: *berā pār honā*, idiom, to succeed.)

*Khair kī jūtī, khairāt kā nārā, paṛh de, Mullā, qd udhārā.* Mah. Wom.

My shoes and breeches were got as alms, so Mullah, marry me on credit.

(*Mullahs* or priests always receive a fee for the marriage ceremony.)

*Khāiye man bhāṭā, pahniye jag bhātā.*

Eat to please yourself, dress to please the world.

*Khāk chāt-ke kahtā hūn.*

I lick the dust before I speak.

(To imply extreme humility.)

*Khāk chhānte, ber binte.*

Winnowing dust and picking up wild plums.

(To be unprofitably employed: *ber*, or the fruit of the *zyzypus jujuba*, is of no value.)

*Khāk dāle chānd nahīn chhīptā.*

The moon is not hid by throwing dust on it.

(Solid worth is not sullied by slander.)

*Khāk dhūl bakān ke phūl.*

The dust of the ground, and the flower of the *bakāyan*.

(They are equally worthless: proverb used to typify a person of worthless character, or one who makes worthless assertions.)

*Khā-ke jaldī chaliye kos, mariye āp, Daib ke dos!*

Walk a mile quickly after your food and die and blame Fate!

*Khā-ke pachhtātā hai, nahā-ke nahīn pachhtātā.*

You may eat and regret, but not bathe and regret.

*Khāki ande kī paidāyash.*

The brood of an addled egg.

*Khāki andon meñ bachche nahīn hote.*

Addled eggs bring forth no chicks.

*Khālā jī kā ghar nahīn hai.* Mah.

It is not your aunt's house.

(Not an easy matter: in India a man can do much as he pleases in his aunt's house.)

*Khālā kā rubā mān ke barābar.* Mah.

An aunt is as a mother.

(Allusion to the affection entertained in India by women for their sisters' children.)

*Khālā kī mehmānī, hāth dāl pachhtānī.* Mah. Wom.

To accept the invitation of an aunt and repent of it.

(Visit your aunt, but not every day in the year: don't outstay your welcome.)

*Khā le, pahan le, so apnā.*

Only what you eat and wear is yours.

(Said of the childless, as what he would save would go to strangers.)

*Khal gur ek hī bhāo!*

Treacle and oil cakes at the same price!

(A bad government: *gur* is much more expensive than *khal*.)

*Khālī bunyā kyā kare? Is kolhī ke dhān us kolhī meñ dhare.*

The unemployed shopkeeper will move his grain from one room to another.

(He cannot bear to be idle and will do a useless thing rather than nothing.)

*Khālī ghar meñ qalandar baiṭhe.*

The *qalandar* will reside in an empty house.

(The *qalandar* is a Mahamudan ascetic: moral is, lock up your house when you leave it.)

*Khālī hāth kyā jāūn? Ek sandesa letā jāūn.*

How can I go empty handed? Let me at least take some message!

(Allusion to the natives' trick of never saying straight out what they want: to beat about the bush.)

*Khālī hāth muñh tak nahīn jātā.*

Empty hands don't go to the mouth.

*Khālī kharīṭī, pūrī fazīhātī.* Wom.

An empty purse is a great curse.

*Khalīl Khān fākhā mārte haiñ.*

Khalil Khān is shooting doves.

(Idiomatic phrase: to make a happy hit.)

*Khālī mabāsh, kuchh kiya kar!*

Never be idle, do something!

*Khālī se begār bhālī.*

Forced labor is better than idleness.

*Khalq kā haq kis ne band kiya?*

Who can stop the people's voice?

*Khalq Khudā kī, mulk bādshāh kā.*

The people are God's and the land the king's.

*Khalq kī zabān Khudā kā naqqāra.*

The voice of the people is the drum of God.

(*Vox populi vox Dei*.)

*Khalayā sās kin sāson meñ? Kodon kā bhāt kin bhāton meñ? E.*

The wife's aunt is no mother-in-law, as millet is no rice.

*Khām ko kām sikhātā hai.*

Work teaches the unskilled.

(Practice makes perfect.)

*Khānā aur aghānā!*

(1.) Overeat and be drowsy!

(2.) Overeat and swell!

*Khānā aur gurrānā.*

Feed and growl.

(Ingratitude.)

*Khānā na kaprā, saint kā bhatrā.* E. Wom.

Nor food nor raiment, a husband but in name.

(See next.)

*Khānā na kaprā, sent kā karnā.*

No food nor raiment, and to keep her on nothing.

(Said of an improvident marriage.)

*Khānā parāyā hai, to pet to parāyā nahān hai.*

The food is another's, but the belly is your own.

(Said to one who gormandises at a feast.)

*Khānā pinā gānīh kā, nirī salām alk.*

My food and drink at my own expense, and my salutation returned.

(The point is that the speaker hoped by making friends with a great man to get something out of him: hence proverb describes fruitless court paid to a great man.)

*Khānā sharākat, rahnā farāgat!*

Eat in company, and live at ease!

*Khānā vahān khāo, to pānī yahān pinā.*

Take your food there, and your drink here.

(Used in summoning a man in an emergency.)

*Khānā bāje ran parē, dāntā bāje ghar parē.*

The clatter of swords portends war and domestic jars a ruined house.

*Khānā aur rānā kā joban rāt ko.*

Sweets and harlots are best at night.

(Sweets are usually eaten by natives at the evening meal.)

*Khānā binā sab rānā rasoi.* Hin.

Without sugar a dinner is like a widow.

(For whom no one in India has any regard.)

*Khānā khūndegā, so khānā khāegā.*

Who treads out sugar will eat sugar.

*Khānā kī roṭī, jahān toro, tahān mūhī.*

A sweet cake is always sweet, wherever you may break it.

*Khāne ke dānt aur, dikhāne ke aur.*

Some teeth to eat with and some for show.

(Said of elephants' teeth and tusks and applied to hypocrites.)

*Khāne ko bismillah, kām ko istagfirullah.* Mah.

Ready for the grace before meat, but for work "God forbid."

*Khāne ko mawwā, pahne ko amawwā.*

He eats mawwā flowers and wears amawwā.

(He starves the belly and feeds the back: mawwā flowers contain no nutrition in them, and amawwā means gaudy clothing.)

*Khāne ko na mile; khair, par nashe ko mile.*

It is of no use for food; well, it will do for strong drink.

*Khāne ko pichhe, nahāne ko pahle.* Hin.

Bathe before eating.

*Khāne ko sher, kamāne ko bakrī.*

He feeds like a lion, but works like a goat.

*Khāne ko ūl, kamāne ko majnūn.*

Ready to eat, useless for work.

(Majnūn, properly a madman, used for any emaciated or weakly person.)

*Khāne meṁ chatnī, palang par natnī.*

Take sauce to your meat and a harlot to your bed.

*Khāne meṁ sharm kyā? aur ghūnsō meṁ udhār kyā?*

Who is ashamed to eat? and who takes a [blow on loan!]  
(An eye for an eye and a tooth for a tooth.)

*Khanjar tale tuk dam liyā, to phir kyā?*

A moment's respite under a sword is of no consequence.

*Khān khānā, jin ke khāne meṁ batānā.*

Khānkhānā's dinner was served on gold.

(Bahram Khān, Khān Khānān, the friend and adviser of the emperor Akbar, is the person here alluded to.)

*Kharā bahist meṁ gayā.*

Anchored in heaven.

(Died in the odour of sanctity.)

*Kharab arab laṁ Lakshmī, ude ast laṁ rāj,*

*Tulsi, Hari kī bhagt bin yeh āve keh kāj?*

Millions of money and dominion from East to West avail

Nothing, saith Tulsi, without devotion to God.

(Tulsi Dās was the celebrated author of the Hindi Rāmāyan.)

*Kharāb khasta, nāy sastā.*

Forlorn as cheap corn.

(A man reduced to very low circumstances.)

*Kharā khel Farrukhābādī.*

The fair play of Farrukhābād.

(Allusion to the purity of Farrukhābād rupees.)

*Kharbūzā chāhe dhūp ko, aur ām chāhe meṁ,*

*Nārī chāhe sor ko, aur bālak chāhe nek.*

Melons want the sun, and mangoes want the rain, Women want a strong hand, and children want love.

*Kharbūse ko dekh-kar kharbūzā rang pakartā hai.*

Melons mixed with melons change colour.

(i. e. ripen; society moulds men.)

*Kharch ghanā, aur paidā thoṛī, kis par bāndhū ghōṛā ghōṛī?*

With great expenses, and small income, on what shall I keep horses?

*Kharē pīr kā roza rakkhā hai kyā?*

Are you keeping a fast for the standing priest?

(Said to one who doesn't take a seat on paying a visit.)



while and it will be a mile, eat and drink  
and it will be three miles.

(Said of time lost on a journey. *Moral*, don't  
waste your time.)

*Kharī mazdūrī, chokhā kām.*

Cash payment means good work.

*Khārishtī kuttīyā aur makhmal kī jhūl!*

A mangy bitch in a velvet dress!

(An ugly woman in a handsome dress.)

*Kharā piyārā bijnā, siyālē piyārī āg,*

*Barkhā piyārī tin chīz, kambal, chhāvā, rāy.* Rus.

In summer I like a fan, in winter a fire,

In the rains a blanket, a roof and a song.

*Khasam, devar donoñ ek sās ke pūt; yeh huā,*  
*yā voh huā.* Rus. Wom.

Your husband and his younger brother are  
sons of one mother; if it is not the for-  
mer, then it is the latter.

(That you can live with: allusion to the *har-*  
*do* marriage, or levirate, among the Jāts.)

*Khasam kā khāñ, bhāī kā gāñ.* Wom.

She is supported by her husband, but gives  
her brother the credit of it.

(A habit among native women.)

*Khasam kiyā sukh sonē ko, kī pāñ lag-ke rone*  
*ko.* Wom.

I took a husband to live with and have only  
a wall to weep against.

(Allusion to the misfortunes attending to the  
marriage of a young girl with an old hus-  
band, by which the father of the bride for  
mercenary interests renders the poor girl  
the victim of life-long misery.)

*Khasam se chhūte, to yāron ke jāñ.*

Free from the husband, off to the lover.

(Be off with the old love before you're on with  
the new.)

*Khas kam, jahāñ pōk.*

The less the filth the purer the earth.

(Said of the death of a bad man: These three  
years I came seeking fruit on this fig tree  
and found none: cut it down: why cum-  
berest it the ground? Luke, xiii. 7.)

*Khātā bhī jāñ, darrātā bhī jāñ.*

He goes on eating and grumbling over it.

*Khātā kare bīvī, pakrī jāñ bāñdī.*

The mistress sirs and the slave girl pays  
for it.

*Khāte kamāte rahō!*

May you earn and eat!

(A benediction.)

*Khāte pite jog milē, ausar milē na koñ.*

In prosperity all are your friends, in adver-  
sity no one.

(A friend in need is friend indeed.)

mous for their fair skins and good complex-  
ions.)

*Khāñ to gehūñ, na to rahūñ chūñ.*

If I eat, it shall be wheat, else I'll remain  
as I am.

(i. e. hungry: said of the dainty.)

*Khāve bakrī kī tarah, sūkhe lakrī kī tarah.*

He eats like a goat, yet is dry as a stick.

(Spoken of a lean person with a great appe-  
tite.)

*Khāve chandā, rahe bandā.* Agric.

Eat pulse and keep your health.

(Pulse is considered to be very wholesome  
food by natives.)

*Khāve ghorā, yā khāñ rorā.*

To feed a horse and build a house.

(Is ruin: building is sweet impoverishment.)

*Khāve moñ, torē koñ.*

Who eats vetches can storm a fort.

(See *khāve chandā, rahe bandā*.)

*Khāve mūñg, rahe uñg.*

He that eats *mūñg* is drowsy.

(The *phaseolus mungo* is considered weaken-  
ing food: see preceding.)

*Khāve pāñ, tukrē ko hairāñ.*

No bread for the stomach and a taste for  
betel leaves.

(Which are a luxury only for the wealthy.)

*Khāve se khāvā chhiltā hai.*

Shoulder rubs shoulder.

(A great crowd: a crush.)

*Khāñd rāj buland rāj, pūt rāj dāt rāj.* Hin.  
Wom.

The husband's reign is a great reign, the  
son's reign is the devil's reign.

(A woman is better off while her husband is  
alive than when she is a widow dependent  
on her son.)

*Khāyā piyā añg lagā.*

Food and drink nourishes the body.

*Khedī gillo ant ko per hī nīche dī hai.*

The hunted squirrel runs to the tree.

(The wanderer returns home at last.)

*Khel khilārī kā, bhagat bhāyā jī kī.*

Good play comes from practice, devotion  
comes from the heart.

*Khel khilārī kā, paisā madārī kā.*

The player has the game, but the money  
goes to the conjuror.

(*Madārī* is a man who makes money by play-  
ing conjuring tricks.)

*Khel men rove so kavā.* Children.

Who cries in a game is a crow.

(i. e. a spoil-sport.)

*Khel na jāñe murgī kā, urāñe lagā bās.*

*Khet barānī, jaise niām rājānī.* Agric.

An unirrigated field is like the gift of a king.

(Who is generally a capricious tyrant and his gifts uncertain: allusion to the uncertain character of the cultivation in India that depends only on rainfall.)

*Khet bigāre kharṭuā, aur sabhā bigāre dūt.* Agric.

Backbiters ruin society, as weeds ruin the field.

*Khet gae kisān.* Agric.

He is a husbandman that goes to the field.

(A man's qualifications can only be known by trial: a tree is known by its fruit.)

*Khetī kar-kar ham mare, bahore ke koṭhe bhare.* Agric.

I worked myself to death in the fields, and it was the banker that filled his granary.

(Allusion to the indebtedness of the cultivating class of India.)

*Khetī khasam setī.*

Husbandry depends on the master.

(The master's eye makes the mare fat.)

*Khetī, pātī, bintī, aur ghore kā taṅg,*  
*Ape hāth saṁvāriye, chāhe lākhon hoṅ saṅg.*

Your fields, your letters, your wants, and your horse's girths Look to yourself, even if you have a thousand servants.

(If you want a thing done well do it yourself.)

*Khetī rāj rajāḍ, khetī bhik māṅgāḍ.* Agric.

Husbandry makes kings and beggars both.

(A good harvest means wealth and a bad one ruin.)

*Khichṛī chālī pakāvan ko charkhā tor jalā;*

*Āyā kuttā khā gayā, baithī ḍhol bajā.*

To cook her dinner she burnt her spinning wheel; Then came a dog and ate it, and now she grieves.

(Spoken of one who gives up a thing in possession to obtain another and loses both: *ḍhol bajānā*, to do an unprofitable thing: a bird in hand is worth two in the bush.)

*Khichṛī khāte pahonchā utar gayā.*

His wrist is dislocated by eating *khichṛī*.

(By a very slight exertion. To express great affected delicacy: *khichṛī* is merely rice and pulse.)

*Khidmat se azmat hoi.*

Advancement depends on service.

(Those can best command who can best obey.)

*Khilāḍ kā nām nahīn, rulāḍ kā nām.*

You will get no name by feeding (a child), but you will by making him cry.

*Khil batāshon kā mel hai.*

It is a fair of *khil* and *batāshā*.

(*Khil*, parched rice, and *batāshā*, a sweet, are

[shower of *khil* and *batāshā* (parched rice grains and lumps of sugar) which the fool was made to believe had dropped from the sky. In due course enquiries were set on foot and the fool confessed to the theft. But his mother pleaded that he was an idiot, and by way of proof suggested the question, "when was the theft committed"? The fool promptly replied, "Don't I know? it was the day it rained *khil* and *batāshā*."

*Khinchā khinchā roh phire jo parāḍ bich men pare.* [here and there.

Who interferes in other's affairs are dragged

(To give evidence, etc.: of little meddling comes great ease.)

*Khiraḍī kā gānṭh kāhe hī kaṭe.* E.

The turner's tool cuts through every thing.

*Khisyānī billī khambā noche.*

An angry cat scratches the pillar.

(Applied to one who shews impotent rage.)

*Khizar mile, jī, Khizar mile!* Mah.

I have found Khizar.

(*Eureka!* Said by a person who succeeds according to his wish. Agreeably to oriental story, Khizar is the name of a prophet, who is said to have found out the fountain of life, and having drunk thereof to have become immortal. In Hindustānī he is generally called Khwājā Khizar, and is considered as the great guide to those who have lost their road in the wilds, and is *par excellence* the god of the flood.)

*Khizri khabar sachchī hotī hai.*

The words of Khizar are true.

*Khogir ki bharti.*

The stuffing of a pack saddle.

(Applied to any worthless thing, which is only required to fill up space.)

*Khol gharā, kar be dharā.* Mercantile.

Open the jar, and get ready the scales.

(The phrase is applied to one who, without having the means of payment, is extremely urgent in his demand to be expeditiously served.)

*Khol kīnā, khā harīnā.*

Open your purse and eat your pottage.

(Prate is but prate, it's money buys land.)

*Khon barā, khon-posh barā; khol-ke dekho, to ādhā barā.* Mah Wom.

The tray is large and so is the cover; take it off and you will find only half a cake in it.

(A pun on the word *barā*, great, and also a cake.)

*Khon pāk, khon-posh pāk; khol-ke dekho, to khāk hī khāk.* Mah. Wom.

The tray is clean and so is the cover; take it off, you will see nothing but dust.

*Khotā paisā. Khotā betā. vant nar kām ālā hai.*

*Khūb guzregi, jo mil baitheinge divāne do.*

When madman meets madman they spend a jolly time.

(Birds of a feather flock together.)

*Khūb hi dānt khatte huē.*

His teeth were completely set on edge.

(He was rendered entirely helpless : used of a man completely worsted in argument or very severely reprimanded : he had not a word to say for himself.)

*Khudā bhare ko bhartā hai.*

God fills the full.

(To him that hath shall be given.)

*Khudā bhūkā uhtātā hai, bhūkā sulātā nahīn.*

God wakes the hungry, but does not send the hungry to sleep.

(i. e. men wake up hungry and go to bed full : in India the very poorest have an evening meal.)

*Khudā dekhā nahīn, to aqal se to pahchānā hai.*

You have not seen God, but you may comprehend Him with your understanding.

(Applied to any fact which is ascertained by presumptive evidence.)

*Khudā detā hai, to chhappar phār-ke detā hai.*

When God gives He gives through the roof.

(i. e. unexpectedly.)

*Khudā detā hai, to nahīn pūchhātā, "tū kaun hai?"*

When God gives He does not enquire, "who art thou?"

*Khudā do sīng dē, to voh bhī sahe jāte hai.*

If God were to give me two horns, even with them would I be content.

(To express resignation.)

*Khudā ganje ko nākhūn na de!*

May God never give the bald-head nails!

(A prayer that a mean man may not be put in a position of authority : Jack in office.)

*Khudā hāsir o nāzīr hai.*

God is omnipresent and omniscient.

*Khudā khudā gadhe savār!*

May you be deserted of the world and ride on an ass!

(A curse : to be set on ass with the face to its tail was a favorite degrading punishment before the English occupation.)

*Khudā kā darvāzah hamesh khulā hai.*

God's gate is ever open.

*Khudā kā dīyā kandhe par, panchon kā dīyā sir par.*

God's judgment is on the shoulder, but the judge's on the head.

(Men pay more attention to the opinion of the world than to their consciences.)

*Khudā kā dīyā sir par.*

God's judgment is on the head.

*Khudā kā mārā hurām, apnā mārā halāl!* Hin.

Killed by God is unlawful, killed by yourself is lawful food!

*Khudā ke gazab se darte rahiye.*

Fear the wrath of God.

(Said to one who is about to commit any bad action.)

*Khudā ke ghar mein chor kā kyā kām?* Mah.

What business has a thief in the house of God?

*Khudā ke ghar mein sab kuchh.* Mah.

In the house of God there is every thing.

(With God all things are possible.)

*Khudā ke ghar se phire hai.* Mah.

They have returned from the house of God.

(Said of a person who has just escaped death : also in derision of a person who affects to foretell events.)

*Khudā khafā ho, to paidal chalā; ziyādah khafā ho, to sir par bojhā rakhā; jo khush ho, to mein barsā; ziyādah khush ho, to betā de.*

When God is angry He makes you travel on foot, and when He is more angry He puts a load on your head; but when God is pleased He sends rain, and when He is best pleased He gives a son.

*Khudā kī batēn Khudā kī jāne.*

God only knows the things that pertain to God.

(The mysteries of God, God only knows : the proverb is a part of a line in a well known poem by Nazir "jo khūb dekhā to, yaron, ākhīr Khudā kī batēn," etc.)

*Khudā kī chorī nahīn, to bande kā kyā dar?*

When you cannot hide from God, why fear man?

*Khudā kī lāthī mein āvāz nahīn.*

God's club makes no noise.

(Spoken by one enduring oppression which he can't avoid.)

*Khudā kīsi ko kīsi kā mohtāj nā kare!*

May God never make one man dependent on another!

*Khudā kīsi ko lāthī le-kar nahīn mārta.*

God never strikes with a stick.

*Khudā ko yād karo.*

Remember God.

*Khudā lagti koi nahīn kahtā, mūnh dekhī sab kahte hai.*

No one says what is pleasing to God, but every one says what is pleasing to man.

(i. e. mankind prefers flattery to truth.)

*Khudā lagne kī rāt de, bichharne kā din na de!* Wom.

God grant us the night of fighting, but never the day of separation!

*Khudā mahfūz rakkhe har balā se!*

God preserve us from all calamities.

*Khudā ne to javāb de diyā hai, be-hayāt se jite haiñ !*

God has long done with him, but the shameless fellow won't die!

*Khudā razāq hai, bandah qazzāq hai.*

It is God that provides, man that robs.

(*Qazzāq*, robber, a word derived from the plundering Turkish tribe of the *Qāzzāqs* (Cos-sacks).)

*Khudā sab kī mehnat suārath kartā hai, akā-rath nahīñ kartā.*

God makes the labour of all successful, never unsuccessful.

*Khudā se khair māngo !*

Pray to God to keep thee safe!

(Said to boasters, liars, evil prognosticators, etc.)

*Khudā shakkar-khore ko shakkar hī detā hai.*

God gives sugar to the sugar-eater.

(God tempers the wind to the shorn lamb.)

*Khudā ke vāste billī bhī chūhā nahīñ mārī.*

The cat does not catch mice for the sake of God.

(People are generally moved by selfish motives.)

*Khudā vāste kī dushmanī hai.*

Enmity for the sake of God.

(i. e. without reason.)

*Khudā zālim se pālā na dāle !*

God save me from the tyrant's clutches!

*Khudī aur khudāī meñ baīr hai.*

There is enmity between self-love and holiness.

*Khud kardah rā ilāje nest.* Pers.

There is no remedy for one's own actions.

*Khud rā fazīhat, digare rā nasīhat.* Pers.

A scoundrel himself he preaches to others.

*Khufā rā khufā kai kunad bedār ?* Pers.

How shall a sleeping man awake a sleeping man?

*Khundā hathyār, aur kiyā bhatār, kisī ke kām nahīñ ātā.* Wom.

A blunt tool and a paramour are of no use.

(*Kiyā bhatār*, is used towards a man not formally married to the woman he lives with.)

*Khūn voh jo sir chah-ke bole.*

Murder speaks of itself.

(Murder will out.)

*Khurchan Mathrā kī, aur sab naqal.*

Real cream comes from Mathurā, all others are copies.

*Khurdā na burdā, muft dard gurdā.* Pers.

Nothing for eating and drinking, but a stomach-ache all the same.

*Khurkā huā, chor ubhṛā.*

No sooner there is a sound than the thief is off.

*Khush-āmdī kā mūñh kalā.*

The flatterer's face is black.

(He is disgraced.)

*Khush-āmad se āmad hai.*

Flattery brings income.

(You must learn to please, if you want to live at ease.)

*Khushkā khāo.*

Eat rice.

(Idiomat. phrase: hold your tongue.)

*Khush rah, Pathānī, nikal gayā pānī !*

Thanks, Pathān, my work is done!

(Used when an employer is satisfied with work done for him.)

*Khutke par sonā.*

There is gold on his stick.

(Born with a silver spoon in his mouth.)

*Kiryā aur tarkārī khāne hī ke bā.* Bhoj.

Greens and oaths are made to be taken.

*Kis bāg kī mūlī hai ?*

What garden is this radish from?

(An expression of contempt.)

*Kis birtē pe tattā pānī ?* Wom.

On what account do you want warm water?

(Used towards a worthless husband: warm water for washing is a luxury in India.)

*Kisī kā āwā bigre, in kā khadāne kā khadānā bigar gayā.*

The kilns of some go wrong, of others the very clay.

(Of some families but one is led to take to evil ways, in others all are.)

*Kisī kā ghar jalē, koī tāpē.*

One man's house burns and another warms himself.

(Applied to those who are pleased with great misfortunes befalling others, if they bring a small advantage to themselves.)

*Kisī kā hāth chālē, kisī kī zabān chālē.*

Some use their fists, some their tongues.

*Kisī kā lapkā, koī mannā mānē.*

One man prays for another's son.

(Applied to sons-in-law and to adopted children.)

*Kisī kā mūñh chālē, kisī kā hāth.*

Some bite and some strike.

(He that strikes with the sword, will be beaten with the scabbard.)

*Kisī ke kyā dabail bastē haiñ ?*

Why should I care for any one?

(I care for nobody and nobody cares for me!)

*Kisī ke nuqsān kā ravā-dār na ho !*

Wish not loss to any one!

*Kisī kī mehnat zāyā nahīñ hoī.*

No one's labor goes for nothing.

*Kisī ko apnā kar lo, yā kisī ke ho raho.*

Make some one your friend or some one your patron.

*Kisī ko sālī, kisī ko badhāī.*

Earnest to one man and performance to another.

(Breach of contract.)

*Kisī ko tave meñ dikhāī detā hai, kisī ko ārsī meñ.*

Some persons see themselves in an iron plate, others in a mirror.

(The point is that some have to use a ready-made mirror, others are sharp enough to polish an iron plate into a mirror for themselves : hence proverb refers to the superior intelligence of some people over others.)

*Kisī ne yeh bhī nahīñ pūchhā, kī tere mūñh meñ kaḍ dānt haiñ ?*

No one even asks now how many teeth you have in your mouth ?

(The roads are safer : said of the English Government. *Pax Britannica.*)

*Kis khet kā bathvā hai ?*

What field is this weed from ?

(See above *kis bag kī mūli hai ?*)

*Kis kī māñ ne dhauñdā khāyā hai ?*

What ill-fated mother bore thee ?

*Kiyā, par kar na jāñdā; main hōī, to kar dikhāī.*

Wom.

She did it, but did not know how to do it; had I been there I would have shown her how.

(Based on a story in the *Alif Laila*.)

*Kodon de-ke parhen haiñ.*

He studied on a present of millet.

(He did not give a proper fee to his master, who consequently did not attend to him with care.)

*Kodon kā bhāt kin bhāton meñ ? mamiyā sās kin sāson meñ ? E.*

What's millet among the kinds of grain or a wife's aunt among mothers-in-law ?

(In India when the wife's mother is dead her uncle's wife takes her mother's place, but indifferently.)

*Koelā hoē na ūjlā sajjī sabbāñ lā.*

You can't make charcoal white by washing it with soap and soda.

(Proving white's black.)

*Koelon kī dallālī meñ hāth kāle.*

Coal brokers have black hands.

(Touch pitch and you will be defiled.)

*Koh kandan o kāh bar ārudan.* Pers.

To dig up a hill to find a straw.

(To look for a needle in a bundle of hay.)

*Koī aīne meñ dekhe, koī ārsī meñ.*

Some look at themselves in a mirror, and some in a tiny looking glass.

(*Ārsī* is the mirror worn in a ring on the thumb by women : the point is that the face

*Koī bhī mā ke peṭ se to lekar nahīñ niklā hai.*

Wom.

No one was taught in his mother's womb.

*Koī dam kā damāmā hai.*

It is a show of but a few moments.

(Said of human life.)

*Koī dam kā mehmāñ hai.*

He is but a moment's guest.

(Said of a dying person, or of a very old man.)

*Koī dam meñ sarson phūllī hai.*

The mustard will blossom by and bye.

(He will soon be intoxicated.)

*Koī ilm ko dost rakhtā hai, koī rupāḥ ko.*

Some love learning, and some money.

*Koī kah-ke sunāē, ham kar-ke dikhāēñ.*

Some talk, but I act.

(Deeds not words.)

*Koī kām kare dām se, ham dām karen kām se.*

Some get work by money, I get money by work.

(Some occupations require capital.)

*Koī khīñche lāñg langōī, koī khīñche mūchhar-yāñ; Kothe chāñh-ke dī duhāī, 'koī mat kāri-yo do jāñyāñ.'*

One wife strips off his breeches and the other pulls off his moustaches, So he cries from the housetop, 'let no man marry two wives.'

*Koī kisī kā kuchh nahīñ kar saktā.*

No one can do any thing to any body.

(Said of a good government or full liberty.)

*Koī kisī kī qabr meñ nahīñ jātā.*

No one goes into another's grave.

(We are all accountable for our own actions.)

*Koī māl meñ mast, koī khyāl meñ mast.*

Some love their wealth, and some their tastes.

*Koī mare, koī malhār gāve.*

One dies and another sings songs.

(*Malhār*, a song of joy for the rains.)

*Koī mol meñ bhāri, koī tol meñ bhāri.*

Some are heavy in price and some in mere weight.

*Koī mujh ko na māre, to main sāre jāññ ko māruñ !* [whole world !]

If no one would beat me, I should beat the (Spoken in reproach to a coward.)

*Koīrī kā gāññ meñ dhobī paṭvāri.*

In the village of *Koīrīs* the washerman is an accountant.

(Washermen in India carry their accounts of clothing very correctly in their heads, and so are good mental accountants, but they are wholly illiterate: *Koīrīs* are an agricul-

*Kokh kī ānch sahī jāti hai, perū kī ānch nahīn sahī jāti.* Wom.

The pain of the womb can be borne, but not the pain of the pelvis.

(A woman can console herself at the death of her child, but not at the death of her husband.)

*Kokh māng se thandī rahe !* Wom. Benediction.  
May you ever be happy both in womb and head !

(Here *kokh*, womb, stands for offspring, and *māng*, crown of the head, for coverture.)

*Kolhū kāt mogrā banānā.*

To cut a pestle out of an oil-mill.

(To spoil a large and costly thing in order to make a small thing of little value.)

*Kolhū kī bail ho gayā.*

He has become the ox of an oil-mill.

(To work as a galley slave : the oxen of oil-mills are proverbially overworked.)

*Kolhū ke bail kī tarah rāt din phirtā hai.*

He works night and day like the ox of an oil-mill.

(See preceding.)

*Kolhū ke bail ko ghar hī kos pachās.*

The mill-ox is always fifty miles from his stall.

(Allusion to his continuous work.)

*Kolhū se khal utri bhāi bailon jog.*

When the oil-cake is removed from the mill, it is fit for the oxen.

(Spoken of one worn out with age, or out of place, so as to have lost the estimation in which he was formerly held : *khal* is the cake from which the oil has been expressed, and so is the refuse of the seeds.)

*Kolī kī ghar jalē, qalandar gāndā mānge.*

The grazier's house is on fire, and the mendicant begs for sugarcane.

(To do a thing out of season : also expresses that all people think only of their own interests.)

*Korhī darāe thūk se.*

The leper will frighten you by spitting at you.

(His spittle is greatly shunned, the disease being supposed to be contagious.)

*Korhī katanyān, mungrā san āntī, Ār pār baīthe girast dāntī.* Tir. Agric.

For idle reapers heavy sheaves, For those that work from end to end but fallen straws.

(I have seen the wicked flourishing as the green bay tree.)

*Korhī ke jūn nahīn parī.*

The leper has no lice.

(Native observation.)

*Korhī ko dāl bhāt, kamāsut ko phuthā.* E.

The lazy lives on rice and pulse, the hard-working only on peas.

(Which are very cheap. See above *korhī kaṭanyā*, etc.)

*Korhī mare sangātī chāke !*

When the leper dies he wants a companion !

*Korh men khāj.*

Itch on top of leprosy.

(Misfortunes never come singly.)

*Kos chalī na, 'bābā, pyā-ī.'* Wom.

Not a mile travelled and "father, I am athirst."

(Applied to a person, who has hardly commenced a work and complains of fatigue.)

*Kose jīen, asise mareñ.*

The accursed live and the blessed die.

(Threatened men live long : whom the gods love die early.)

*Kotah gardan dum darāz.*

A short neck and a long tail.

(Said of a wicked person.)

*Kotah gardan, tang peshānī, harām-zāde kī yehī nishānī.*

A short neck and a narrow forehead are the signs of a wicked man.

*Kothe se girā sanbhaltā hai, nazar se girā nahīn sanbhaltā.*

Fall from the housetop, and you can be saved ; fall under the evil eye and you will never be saved.

*Kothe-vālā rove, chhappar-vālā sove.*

The dweller in brick weeps, while he of the hut sleeps.

(Uneasy lies the head that wears a crown.)

*Kothī dhoe kich hāth lage.*

In washing the house the plaster sticks to the fingers.

(Touch pitch and you will be defiled.)

*Kothī kuthle ko hāth na lagāo, ghar bār sab tumhārā.* Wom.

Except the cupboard and the wardrobe the whole house is yours.

(Sham love : said of women who ill-treat their son's wives.)

*Kothī meñ chāur, ghar meñ upās.* E. Wom.

Grain in the barn, hunger in the house.

(Said of a fool or a miser.)

*Kothī meñ se motī nahīn niklī.*

One grain has not been taken from the store.

(Said 1st. of a man's estate that is unimpaired and of which no part is spent or lost. 2nd. of a young man come to years of maturity and yet uncorrupted by intercourse with the world, especially with regard to women.)

*Koū ko kalpāe ke, koū kaise kul pāe ?*

Who troubles others, how shall he get repose ?

(Admonition to children : when you trouble us like this remember that your children will trouble you.)

*Koyal bolī aur seh-bandī dūbī.*

The cuckoo sings and the tax collector has disappeared.

(The engagement for the revenues was formerly made with reference to the period of harvest, when the money was collected by persons appointed temporarily for that purpose. The *kyal*, or Indian cuckoo, sings at the *Rabi* or spring harvest, and the proverb

implies that a person is absent precisely when he should be engaged in his duty.)

*Koyal kālē karvē ki jorū.*

The cuckoo is the black crow's wife.

(One matches the other: both birds being black in India.)

*Kūān bechā hai, kūān kā pānī nahīn bechā.*

I have sold the well, not its water!

(A quarrel on ridiculous grounds.)

*Kuāri khāē rotīyān, biyāhī khāē botīyān.* Wom.

The virgin daughter eats bread, but the married eats the (parents') bones.

(In India anything does for the unmarried daughter living with her parents, but as soon as she is married, presents must be made to her at every one of the numerous Hindu festivals.)

*Kuāri ko sadā basant.*

Maidenhood is perennial spring.

*Kuār jāre kā duār.*

September is the door of winter.

*Kuār kā sā jhallā, āyā, barsā, challā.*

Like September clouds, they came and rained and passed away.

*Kuchāl sang hānsī, jū jān kī phānsī.* Wom.

To joke with the vicious is to hang yourself.

*Kuchāl sang phirnā, āp mūt meñ girnā.*

To associate with a wicked man is to fall into a sewer.

*Kuchh ānsū se pōchhte haiñ.*

They wipe their eyes as if they were full of tears.

(Sham affection.)

*Kuchh basant ki bhī khabar hai?*

Do you know that the spring has come?

(Said to one who does not rejoice when it is spring, and ironically to one who laughs when he should weep.)

*Kuchh dāl meñ kālā kālā hai.*

There is something black in the pulse.

(There is something wrong: to smell a rat.)

*Kuchh ham samjhe, kuchh tum samjhe.*

You thought one thing and I thought another.

(Cross purposes: to be at sixes and sevens. See story under *kuchh tum samjhe*, etc.)

*Kuchh kho hī ke sikhte haiñ.*

Lose and learn.

(To buy experience.)

*"Kuchh lete ho?" kahā, "apnā kām kyā hai?"*

*"Kuchh dete ho?" kahā, "yeh sharārat bande ko nahīn dē!"*

To, "Will you take anything?" he replies, "what other business have I?" To, "Will you give anything?" he answers, "so villainous a practice is unknown to your humble servant!"

*Kuchh suārthī, kuchh parmārthī.*

Somewhat for self and somewhat for Heaven.

(Serving God and Mammon.)

*Kuchh to bāolī, kuchh bhūton khaderī.* Wom.

Somewhat mad and somewhat possessed by evil spirits.

(Said of a silly and foolish woman.)

*Kuchh to gehūn gūlī, kuchh jindrī dhīlī.*

The wheat is somewhat damp and the pin (of the hand mill) is rather loose.

(Faults on both sides.)

*Kuchh to khalāl hai, ki jis se yeh khalāl hai.*

There must be defect to cause this fault.

(There is a screw loose somewhere.)

*Kuchh to kharbūsa mīthā, aur kuchh ūpar se qand!*

The melon's something sweet, and on it there's some sugar.

(Doubly sweet.)

*Kuchh tum samjhe, kuchh ham samjhe.*

You think one way, and I another.

A foot passenger, carrying some treasure, asked a horseman to relieve him of his load as far as the next stage. The horseman declined to burden himself, and went on. Soon after the horseman regretted that he had missed such a rare opportunity of making off with so much money, while the foot passenger, on his part, congratulated himself on the other's refusal, but for which he might have lost his money. The two met again and on the horseman offering to take charge of the treasure the other replied in the words of the proverb.

*Kūde, phānde, torē tūn, tākā duniyā rākhe mān.*

Who dances and sings commands the world's regard.

*Kūd kūd machhī, bagule ko khāē!*

The fishes jump up to eat the heron!

(The world upside down.)

*Kūd, mue, kūd; terī nalyon meñ gūd.*

*Nikal gayā gūd, to rah gayā mardūd.* Mah. Wom.

Jump, you rascal, jump, while marrow is in your bones.

When that marrow is gone, you will be no better than a corpse.

*Kūde kūlte nachīnyā ho jātā hai.*

By skipping and skipping one becomes a dancer at last.

(Practice makes perfect.)

*Kūñ jhakāte haiñ.*

They are bawling in a well.

(To try its echo; said of any unprofitable diversion.)

*Kūñ kā biyāh, gīt gāven masīt kā!*

At the marriage of a well, she sings the song of the mosque!

(Applied to a person who does anything out

*Kūēn kī matṭī, kūēn hī ko lag jāṭī hai.*

The clay of the well is expended on the well.

(Said of the profit of any thing being laid out on that whence it was derived.)

*Kūēn meṇ bhang parī hai.*

*Bhang* (herup) has fallen into the well.

(The water is as green and deleterious as the color of *bhang*, said when a whole community seems foolish or intoxicated.)

*Kuṣṭr torā Khudā Khudā kar-ke.*

By the grace of God I broke his wicked spirit.

(*Kuṣṭr*, properly unbelief in Islām, but here a wicked disposition : said of a turbulent man when subdued.)

*Kulel meṇ gulel.*

A shot in a merry time.

(To fall like a bomb shell: a sudden interruption of happiness: to throw cold water upon.)

*Kulhyā meṇ gur nahīn phūṭṭā hai.*

You cannot break sugar into a little pot.

(A great event cannot be kept a secret: *gur* is always kept in large and strong pots owing to the weight of the balls into which it is made up.)

*Kumhārī kā gussa utre gadhe par.*

The wrath of the potter's wife falls upon her ass,

*Kumhār kā gadhā, jahīn ke chūṭar māṭī dekhe, talīn ke pichhe daure. E.*

The potter's ass runs after any one whose breeches are muddy.

(He takes him for his master.)

*Kumhār kahe se gadhe par nahīn chāṭṭā.*

The potter won't ride his ass if you tell him to do so.

(Said of an unreasonably obstinate person.)

*Kumhār ke ghar bāsan kā kāl !*

A scarcity of pots in the potter's house !

*Kumhār ke ghar chukke kā dukh !*

A want of saucers in the potter's house !

*Kumhār se pār na basā, gadhe ke kān amethe.*

Unable to settle with the potter he wreaks his vengeance on his ass.

(Said of one who, unable to retaliate himself on him who has offended him, bullies others.)

*Kunbe-vāle ke chārōṅ palle kīchār meṇ haiṅ.*

The man with a family is dragged into the mire on all sides.

*Kunda-i-nā-tarāsh. Pers.*

An unlopped trunk.

(A block-head.)

*Kūṇde ke is pār, yā us pār.*

*Kūṇh ke sor kūyā, tau bhī na tūṭā pāpar;*

"In bhujā dāṇḍōṅ pe," kahte the, "sīpar chī renge."

With all your strength you could not break a wafer, and yet you cry, "with these arms I could tear a shield."

*Kūṛh aur dhāt !*

Ignorant and confident !

(Ignorance is the mother of conceit.)

*Kūṛī par phulel dāṇḍ,*

To pour oil of roses on a dunghill.

(To throw pearls before swine.)

*Kursī kā ahmaq.*

A consequential fool.

(*Kursī* means a chair, used only by the rich and persons of consequence; it is also the name of a town in Oudh noted for the folly of its inhabitants.)

*Kuryāl meṇ gulelā lagā.*

The pellet hits the perch.

(A sudden misfortune upon a person when he feels himself secure and happy: *kuryāl* is properly a bird sitting at its ease and preening its wings.)

*Kushtah kushtah mikunad. Per.*

I. Alchemy kills.

II. Alchemy strengthens.

(*Kushtah* in India is a medicine made of metals treated alchemically and used by *hakims* in cases of impotence.)

*Kusum kā rang tūn din, phir bad rang.*

The safflower keeps its gaudy hues for three days only, and after that it gets pale.

(The temporary nature of beauty.)

*Kuṭnī se to Rām bachāve ! pyārī ho-kar pat utrāve. Wom.*

God protect you from a procuress ! She will gain your heart and betray your honor.

*Kūṭo to chūnā; nahīn, khāk se dūnā.*

Well-beaten it is plaster; unbeaten it is worse than dust.

(*Chūnā*, a plaster made of lime and hardened by being beaten while wet.)

*Kuttā bhauṅkā hī kartā hai; hāthī chalā hī jātā hai.*

The dog may bark, but the elephant goes on.

*Kuttā bhauṅke, qāfila sidhāre.*

[dog.]

The caravan proceeds in spite of the yelping *Kuttā bhī baiṭhā hai, to dum hilā-kar baiṭhā hai.*

Even when a dog sits down, he brushes the spot with his tail.

(Said in recommendation of neatness.)



*Kuttā ghās khāḥ, to sabhī pāl leḥ.*

If dogs could live on grass, every body could keep one.

*Kuttā ke āṭā hoḥ, to littī lagā-ke khāḥ. E.*

If the dog had flour he would have baked bread for himself.

*Kuttā mare apnī pīr, mīyān mānge shikār.*

The dog is dying in agony, and his master wants him to go hunting.

*Kuttā mūnh lagāne se sir charhe.*

Indulge the familiarity of a dog, and he will jump on to your head.

(Keep the mean in their own place.)

*Kuttā pāḥ, to savā man khāḥ; nahīn, to diyā hī chū-kar rah jāḥ.*

A dog will eat a hundred-weight and a quarter, if he can get it; if not, he is content to lick the lamp.

*Kuttā pāl voh kuttā, sāsre jānvāi kuttā, bahān ke ghar bhāi kuttā; sab kuttoḥ kā voh sardār, jo rahve beṭī ke bār.*

Who keeps a dog is a dog, the son-in-law living on his father-in-law is a dog, the brother living on his sister is a dog; but the father who lives on his daughter is a dog of dogs.

*Kutte kā magz khāyā hai.*

He has eaten dogs' brains.

(Said of a great talker.)

*Kutte ke bhaunkne se hāthī nahīn darta.*

An elephant is not frightened at the barking of a dog.

*Kutte ke pāon jā, aur billī ke pāon ā.*

Go at the dog's pace and come back at the cat's.

(Post haste : both animals travel rapidly.)

*Kutte kī dum bārah baras nalve meṁ rakkho, tau bhāi terhī kī terhī.*

Put a dog's tail into a straight pipe for twelve years, and it will still be as crooked as ever.

(Said of a man incorrigibly bad.)

*Kutte kī maut marnā.*

To die a dog's death.

*Kutte kī nīnd.*

A dog's sleep.

(Said of a light sleeper: dogs awake at the slightest noise.)

*Kutte kī sī paslī phayke.* Superstition.

My heart beats like a dog's.

(The sensation of a throbbing over the ribs is supposed to indicate the approach of an absent lover or friend.)

*Kutte ko ghī nahīn pachtā!*

Dogs can't digest butter!

*Kutte ko masjid se kyā kām? Mah.*

What business has a dog in the mosque?

*Kutte ko maut āve, to masjid meṁ mūt jāve. Mah.*

Death approaches the dog, when he makes water in the mosque.

(As he will be severely punished.)

*Kutte! terā mūnh nahīn, tere saīn kā mūnh hai.*

Not your mouth, dog, but your master's, (barks.)

(He presumes on his master's protection.)

*Kuttoḥ ko dūn, par tujhe na dūn.*

I'd rather throw it to the dogs than give it to you.

(Bitter hatred.)

*Kutyā chorōṁ mil gāi, to pahrā kaun de?*

If the dog befriended the thief, who then is to keep watch?

(Said of dishonest servants.)

*Kutyā ke chhinḍle meṁ phansē hai.*

Entangled in the meshes of a lustful bitch.

(Overwhelmed in undeserved misery.)

*Kūze dhaleṁ kī māt?*

Will the cup upset first or the jar?

(To express that no one knows whether an old man or a child will die first.)

*Kyā āg lene āe the?*

Did you only come for fire?

(Ultior objects.)

*Kyā bālū kī bhūt? Kyā ochhe kī prīt?*

*Pit kare gambhār se, janam janam jā bīt.*

What is a wall of sand? What is the friendship of the vile? Make friends with the weighty and keep it up all your life.

*Kyā bharosā hai zindgānī kā?*

*Ādmī bulbulā hai pānī kā!*

What reliance is there on life?

Man is but a bubble of water!

*Kyā chūryān phūṭ jāngī?*

Will you let your armlets be broken?

(An assignation.)

*Kyā dam kā bharosā hai?*

What reliance is there on life?

*Kyā darzī kā kūohh, kyā muqām?*

What matters it to a tailor whether he march or halt?

(He has only his needle, etc., to carry.)

*Kyā dīn jāte dekhe?*

Don't you see that the world is passing away?

*Kyā ghās meṁ sānp nahīn chaltā?*

Does not a serpent creep in grass?

*Kyā Gomī kā pānī piyā hai?*

Have you drunk of the Gomati?

*Kyā hī mutṭhī pakṛī hai !*

What a grasp he has of his wrist !

*Kyā jāne gaṇvār ghuṅgṭvā kā yār ?*

What does a village boor know of the art of making love ?

*Kyā Kābul meṇ gadhe nahīn hote ?*

Are there not donkeys in Kābul ?

*Kyā karegā Daulā ? Jise de tise Maulā. [wills.*

What can Daulā do ? God gives to whom he

(The speech of a celebrated faqir of the 17th century A. D. named Shāh Daulā, to whom people used to go to request the accomplishment of their wishes. Shāh Daulā's tomb is in the Gujrat District of the Panjab.)

*Kyā khāk terī arvāh ? Chālhe meṇ se nīkal bhār meṇ jā.*

Dust on your wishes ; go out of the stove into the oven !

(Out of the frying pan into the fire.)

*Kyā khūb sauda naqā hai ? is hāth de, us hāth le.*

What splendid business cash transactions are ! given with one hand and taken with the other.

*Kyā koelon kī nāo dāb jāgī ?*

What if the charcoal boat be upset ?

(It will bring no great loss.)

*Kyā laṛe sūrmā ? kyā laṛe anjān ?*

It wants a warrior or an ignorant man to make a good fight.

*Kyā legayā Sher Shāh ? Kyā legayā Salīm Shāh ?*

What have Sher Shāh or Salīm Shāh carried to the tomb ?

(Said when any one boasts of his wealth or possessions : Sher Shāh Sūr and his son Salīm Shāh Sūr were two celebrated emperors of Delhi between 1542 and 1554 A. D.)

*Kyā main terī paṭṭī ke niche paidā huī hūn ?*

Wom.

Was I born under your bed ?

(Am I inferior to you ?)

*Kyā makkhī ne chhīnk dīyā ?*

Did a fly sneeze ?

(That you have dropped your work : Hindūs will not begin anything if any one sneeze, but will wait a while.)

*Kyā mūnh aur kyā masālāh ?*

What a mouth and what spices !

(Spoken of one who undertakes anything for which he is unfit, or which does not become him.)

*Kyā mūnh meṇ ghuṅgnīyān haiṇ ?*

Have you got a pellet in your mouth ?

(Ghuṅgnīyān are pellets of pulse boiled and seasoned with pepper and salt.)

*Kyā mūnh meṇ panjīrī bhārī hai ?*

Have you crumbs in your mouth ?

(Panjīrī is pounded bread made with ghī and sugar into crumbs.)

*Kyā mūnh meṇ chhīnk karī hai ?*

*Kyā mūnh se phūl jharīe haiṇ ?*

Flowers are falling from his mouth !

(Said of a person who deals in scandal or abuse : ironical.)

*Kyā naṅgī nahāgī aur kyā nichoregī ?*

Can a naked bather wring out his clothes ?

(Said of a man of small possessions.)

*Kyā pānī mathne se bhī ghī nikaltā hai ?*

Can you get butter by churning water ?

(Drawing blood from a stone : also sticking to a futile argument.)

*Kyā pāon meṇ meṇhārī lagī hai ?*

Have you *hind* on your feet.

(Said to one who won't walk quickly : *Mind lawsonia alba*, is put on the feet to beautify them and also medicinally to cool them. When it is on the wearer he naturally walks carefully to keep it there.)

*Kyā pardedī kī pūl ? Aur kyā phūs kā tāpnā ?*

*Diya kalejā kāph, huā nahīn āpnā.* Wom.

What is a fire of straw, and what is a stranger's love ? Give him your heart and he is never your own.

*Kyā pidṛī ? Aur kyā pidṛī kā shorbā ?*

What's in a tom-tit and what's in tom-tit soup ?

(I am but a poor creature ; hit a man of your own size.)

*Kyā qāṣī kī gadhī churāī hai ?*

Have I stolen the judge's ass ?

(Said when a man is unjustly threatened or punished.)

*Kyā sānp kā pāon dekhā hai ?*

Have you seen a serpent's legs ?

(Spoken in reproach of an impossible statement.)

*Kyā sānp sūng gayā ?*

Has a serpent smelt you ?

(Sūng jānā, idiom here for bitten : the notion is that after a snake has bitten a man, he is unable to speak ; hence proverb asks "why are you so silent ?")

*Kyā sau rupāṣ kī pūnjī ? aur kyā ek bete kī aulād ?*

What's hundred rupees for capital, and what is one son for posterity ?

(So small a sum is soon spent and an only son may die.)

*Kyā shān meṇ baṭṭā lag jāgā ?*

Will it stain you character ?

(It never injures a man to work with his own hands, or to do a kind office for an inferior.)

*Kyā shān meṇ juṣṭe par jāēnge.*

Will the threads of your dignity be unravelled ?

(This and the one preceding are also said in reproof of frivolous and indolent reluctance to do any thing.)

*Kyā sove rājā kā pūt, kyā sove jogī abdhūt ?*

*Kyā tamāshe kī bāt hai ? Jis kā jāś voht chor kahlā ?*

What a wonderful thing ! the person robbed is called the thief !

( It is a common practice of the Indian Police to make out that there is some trick on the part of the complainant, when they are unable to trace a theft. )

*Kyā toṭkā karne āi thi ? Wom.*

Have you come to cast a spell !

( Said of a short visit. )

*Kyā udhār kī mām marī hai ? Mercantile.*

Is the race of credit extinct ?

( Credit can always be had somewhere or other : usually said by the disappointed applicant for a loan. )

*Kyā andhā nautā aur kyōn do bulāē ?*

Why invite a blind man and feast two !

( If you invite a blind man to a feast, he is sure to bring with him another man for his assistance ; why run a risk and bear a loss ! )

*Kyōn ānkhoñ meñ khāk dālte ho ?*

Why do you throw dust in my eyes ?

*Kyōn bahisht meñ lāteñ mārte ho ?*

Why do you spurn paradise ?

( Said in reproof of worldly enjoyment. )

*Kyōn chabā chabā-kar bāteñ karte ho ?*

Why do you speak as if you were chewing something ?

( Why do you hesitate ! )

*Kyōn kahī aur kyōn kahlā ?*

Why speak so as to be spoken against ?

( Think before you speak : look before you leap. )

*Kyōn kāñṭhoñ meñ ghasitē ho ?*

Why do you drag me amongst thorns ?

( Said to an old man who shews too much respect towards a young man. )

*Kyōnkar, rī, tū utrī pār ? kyōnkar, rī, tū chālī bāt ? kyōnkar, rī, tū ne yeh ghar jānā ? kyōnkar, rī, tū ne mujhe pahchānā ?*

How did you cross the river ? how did you fare on the way ? how did you find this house ? and how did you recognize me ?

( It is said that a woman being disgusted of *karhī*, which, being considered a luxury among natives, was presented day after day for her food, went to one of her relations on the other side of the river to avoid it. On her arrival the hospitable relative placed the same dish before her : *moral*, one man's meat is another man's poison. )

L.

*Lāhe lohā dhoṭye, bin lābh na dhoṭye rū.*

A person will carry iron for gain, and not even cotton without it.

*Lachchmī bin ādar kaun karē ?*

No money, no respect.

*Lachchmī se bhet na, darid̄r se bair ! Bhoj.*

He cannot get prosperity, and quarrels with adversity !

*Lād de, ladā de, hānkne-vālā sāth de.*

Give me a load for my beast and give me a driver too.

( Used in reproof of an unreasonable request. )

*"Laddū" kshe, mūsh mīṭhā nahīn hotā.*

The mouth is not sweetened by saying "sweets."

( Fine words butter no parsnips. )

*Laddū lare, chūrā jhare.*

When sweetmeats quarrel crumbs fall off them.

( When rich men fight counsel looks bright. )

*Laddū na toṛo, chūrā jhār khāo !*

Break not the sweetmeat, but live on the crumbs that fall from it.

( Don't touch the principal, but live on the interest. )

*Lād kī naōñ Bhanbhār Khātīñ !*

The darling's name is My Lady Meddlesome !

*Lāḍlā larḳā juārī, lāḍlī larḳī chhināl.*

A spoilt son becomes a gambler, and a spoilt girl a harlot.

*Lād meñ āve kukrī, bal bal jāve kavṛā.*

When he falls in love with a hen a crow sacrifices himself on her.

*Lāē dām, banē kām.*

Money ensures success.

( Money makes the mare to go. )

*Lāgā dārā to khāgī dārī, na lāgā dārā to paregi khudārī.*

If the husband earns the wife eats it ; if he does not earn there is a quarrel.

( Marriage is an insane desire to keep another man's daughter. )

*Lagā so bhagā.*

Begun and over.

( Said of the shortness of life, etc. )

*Lagā to tīr ; nahīn, tukḍā hī sahī.*

If it hits it is an arrow ; if not, it is at any rate a reed.

( Advice to keep on trying till success is insured. )

*Lage āg to bujhe jal se, jal meñ lage to bujhe kaho kaise ?*

Water can quench fire, but how shall the fire be quenched if the water takes fire !

*Lage dam, miṭe gam !*

Smoke and drive dull care away !

( Opium eaters' proverb : said when they begin to smoke. )

ground to a fine powder and mixed with water. *Bhangis*, or *hang*-drinkers, always grind their own *hang* : hence proverb.)

*Lage tote bhīṭon belne.*

The parrot is out with the secrets.  
(The cat's out of the bag.)

*Lagi men aur lagi hai.*

A sore place is always being hurt.  
(Misfortunes never come singly.)

*Lag gai jūtā, ur gai khek, phul pān si ho gai dek.*

The shoe struck me and blew away the dust,  
so my body is now as light as a flower.  
(i. e. I don't care for the shoe-beating : said of a shameless person.)

*Lag lagi, tab laj kahān ?*

(When one is in love, what shame remains ?  
(All "love" in India is illegitimate.)

*Lahū lagā sahīdōn men mile !*

He sprinkles himself with blood and thinks himself martyr.  
(Said of the vain-glorious.)

*Lajadhur bahoryā, sarāe men derā ! Bhoj.*

A shameful wife, and an abode in an inn !

*Lajāl lapikā dhonrhi tohe. Bhoj.*

A boy ashamed looks at his own stomach.

*Lajālū mare, dhīhāl jāe ; Gangā-jal Chamārōn piye !*

The worthy are dying and the unworthy living, for Chamārs are drinking Ganges water.

(According to high caste Hindūs the low caste Chamār is not entitled to the holy Ganges water.)

*Lajānā bolū mūnh bīdore. E.*

The shame-faced goat shows his teeth.  
(Said of one who covers his shame with a forced laugh.)

*Lāj ki ānk, jahāz se bhāri.*

A good reputation is heavier than a ship.  
(Obliges people to keep it up : noblesse oblige.)

*Lākū kā ghar khāk men milā diyā !*

The mansion is levelled to the dust.  
(By a bad house-wife.)

*Lākū tadbīr ek tarāf, aur ek taqdār ek tarāf !*

A hundred thousand plans on one side,  
and one fate on the other !

*Lakir par faqir.*

Devoted to an old track.  
(A slave to old customs or manners.)

*Lakr ke bal bandrī nāche.*

A monkey dancing to a stick.  
(A nod for a fool's bark.)

*Lālach gun ghar bindā.*

Avarice is the root of all evil.

(*Effodiuntur opes irritamenta malorum.*)

*Lālach pashemān hai.*

Avarice leads to shame.

*Lālā kā ghorā, khāe bahot chāl thorā.*

The tradesman's horse eats much, and goes little.

(Because he does not understand how to keep it.)

*Lāl Bujhakkar bājhiyān, aur na bājhā ko :*

'*Karī barangā tār-ke upar hī ko lo.*'

Lāl Bujhakkar understood, but no one else :

"Take off the beams and pull him up."

(Said of a foolish expedient)

The story goes that while a boy had his two arms round a pillar his father gave him some peas into his two hands. Thereupon a difficulty arose among the people of the town as to how he could be extricated from the town as to how he could be extricated from the town in an uncomfortable position without sacrificing the peas. So they summoned their wisest man, Lāl Bujhakkar, who advised that an opening should be made in the roof and the boy drawn up through it !

*Lāl Bujhakkar bājhiyān, aur na bājhā ko :*

"*Pair mei chakkī bādh ke koī hīrnā kūdā hoe.*"

This Lāl Bujhakkar understands and no one else : "A deer with a mill-stone fastened to his leg must have jumped here !"

(The wise observation of the wise-acre on seeing the foot mark of an elephant. For Lāl Bujhakkar see preceding.)

*Lālch ko jahān tang.*

The world is too small for the avaricious.

*Lāl Khān kī chādar barī hogī, to apnā badam dhānkēgā : ham ko kyā ?*

If Lāl Khān's sheet be large, it will cover his body, but what does that concern me !

(In reply to one, who describes the riches of another.)

*Lāl-kitāb utā bolī yōh, "Telī bail larāyā kyōh !*

*Khal khilā-ke kiya musand ; bail kā bail aur dand kā dand."*

The Red-book (Qāsi) up and spake, "Oil-man, what made the ox to fight ? The cakes you gave it made it strong, so I must have the ox and a fine as well."

The story goes that a Qāsi passed the verdict above quoted on an oilman who was charged with allowing his ox to kill the Qāsi's. But when it was finally proved that it was the Qāsi's ox who killed the oilman's, the Qāsi made light of the offence by saying, "Jānvar hī to thē : he was only an animal, (knows no better.)"

*Lāl, nīch nīr-bachan kah, bānh det sau bār.*

*Lal pyārā, to us kā khayāl bhī pyārā hai.*

If you love your love, you love his thoughts.  
(Love me love my dog.)

*Lamhe ghūnghat-wālī se darye!*

Fear the long-veiled woman!

*Langat parle ughār ke pālē.* Bhoj.

The shameless has fallen into the power of the naked!

*Langotī meñ phāg khetle hain!*

He plays the Holi without even clothes!

(Applied to one, who without the means sets up for luxury and elegance: it is necessary to have money to perform the ceremonies at the Holi festival satisfactorily.)

*Langre lūlhe gae barāt, bhāt ke biryā khailan lāt.*

When the crippled go in a marriage procession, they get kicks instead of food.

(More kicks than half-pence.)

*Langre lūlhe gae barāt, do do jūte, do do lāt.*

When the crippled go in a marriage procession, they get two shoes and two kicks.

(Jūtā means here a blow with a shoe, considered most ignominious in India.)

*Langre ne chor pakrā, "dauryo, Miyān Andhe!"*

The cripple seized a thief, and said, "Blind man, come and help!"

*Langrī ghorī, masūr kā dānā!*

A lame mare and masūr for food.

(Pearls before swine: masūr is an expensive kind of pulse.)

*Langrī kaṭṭo, āsmān pe ghoṣalā!*

A lame squirrel with a nest in the sky!

*Lankā meñ se jo nikle so bāvan gaz kā.*

All who come from Lankā are 52 yards high.

(The people of Lankā (Ceylon) are supposed in their ignorance by the Hindūs to be still *rākshasas*, or ogres. The proverb is used to describe a very wicked person.)

*Lāo kūd, main dūbūn!*

Bring me a well, that I may drown myself!

(Put in the mouth of a shameless person, when reproached with his faults and told that he ought to drown himself.)

*Lāo sipī, khakhor bhūī, mere sāiyān par itnī bīfī!* E. Wom.

Bring me a shell to scrape the wall, my husband's substance must not be wasted thus!

The story goes that a young wife entering her husband's house, to show off her anxiety to assume her duties scraped off the pat of rice placed by custom on the wall as part of the marriage rite, so that nothing of his might be wasted. A new broom sweeps clean.

*Larāī meñ laḍdū nahīn batte hain.*

Sweetmeats are not distributed during a battle.

*Larāke ke chār kān.*

The quarrelsome have four ears.

(They have twice as many things to quarrel over as the peaceable.)

*Lārā līrī kā yār, kabhī na utre pār.*

Procrastination's friend never gains his end.  
(Procrastination is the thief of time.)

*Larēñ na bhīrēñ, tarkash pahne phīrēñ.*

They neither fight nor combat, but slownish their quivers.

(Barking dogs seldom bite.)

*Larēñ na bhīrēñ, zirā pahne phīrēñ.*

Neither fights nor combats, but struts about in his mail.

(A carpet knight.)

*Larēñ sāñd, bārī kā bhurkas.*

When bulls fight the fields are spoilt.

*Larē sipāhī nām ho Sardār kā.*

[credit.

The soldier fights, but the general gets the

*Larkā jāne Bivī, aur patṭī bāndhe Miyān.*

My Lady is brought to bed, and my Lord girds his belly!

(Patṭī bāndhnā, is to tie on a bandage to alleviate pain.)

*Larḱan ke bhagvā nā, bikāī ke gāī.* E. Wom.

Not a strip for the child, but a coat for the cat.

(Not a penny for my own, and help for the stranger.)

*Larkā parkāve ke na chāhīñ, harkāus ke chāhīñ.* E.

Rather snub than encourage a child.

*Larkā rove bālon ko, nā rove muñdāī ko.*

The child cries over its shaven poll, the barber for his fee.

(All mind their own interests.)

*Larkā rove, khasam chillāz, larkaurī meharīyā fazāhat ho.* E. Wom.

The child cries, the husband roars, and the mother gets abuse.

(A family quarrel.)

*Larke ke pāñ pālne meñ pañchāne jāte hain.*

You can tell what a child is like in his very cradle.

(Said of a promising child.)

*Larke ko jab bherīyā legayā, tab totṭī bāndhī.*

When the wolf has run off with the child the door is made fast.

(Shutting the stable door after the horse is stolen.)

*Larke ko mūñh lagāo to dārīñ khasote, kutte ko mūñh lagāo to mūñh chāte.*

Pet a child and he'll pull your beard: net

*Larkoñ kã khel, chirya kã marnã.*

Boys' play is death to the birds.

(What's fun to you is death to me.)

*Larkoñ meñ larkã, bũrhoñ meñ bũrhã.*

A child among children and a man among men.

(All things to all men.)

*Larte to nahĩñ, mũẽ marte haiñ.* Wom.

They fight not, but speak ill of the dead.

(Said of backbiters.)

*Lartoñ ke picħħe aur bhãgtoñ ke ãge.*

In the rear of the warriors and in the van of the fugitives.

(Said of a coward: he who fights and runs away will live to fight another day.)

*Lashkar kĩ agãrĩ aur ãndhĩ kĩ picħħãrĩ.*

The front of an army and the rear of a storm.

(Are the most fearful to see.)

*Lashkar meñ ãñĩ badnãm.*

The camel gets abuse in the army.

*Latã hãĩhẽ bũaurẽ barãbar.*

A lean elephant is equal to a stack of cow-dung.

(Even the wreck of a large fortune is considerable: in India the elephant is valuable for his ivory however weak he may be and cow-dung is a very valuable article in domestic use. Also the meaning may be taken that a lean elephant looks as large as a village stack of cow-dung.)

*Latẽ kĩ joẽ, sãre gãoñ kĩ sarhaj.* E.

The wife of a poor man is the sister-in-law of the whole village.

(i. e. Every body is free to flirt with her; in India it is customary to jest with a sister-in-law.)

*Latẽ patẽ din kãtiye.*

To pass the day reeling about.

(To be in difficulties.)

*Latĩ hãĩh kĩ, bhãĩ sãĩh kã.*

A stick is best in the hand and a brother on the spot.

*Latĩ ke hãĩh mãlguzãrĩ be-bãq.*

With a stick in your hand your rent is paid up.

*Latĩ liye pãoñ par khãk.*

The feet will only get dusty from the use of a staff.

*Latĩ mãre pãñĩ nahĩñ judã hotã.*

There is no separating water by beating it with a stick.

(Relations cannot be divided, however they may quarrel: blood is thicker than water.)

*Latĩ mãĩh phat.*

Breaking the mouth with a club.

*Lauñdĩ ban-kar kamãñã, aur bĩvĩ bankar khãñã.*

Work as a slave and live as a lady.

(Work and you will get.)

*Lauñdĩ kĩ sũt kyã? randĩ kã sãĩh kyã?*

*Bher kĩ lãt kyã? aurat kĩ bãt kyã?*

What is a slave-girl's dignity? What is a harlot's friendship?

What is a sheep's kick? What is a woman's word?

*Lauñdĩ ko lauñdĩ kahã, ro dĩ; bĩvĩ ko lauñdĩ kahã, haĩs dĩ.*

Call a slave a slave and she will weep; call a lady a slave and she will laugh.

*Le de ãtã kãĩhãũtĩ meñ.*

Put the flour into my platter.

(Said of a person who thinks only of his own wants.)

*Le-ke dĩa, kamã-ke khãyã, aisi tãisi jagat meñ ãyã.*

Who pays his debts and earns his living, came for nothing into the world.

(Put into the mouth of a bad man.)

*Le liyã pallã, aur bĩnan lagĩ sillã.* Agric.

The gleaner brings her basket and begins.

(Said to one who acts without previous permission.)

*Le lugrĩ, chal gudrĩ!* Wom.

Take the old clothes and go to the market!

*Lenã denã kãm ñom ñhãrĩyoñ kã; muhabbat ajab chĩs hai.*

Taking gifts is for pimps and harlots; love is quite another thing.

*Lenã denã sãrhe bãĩs!*

No business at twenty-two and a half!

(Said of those who bargain but don't buy; *Sãrhe bãĩs* being an incomplete number here represents an incomplete bargain.)

*Lenã ek, na denã do.*

Don't take one and pay two.

(See that you get your money's worth.)

*Lenã na denã, bãtoñ kã jamã-kharch!*

No business, but a mere bargain of words!

*Lenã na denã; "gãrĩ bhare chanã."*

Nor give nor take, and "fill the cart with pulse."

(Empty words buy no barley.)

*Lenã na denã jhũhoñ mãĩh chũtãvãl.*

No business, but plenty of jabber.

*Lenã na denã; kãre na mãsle!*

Nor give nor take; nor business nor bargain!

*Lenẽ denẽ ke mãĩh meñ khãb; muhabbat bãĩ chĩs hai.*

Giving and taking are as dust in the mouth; there's nothing like pure friendship!

*Lihās kī ānkh jahās se bhārī.* Wom.

No ship so heavy as a good reputation.

(See *tāj kī ānkh*, etc.)

*Likhe Isā, paṛhe Mūsā.* Mah.

Moses only can read the writings of Jesus.

(Said of an illegible hand.)

*Likhe Mūsā paṛhe Khudā.* Mah.

i. God only can read the writings of Moses.

ii. His writing is so scratchy that only he himself can read it.

(Said of a bad hand : bad puns on the words *Mūsā*, Moses, and *Khudā*, God, by dividing them thus *mū sā*, like a hair, and *khud ā*, having come himself.)

*Likhe na paṛhe, dūdh māre kaṛhe.*

He can neither read nor write and has plenty of milk (to drink.)

*Likhe na paṛhe, nām Muḥammad Fāzil.*

He neither reads nor writes, but is named Muḥammad the Doctor!

*Likhnā āve nahīn, miṭāven donon hāth.*

He cannot write, but blots with both hands.

*Likham ke āge baktam nahīn chālī.* [written.

Oral (evidence) is valueless in the face of

*Lik lik gāṛī chale, lik chale kapūt :*

*Lik chhor ān chalen, shāir, singh, sapūt.*

On the old beaten track a cart and a foolish son will go, But a poet, a lion, and a clever son will leave it.

(These three will shew their inventive genius and skill and valour.)

*"Lip, bahū, divālī, āi ! pot, bahū, Divālī āi."*

*"Chhed chhidālī mātke māri ! kyon, sāsū, yehi Divālī thī ?"*

"Plaster, my girl, the Divālī has come !

White-wash my girl, the Divālī has come !"

"What ! the leavings thrown at my head !

Why, mother-in-law, is this the Divālī ?"

(A skit at the bad treatment of young brides at the hands of their husbands' mothers in India. All houses are plastered and whitewashed at the Divālī festival.)

*Lipnā oṭā, mare moṭā !*

I will plaster thee, oṭā, if a rich man die !

(The prayer of the Achāraj Brāhman, who gets the rich covering in which the corpse is wrapped, besides other presents. The oṭā is a small image kept in a corner of these Brahmins' houses as a household god, and is now supposed to be thus addressed.)

*Lohā jāne, luhār jāne : dhaunhne-vāle kī balā jāne !*

Let the iron care and the smith care; why should the bellows-blower care ?

(Smiths in India keep a man on fixed wages to blow their bellows, and the point of the proverb is, that the business is between the iron and the smith, and the bellows-blower has

relationship with some great man : allusion to the iron *tirāl*, or trident of Mahādeo (Siva), now itself regarded as a god.)

*Lohe kī manḍī men mār hī mār.*

In the iron mart, it's hammer, hammer, hammer.

*Lomṛī ke shikār ko jāē, to sher kā sāmān kar līye.*

If you go a fox-hunting, prepare to meet a lion.

(Even a small work needs large appliances : make sure of your object.)

*Lugāī rahe to āp se ; nahīn, jāē sage bāp se.*

(1.) If a woman will stay in the house, stay she will : if not, her own father can't keep her.

(2.) If a woman is chaste, chaste she will be ; if unchaste, she will go with her own father.

*Luhār kī kūnchī, kabhī āg men, kabhī pānī men.*

An iron-smith's brush, sometimes in the fire and sometimes in water.

*Lūr na ūr, chalā miyān Jāgdīspūr.* E.

Nor sense nor skill and he goes to Jagdīspūr.

*Luṭāyā bigānā māl : bandī kā dīl daryāo.* Mah.

Wom.

It is another's property that is plundered ;

pitiless is the slave's heart.

(She cares nothing as to what happens to her master's wealth.)

*Lūt kā mūsāl bhī bahū.*

Even a pestle is something to plunder.

*Lūt koelon kī, mār barchhī kī.*

In plundering charcoal to get a wound from a spear.

(Much loss, little gain.)

*Lūt lāe, kūt khāyā.*

Got by plunder and eaten in comfort.

(A successful thief or cheat.)

*Lūt men charkha naja.*

In plunder even a spinning wheel is a gain.

## M

*Mā bāp jīte harām kā nahīn kahīlās.*

Whose parents are alive, is not called a bastard.

(Used by those who assert that they can prove their claims.)

*Mā beṭī gāne-vālī, bāp pūt barāī !* Wom.

Mother and daughter for singers, and father and son for wedding procession !

(A poor man's marriage.)

*Mā beṭiyon men larāī hui, logon ne jānā bair parā !* Wom.

**Mā bhātārī, betā ūr-andās.** Wom.

The mother an inn-keeper and the son an archer.

(All trades and occupations in India are hereditary and hence the sting of the proverb.)

**Mā chāhe betī ko aur betī chāhe mote dhīng ko.** Wom.

The mother on her daughter doats and the daughter on her stout lover.

**Machhli ke bachchoñ ko tairnā kaun sikhāz?**

Who shall teach young fish to swim?

(That is, one descended from virtuous parents will naturally be virtuous: innate good quality; instinct: allusion also to the hereditary nature of all occupations in India.)

**Machhli to nahīn, ki sar jāgī.** Wom.

It is not fish, that it should putrify.

(Said in deprecation of undue haste.)

**Mā chhoṛ, mauṣī se maṛāq.** Mah.

You can flirt with your aunt, but not with your mother.

**Mā dāyan ho, to kyā bachchoñ hī ko khāgī?** Wom.

Even an ogress will not devour her own child.

**Mā dhoban, pūt basās.**

The mother a laundress, the son a draper.

**Madhure ānche, roṭī mīṭh.** Bhoj.

A slow fire makes the bread sweet.

(Slow and sure.)

**Mā elī, bāp telī, betā shākh-i-sāfrān.**

The mother a daily laborer and the father an oilman and the son a bunch of saffron.

(The metaphorical epithet of the son means a person who gives himself airs.)

**Maggah des kanchan purī, des achchhā, bhākā burī.**

Maggah is a land of gold with a vile speech!  
(A skit at the rough dialects of Behār.)

**Maggah meñ marnā, agle janam meñ gadhā bannā.** Hin. Superstition.

Who dies in Maggah will be an ass in his next life.

(Superstition based on the doctrine of the transmigration of souls.)

**Māghe jāṛ na Pāse jāṛ, batāse jāṛ.** Agric.

December and January make no winter, but the wind does.

**Māgh kā jāṛā, Jēṭh kī dhūp,**

**Bare kashī se upje ūkh.** Agric.

With frost in February and heat in June,  
The sugar-cane grows with difficulty.

**Māgh nange, Baisākhē bhūke.**

Naked in January and hungry in May.

(Downright misery.)

**Mahalle meñ āī barāt, paṛaṣṭan kologī ghabrāt.**

When the procession came into the street the neighbours got excited.

(Although it did not concern them.)

**Mahavaṭ barsī aur sādhi sarsī.** Agric.

With winter rains the spring crop thrives.

**Mahinā purāyā aur kamerā aghāyā.**

When the month is over the workman wants his pay.

(Wages are paid by the month in India.)

**Māi bāp ke lātan māre, mehrī dekh jurāe;**

**Chāron dhām jo phirī āve, tabhūn pāp na jāe.** Hindu.

Who kicks his parents to please his wife,

His sin will cleave to him though he makes all the pilgrimages.

(It is a great sin for a Hindū to neglect his parents in favor of his wife.)

**Maide aur shahāb kī sī loī.**

A red and white loaf.

(A pink and white face.)

**Mailā kapṛā, pātār deh, kuttā kāṭe kaun san-deh?**

It is no wonder if a dog bite a man with dirty clothes and a weak body.

(A hit at the exactions of native subordinates from the weak and defenceless.)

**Mail kā bail banāte haiñ.**

To make a bullock out of a speck of dirt.

(To make a mountain of a molehill.)

**Mainā jo "main-nā" kahe dūdh bhāt mī khāz: Bakrī jo "main main" kare ulṭī khāl khichāz.**

The mainā cries "not I" and eats milk and rice for ever. The goat cries "I, I" and loses his skin.

(Said to a boaster: There are puns upon the words mainā and main nā "not I" and upon main "I" and also the bleating of a goat. The point is that the humble mainā is well treated and the boastful goat is killed.)

**Main aur merā mānas; tise kā mūñh bhulas.**

Hin. Wom. [burn!]

I and my husband; let every one else's face  
(Selfishness.)

**Main bhalī, tū shūbāsh!** Wom.

I am all right and hurrah for you!

(Mutual praising.)

**Main bhī hūñ pāñchvōñ savāron meñ.**

I, too, am one of the five horsemen.

☞ This proverb is founded on the following story. Four horsemen were going to the Dakhan and were joined by a man riding a very miserable hack, who replied in the words of the proverb to any one that enquired who he was.

Wom.



*Main kab kahāñ, 'tere bete ko mirgī āve hai' ?* Wom.

When did I ever say that your son has epileptic fits?

(She purposely makes known what she denies having said.)

*Main karūñ terī bhalāi, tū kare merī dāñh meñ salāi.* Wom.

I seek to do you good, and you would run a needle into my eye.

(Returning evil for good.)

*"Main" ke gale par chhūrī.*

"I" (egotism) gets its throat out.

(Allusion to the bleating of goats (*main*) and their slaughter for food, with a pun upon the word *main* which means also I (egotism).)

*Main kī gardan par chhūrī.*

A knife is at my throat.

(Supposed to be said by a kid. The sword of Damocles.)

*Main kyā terī pañī tale kī hūñ.* Wom.

Am I in any way your inferior?

*Main main sab milāñ, bābū ko nahīñ milā.*

You have met mothers in plenty, but not a master.

(Beggars get most from the women of the houses where they beg as the men see through them better. They usually call women "mother" and men "master," hence point of proverb.)

*Main marūñ tere liye, tū mare vā ke liye !*

I am dying for you, and you for another.

(Unrequited love.)

*Main ne kyā us kī khīr khāñ hai ?*

Have I eaten any of his rice and milk?

(Am I under any obligation to him?)

*Main to terī lāl pargiyā pe bhūñ re, Raghuā !*

Wom.

It was your red turban, Raghuā, that misled me.

*Main tujhe chāhūñ, aur tū kāle dhīng ko.* Wom.

I love you and you a black paramour.

(Spoken by one, who from regard admonishes another, but is not attended to.)

*Majnū ko Lailī kī kuttā bhī pyārā.*

Even Lailī's dog is dear to Majnūñ.

(Majnūñ and Lailī are the Romeo and Juliet of the East: love me love my dog.)

*Mālm hogā Hāshir ko pinā sharāb kī.*

You will know on the Day of Judgment what it is to drink wine.

*Mā kī māñ bhalā !*

A mother's esteem is the best!

*Mā kī peñ kumhār kī āvā; koī gorā, koī kālā.*

A mother's womb is a potter's kiln, some come black (from it) and some fair.

(Said of children of the same mother having different complexions.)

*Mā ke peñ se koī sikh-kar nahīñ niklā hai.*

No one comes learned out of his mother's womb.

*Mā khet meñ, pūt janet meñ.* Riddle.

The mother in the field, the son at the wedding.

(Answer—the *kusumbhā* flower, or safflower used for dyeing the marriage turbans.)

*Mā kī sauk, na bāp se yārī,*

*Kis nāte kī tavñh mahtārī ?* Rus. Wom.

Nor my mother's co-wife, nor my father's mistress, How come you then to be my mother?

(Natives call the mother's co-wife or father's mistress "mother.")

*Makke gaē na Madīne gaē, bīch hī bīch meñ hājī bhae.* Mah.

He went to neither Makkā nor Madīna, but became a pilgrim half way.

(Said to one who gets what he wants easily.)

*Makke meñ rahte haiñ, par haj nahīñ karte.* Mah.

Living in Makkā he never made the pilgrimage.

(The nearer the church, the farther from God.)

*Makkhī bañhī shahad par pankh gaē liptāē,*

*Hāth male, aur sir dhune, "lāluch burī balāē."*

A fly alights in honey and entangles her wings; struggling in vain she laments her fate: (saying) "avarice is a great misfortune."

*Māñ chāhe bareñā, dhoñ chāhe dhūp,*

*Sāhū chāhe bolñā, chor chāhe chūp.*

The gardener wants rain, the washerman sunshine, A banker a talk, and a thief quietude.

*Makkhī chhorñā, aur hāthī nigalñā.*

To pass by the fly and swallow an elephant.

(To strain at a gnat and swallow a camel.)

*Makkhī mār, barā chamār.*

A killer of flies, is a real Chamār.

(Applied to misers as an expression of contempt: the Chamārs are a very low class.)

*Māl-i-muft, dil-i-be-rahm.* Pers.

The heart has no pity on another's wealth.

*Mallāhī kī mallāhī dī, bāñs ke bāñs khāē.*

I paid my fare in full and got beaten with a bamboo.

(Passengers by boat are liable to be struck by the long bamboos used as barge poles.)

*Mallāh kī lañgoñā hī bhīgñā hai.*

The very breeches of a boatman get wet.

*Māl kī mūñh karte haiñ, jām kī mūñh nahīñ karte.*

They care for their property not for their lives.

*Māl par sakāt hai.*

Charity is for the wealthy.

*Māl-vālā hāre, gāl-vālā jite.*

The real owner loses while the loquacious wins.

(Allusion to the practice of special pleading before the British Courts.)

*Mā māre, aur 'mā hī mā' pukāre.*

His mother beats him and still he calls out "mother."

(The dog licks the hand that beats him.)

*Mā mare, mausi jive !*

Let my mother die, my aunt is alive !

(In India an aunt bears great affection for her sister's children.)

*Māmū ke kām meñ bāliyāñ, bhāñjā aiñḍā aiñḍā phire.*

The uncle wears the ear-rings, and the nephew struts proudly.

(Proud of another's wealth : reflected glory.)

*Mā, na mā kā jāyā : sabhī lok parāyā.*

Nor mother here, nor any of my mother born : all the land is strange to me.

(Said of a strange country.)

*Mā nārāngī, bāp kolā, beṭā Rāushanū-d-daula,*

The mother an orange, the father a lemon,

and the son Mr. Light-of-fortune.

(Said of a half breed.)

*Mānas kasne ko muāmila kasautī hai.*

Business is the touch-stone for men.

*Man bhāṛe to dhelā supārī.*

If you like it, a clod is a betel-nut.

(Love is blind : the proverb is based on the fact that women and children will sometimes eat small lumps of earth.)

*Man bhar kā sir hilāte haiñ, paisā bhar kī sabāñ nahīñ hilāte !*

The ton-weight head waggles, but the ounce weight tongue won't waggle.

(Said of a person who in answer to a salutation nods his head, but does not say "good morning.")

*Man bhoṛ, karam diladdrī.*

Desirous of pleasures, but doomed to poverty.

*Man chāhe, munḍyā hilāṛ.*

The heart desires, but she refuses.

(A woman's 'nay' is 'yea'.)

*Man chaltā hai, par tātū nahīñ chaltā.*

His mind goes, but his hack won't.

(Want of means.)

*Man chanchal, karam diladdrī.*

Desirous of pleasures, but doomed to poverty.

*Man changā, to kathautī meñ Gangā.*

If your mind be pure, then Gangā is in

a few *kauris* to the Ganges for him, on the condition that the goddess Gangā appeared and held out her hand for the *kauris*. Gangā duly appeared and took the *kauris* and gave them in return a golden *karā* (wristlet) to be given back to Rās Dās. The pilgrims however took the *karā* to the Rās of Rās Dās's country, who gave it to his Rāni and she desired to have it matched. In their extremity the pilgrims again went to Rās Dās and told him what had happened, and he having pity on them showed them the pair to it in his *kathautī*, and hence proverb.

*Mañḍve ke āṭe meñ shart kyā ?*

What conditions are made on buying *mañḍ*-*vā* flour ?

It is customary in buying things of value to stipulate a certain price on condition that on examination the article proves of good quality; but the flour of *mañḍ* (a millet,) being of little value, no such condition is required.

*Māne na jāne, 'mañ bhī nauṣā kī khālā'*  
Mah. Wom.

Nor known nor recognized and "I am the bridegroom's aunt."

(Unreasonable interference: having a finger in the pie on any pretext.)

*Māne to deo, nahīñ bhī kā leo !* Hin. Wom.

Believe and he is a god, otherwise he is only plaster !

(Faith can move mountains.)

*Mañḍāi chhīnt, lāyā int.*

He called for chintz, and they brought him bricks.

(To ask for bread and get a stone.)

*Mañḍāi hīng, lāyā adrak.*

The one asked for asafoetida and the other brought ginger.

(Cross purposes.)

*Māñgan gaṛe so mar gaṛe aur marēñ jo māñgan jāñ; Woh nar pahle hī mare, johote kardenāñ.*

Those that begged were disgraced and those that will beg will be disgraced ; But he is most disgraced, that can but won't give !

(A saying of the Brāhmins to encourage alms-giving.)

*Māñge bhīk, pūchhe gāñ kī jama !*

A beggar ! and he wants to know the rental of the village !

*Māñge har, de baheṛā.*

He asks for *har* and he gives *baheṛā*.

(*Har* and *baheṛā* are two kinds of myrabolans: Cross purposes.)

*Māñge ke mañḍnī, guṛyā kā siñḍār.*

A doll dressed up in borrowed clothes.

(Borrowed plumes.)

*Māñne meñ lāñāḍ.*

*Mān ghaṭe nīt ke ghar jāē.*

*Gyān ghaṭe ku-sangat pāē,*

*Bhān ghaṭe kuchh mukh ke māṅge,*

*Rog ghaṭe kuchh aukhad krāē.*

Every day visits lessen esteem, Bad company lessens holiness, Asking favors lessens self-respect, Using a remedy lessens illness. Respect is lessened by constant visiting. (Familiarity breeds contempt.)

*Māṅg jāñch-ke gae jhāñjhā : māṅg leñ to lāge lājā.*

If he give he is angry over it : if he take back he is put to shame.

(Unwilling charity.)

*Mangni ke bail ke dānt nahīñ dekhte haññ.*

Never look at the teeth of a gift ox.

(Never look a gift horse in the mouth.)

*Mangni ke satvā, sās ke pindā. E. Wom.*

Borrowed meal is offered to the mother-in-law.

(Expresses the dislike young brides have in India to their mothers-in-law, who are apt to treat them as slaves.)

*Mangni kī chādar, tā par pachās kā ādar ! Wom.*

A borrowed sheet, and she offers it to fifty different people !

*Man hamrā pās, dhan āñ kā pās. E. Wom.*

My mind is mine, his wealth is his.

(Contentment : my mind to me a kingdom is.)

*Man hulāsa, gāve gīt.*

A merry heart sings songs.

*Man jāne pāp ; māñ jāne na bāp.*

The heart knows its own sin ; not mother, nor father.

*Man kā āñkus gyāñ.*

Conscience is the goad of the mind.

*Māñ kā māhur, aur apmāñ kā laḍḍā.*

Rather poison with respect than dainties with contempt.

(Better is a dinner of herbs where love is, than a stalled ox and hatred therewith. Proverbs xv. 17.)

*Māñ kā pāñ bhī bahut hotā hai.*

A betel-leaf presented with respect is a great gift.

*Māñ kā pāñ, hīrā samāñ.*

A betel-leaf presented with respect is as good as a diamond.

*Mankā pheraṭ janam gayā, aur gayā na man kā pher. Kar kē māñkā chhōr-ke, tū man kā māñkā pher.*

In counting your beads you have spent your life, but the crookedness of your mind has not gone ; Give up the rosary in your hand and devote yourself to the

but doing the will of God from the heart. Ephesians vi. 6.)

*Man karbe moṭā, khaubēñ soñā ; man karbeñ meñhīñ, sagre teñhīñ. Bhoj.*

Be niggardly and get blows, be generous and get everything.

*Man kare pahiran chautār, karam likhe bheṛī ke bār. Wom.*

Her heart on satins, but her fate on sheep's wool.

*Man ke hāre hār hai, man ke jite jī,*

*Pār-Brahm ko pāñye, man hī ke partūt.*

Lose heart and lose all ; brace up your mind and win, Almighty God can only be found through faith in the heart.

(Ask and it shall be given you : seek and ye shall find ; knock and it shall be opened unto you. Luke xi. 9.)

*Man ke laḍḍū phoṛnā.*

To break imaginary sweets.

(To build castles in the air.)

*Man ke laḍḍuon se bhūk nahīñ miṭṭā.*

Hunger is not appeased by imaginary sweets. (The belly is not filled with fair words.)

*Man kī māñī kā se kahūñ ? Peṭ masosā de de rahūñ. Wom.*

To whom shall I tell my grief ? I can but press my belly !

(To show very extreme hunger, said by beggar-women.)

*Man malīñ, sundar tan kaise ?*

*Bikh ras bhara kanak ghaṭ jaise !*

With a foul mind shall the body be fair ? It is a golden vessel filled with poison !

*Man māñe, ghar jāñe.*

Going home when so inclined.

(Independence.)

*Man māñī, an-jāñī.*

My heart knows though I don't.

(Pretended ignorance.)

*Man maujī jorū ko kañēñ "bhauijī."*

A jolly fellow calls his wife a sister-in-law.

(In order to crack jokes with her : allusion to the custom often mentioned above of cracking jokes with the elder brother's wife in India.)

*Man-maujī, karam diladārī.*

The heart would indulge, but fate is adverse.

*Man meñ base, so supne dase.*

What is in the mind will be seen in dreams.

*Man meñ gāñ, tas tas rove !*

*Chūhā khasam kar sukñ se sove.*

Happy in her heart she sheds tears !

For married to a rat she sleeps in comfort.

(Allusion to marrying grown girls to small

*Man meñ Shekh Farid, bagal meñ int.*

A Shekh Farid at heart, a brick under his arm !

(A saint in intention, but prepared for mischief. Hell is paved with good intentions.)

Also to describe a hypocrite. The saying is said to have originated with the act of a thief, who became the disciple of Shekh Farid, the saint of Pakpattan, and professed repentance for his evil deeds, but was unable to resist the temptation of an ingot of gold, which he found on the road, and concealed under his arm.

*Man mile kã melã, chit mile kã chelã.*

When hearts agree there's a company; when minds agree there's a following.

*Man motiyon byãh : man chãlohã byãh.* Hin. Wom.

A man of pearls and it is a marriage : a man of rice and it is a marriage !

(A man is lbs. 80. The point is that a marriage is valid whatever be spent on the ceremonies.)

*Mãn na mãn, main dũhã kã chãchĩ !* Wom.

Believe me or not, I am the aunt of the bridegroom.

(Said of a stranger who claims a near relationship from interested motives.)

*Mãn na mãn, main terã mehmãn !*

Recognized or not, I am still your guest !

(Addressed by way of reproof to an impatient intruder.)

*Mantrĩ binã rãj sũnã.*

A kingdom is empty without a minister.

*Man umrão, karam dilãddrĩ.*

His heart bent on riches, but poverty in his fate.

*Manvã mar gayã, khel bigar gayã.*

Lose heart and you will lose the game.

(Faint heart never won fair lady.)

*Mã Panhãrĩ, bãp Kanjar, beã Mirzã Sanjar !* Mah. Wom.

The mother a chamber-wench, the father a basket maker, and the son my noble Lord !

(Said of an upstart.)

*Mã pe pũt, piã par ghora : bahut nahĩ, to thora hĩ thora.* Wom.

The son is as the mother, the colt is as the sire : if not altogether, at least somewhat.

(The child is father to the man; a chip of the old block.)

*Mã pisanhãrĩ achchĩ, aur bãp haft-hasãrĩ kuchh nahĩ.* Wom.

A mother that grinds corn is better than a father that is captain of seven thousand men.

*Maqdũr kĩ mãn kaurĩ hĩ ragarĩ hai.*

The scouring of kauris is the mother of opulence.

(Take care of the pence and the pounds will take care of themselves.)

*Mã rã che azĩh qissa, kĩ gão ãmad o khar raft !* Per.

What is it to me, that a cow hath come and a donkey gone ?

(Expresses a feeling of no desire to intermeddle with what does not concern one.)

*Maral bachhiyã Bãmã ke dãn !* E.

The dead cow is given to the Brãhman.

(Said of a useless gift.)

*Mãrã mũnh tabãq ãge dharã na khãẽ.*

A beaten man is afraid to eat, though the platter is before him.

*Maran chalĩ aur Sũkh sãmhnẽ !* Wom.

Going to her death and (the planet) Venus in front of her !

It is a rule among Hindũs not to go upon any business, particularly a religious ceremony, if the planet Venus be in front. Hindũ married girls will not go to their father-in-law's houses if Venus be in front of them on the road. The meaning of the proverb is, when she goes to die of what consequence are good or evil omens ?

*Marã Rãvan fazãhat ho !*

A dead Rãvan is disgraced.

(Allusion to the story in the *Rãmãyan* : Rãvan is a typical tyrant and his fate in the legend is here likened to that of ordinary oppressors in power who come to destruction.)

*Mard aurat rãzĩ to kyã karegã Qãzĩ !*

When man and woman are agreed, what shall the Qãzĩ do ?

(The Qãzĩ or Muhammadan priest performs marriages and has usually a considerable voice in settling the engagement.)

*Mard jekrã gãth rupaiyã !* E. Wom.

A man with silver in his pocket.

(Born with a silver spoon in his mouth.)

*Mard kã dikhãyã na khãiyẽ, mard kã lãyã khãiyẽ.* Wom.

Eat not before your husband; but eat what he brings you !

(Indian custom: one of these which must make their homes so happy !)

*Mard kã hãth phirã aur aurat ubhĩ.*

Toyed with by a man the woman develops.

*Mard kã kyã hai ? ek jũti pahĩ, ek jũti uãrĩ.* Wom.

It's nothing to the man: he puts on the new shoe and throws off the old one.

(He gets a new wife as soon as the old one is dead or misbehaves herself. High caste

*Mari kã naukar mare baras bhar meh : randi kã naukar mare chhae mahime meh.*

The servant of a man may live a year, the slave of a prostitute will die in six months.

(Because her many visitors will over-work him.)

*Mard ke char nikah durust hai.* Hin.

It is lawful for a man to have four wives.

(Hindā chaff of the Muhammadans.)

*Mard ki baat, aur gari kã pahiyã age ko chalti hai.*

A true man's word and a carriage wheel always go forwards.

*Mard ko gard zarur hai.*

Labor is the lot of man.

*Mard mare nam ko, na-mard mare nan ko.*

The hero dies for a name and the wretched for mere bread.

*Mardon kã ek qaul hotã hai.*

A true man has but one word.

(He will never go back from it.)

*Mare kã ko nahin, jute ji ke sab lagũ hai.*

None cares for the dead, all follow the living.

(Worshipping the rising sun.)

*Mare ko mar jãne de, halvã puri khãne de.*

Let the dead be counted with the dead, and let me eat the sweets.

(Allusion to the custom of holding a feast at the death of an old man among the Hindus.)

*Mare na chũhi, nam Fateh Khan!*

He never killed a rat and they call him my Lord Conqueror.

*Mare na jiye, hukur hukur kare.*

He neither dies nor lives, but only gasps.

(Which is very painful to his relatives : said of a very old man.)

*Mare na mánjhã le.*

Nor dead nor taken off the bed.

(We wish him dead. Among Hindus a dying man is taken down from his bed to the floor as it is believed to be irreligious to die on a bed.)

*Mare na picchã chhore.*

He neither dies nor relieves us.

(Of his presence: see preceding.)

*Maren mehar, aur bhãge parausin.* E.

The wife is beaten, and the neighbour flies through fear.

(Of being beaten too if she were mixed up with the quarrel : selfishness.)

*Mare pe baad.*

After death the doctor.

(After meat mustard.)

*Mare sipahi nam Sardar kã; Kãpe bãr, nam talwar kã.*

The soldier fights and the credit is the

*Mare to shahid, mare to gãsi.* Mah.

A martyr if killed, a gãsi if he kills.

(A gãsi is a man who fights for the faith.

The saying is to encourage Musalmãns to fight and alludes to the doctrine of the *jihad* or war to the death against all unbelievers.)

*Mar gãe mardud, jin ki fateha na darud.* Mah.

The wretch has died without ceremony or burial.

(Without extreme unction.)

*Mãr, gusaiyan, teri as.*

Master, you may beat me, yet I still depend on you.

(Addressed to a master or patron and commonly by an aggrieved wife to her husband.)

*Marihon par turihon nahin!* E.

I'll die before I budge from here!

*Mari kyon? sans na ayã?* Wom.

Why did she die? For want of breath!

*Mãr ke age bhut nãche.*

A devil will dance to a beating.

(Spare the rod and spoil the child.)

*Mãr khãna, masjid meñ so rakna.*

To live by robbery and sleep in a masjid.

(To live in a very disorderly way; sleeping in a masjid implies having no home, like sleeping under the arches of a bridge in London.)

*Mãr khãta jãe, aur kahe "sarã mãro to sahã."*

He gets a beating and still says "beat me if you dare."

(Said of cowards : of the Banyãs especially.)

*Mãr mãr ke satã karnã.*

To beat a woman until she becomes *sati*.

(*Sati* is burning at the husband's pyre, and the custom is dissuade a woman from becoming *sati*, at any rate, as far as show goes; so the proverb means downright bullying.)

*Mãr mãr kiye jãe, fateh dad ilãhi hai.*

Fight your battle, for the victory is with God.

*Mar mar-na jãte, to bhar ghar hote.* E. Wom.

Had none of us had died the house would have been full.

*Mãr, mãr, mãr, teri hatariyan pirdeh; meri adat na jãe!* Mah. Wom.

Beat me, you wretch, beat me till your hands ache : but my habits will not leave me.

(An obstinate wife to her husband.)

*Marnã bhalã bides kã, jahãñ na apnã koĩ.*

Better die abroad where you have no friends.

(A saying of the Bhagats : die where your death will be a grief to no one.)

*Marnã jinã sab ke sãth lagã huã hai.*

To be born and die is the fate of all men.

*Mãr na jure, mãnge tãrĩ!* E.

He has no right even to butter-milk and demands *tãrĩ*.

*Marne jāñh, malhār gāñh.*

He goes singing to his death.

(*Malhār* is a song of rejoicing sung especially to bring on rain.)

*Marne ko jī chāhe, kafan kā toṭā.*

He wishes to die, but is at a loss for a shroud.

(If wishes were horses beggars would ride.)

*Marne ko kyā hāñhī ghore jurte haiñ ?*

Do you want horses and elephants on the road to death ?

*Marne pe Dom rājā.*

The Dom is the lord of death.

(*Doms* are employed to perform the funeral ceremonies.)

*Mārñe-vāle se jilāne-vālā barā datā hai.*

The life-giver (God) is greater than the life-taker (man.)

*Mā rove talvār ke ghāo se, bāp rove tār ke ghāo se.*

The mother mourns a sword wound and the father an arrow wound.

(They appreciate a son's demerits or blemishes differently.)

*Mār pichhe sañvār.*

To strike and apologize.

(To kiss and make up.)

*Martā kyā na kartā ?*

What will not the dying man do ?

(The desperate man all things can.)

*Marte kā hāñh pakṛā jātā hai, kañhe kī sabāñ nahīñ pakṛī jāñ.*

You can hold the hand of the striker, but not the tongue of the reviler.

*Mart: k: pichhe, bhāñte ke agāñ.*

Behind the fighters and ahead of the flying.

(Said of a coward.)

*Marte ke sāñh marā nahīñ jātā.*

No one dies with the dead.

(Why weep to death for one that's dead ?)

*Marte Khāñ se sab darte haiñ. Mah.*

Every one fears my lord Tyrant.

*Marte ko māre Shāh Madār.*

Shāh Madār is beating the dying.

(Shāh Madār the famous saint of *Makanpūr* who died in 1433 A.D. : the words are here a corruption of *shāmat-zadah* : see next. Hit a man when he is down.)

*Marte ko māre shāmat-zadah.*

The truly shamless beats the dying.

(See preceding.)

*Marī-ishq ko dīdār kāñī hai.*

For the love-sick the pleasure of the eyes is enough.

*Marzī-i-Maulā az hamah aulā. Pers.*

God's will before all things.

(Thy will be done !)

*Mās binā sab sāg rasoī. Mah.*

Without meat a dinner is but greens.

*Māse bhār kī chār kachaurī, khurmā māse*

*Ghar meñ roveñ bahāñ, bhāñjī, bahār rove nāñ kā,*

*Dhīre dhīre jīmon panchen : dekho gajab Khudāñ kā,*

*Lālā-jī ne byāñ rachāyā lahñgā bech lugāñ kā !*  
Cakes of one grain weight, sweets of two and a half :

Sister and niece weeping in the house, the barber weeping outside :

Little eat the wedding guests : see the wrath of God :

The gentleman is celebrating the wedding on the proceeds of his wife's petticoat !

(Used as a skit at the extravagant weddings indulged in by the poor in India.)

*Mashālchī mare to pañbijñā ho, yahāñ bhī chamke, wahāñ bhī chamke !*

When a torch-bearer dies he turns to a glow-worm, that he may shine there as he shines here !

*Mashālchī andhā hotā hai.*

The torch-bearer cannot see his own way.

(Darkness under the lamp.)

*Masjid dhañ gāñ, mihrāb rah gāñ.*

The mosque is destroyed, but the arches remain.

*Mās khāñ mās barhe, ghī khāñ bal hoñ,*

*Sāg khāñ oñ barhe, bātā kahāñ se hoñ ?*

Eat flesh, and you will make flesh, eat butter and you will get strength,

Eat pot-herbs and your belly will swell and no strength will you find.

*Maskharī ke chūṛā bhar bhar gāñ. E.*

Filling his cheeks with flattery's cakes.

(Said of a toady.)

*Mastāñ bakrī bok kā munñ chūmñ hai. E.*

The she-goat on heat kisses the buck-goat's mouth.

*Māshūy kī zāt be-vafā hai !*

Mistresses are a faithless brood !

*Mātā bargī māmīñ, saukan bargā bair ;*

*Dūjā ko rākhe nahīñ, dekhā sāñh savor. Rus.*  
Wom

A mother's love, a co-wife's hate ;

There is nothing like them, though thou search from morn to eve.

*Mātā kā hāñh, bhāñ kā sāñh.*

A mother's love and a brother's company.

(Are most worth having.)

*Mātā ke parsā, Bhāñon ke barse se pañ bhartā hai. Agric.*

The meal served by a mother, like August rains, fills the stomach.

*Mat bo chāpaṛ, ujre tābar. Agric.*

Sow not on a stony soil, or you will ruin your family !

*Mā teli, bāp Pañhāñ, beṭā Shākh-i-sāfrāñ.*

The mother an oil woman, the father a Pañhāñ, and the son is a Bunch-of-saffron.

(Said of a low-born man. Saffron is a most

*Mātenī, bāp kulang, bachehe nikleā rang ba rang.*

A short mother and tall father produce children of all sizes.

(Said of a mixed breed.)

*Māthe gathrī, madhuri chāl; "āj na pahūn-chab pahūnchab kāl." E.*

A bundle on his head, and easy his gait; and, "I'll reach to-day or at any rate to-morrow."

(An easy-going man.)

*Māthe kā muraunā, bel kā khinā. E.*

No sooner was his head shaved, than a *bel* fruit fell on it.

(The *bel* fruit or wood-apple is a fruit with a very hard rind: proverb expresses great misfortune.)

*Māth murā-ke phajihal bhaḥ, jāṭ pānt donon se gāḥ.*

He shaved himself to his own disgrace, and lost both caste and clan.

The story goes that an idle man shaved his head to become a *faḡir* under the impression that begging meant an easy life, but he soon found that it was very hard work; in former times if a man became a *faḡir* he could not be received back into his caste.

*Māth par motrī, Basant ke gīt. E.*

With a bundle on his head, he sings the songs of spring.

(Vanity: the idea is of a man who is so unlucky as to be a common labourer pretending to be perfectly happy and careless.)

*Kathrā de bundā, lubhāve das gundā. E.*

Wom.

With spangles on her forehead she lures ten lecherous men.

*Māthwā, Madārī kā kyā sāth? Rus.*

What has a Hindū to do with a Muham-madan?

*Māṭi men māṭī milī, milī paun men paun,*

*Main toe pūchhūn, ē sakhi donon men muā kaun?*

Earth mixed with earth, and air with air: Which of them dies, I ask you, dear?

(The soul never dies.)

*Māṭ kā māṭ hī lāgrā hai.*

The entire vat is spoiled.

(The whole family are tainted.)

*Māṭ kar sās burāī : tere bhī āge jāṭ. Wom.*

Mother-in-law, don't ill-treat me: you too have a daughter to come after you.

(Said by a young bride to her mother-in-law when she ill-treats her, as is often the case in India.)

*Mālā sāf huā.*

The sky is clear.

(All obstacles are removed; my wishes are accomplished. The coast is clear.)

*Māṭhā māngan chālīn, aur māṭ chhe*

*Matṭī kā ghara bhī thonk bajā-kar lete hai.*  
Mercantile.

Even an earthen pot is rung before it is bought.

(Look before you leap: earthen-pots are of hardly any value.)

*Matṭī men hāth dāle sonā hoe hai.*

If he touch earth, it will turn to gold.

(A lucky man.)

*Mauḷā hāth barhāiyān; jis chāheṭ tis deṭ Mah.*

Greatness rests with God; He gives to whom He pleases.

*Mauḷā yār, to berā pār. Mah.*

If God be kind you will succeed.

*Mauḡe kā ghūnsā talvār se barḥ kar.*

A box on the ear in time is better than a sword-cut.

(A stitch in time saves nine.)

*Maut aur gāhak kā etebār nahīn, jāne kis vaqt ā-jāḥ. Mercantile.*

None can tell when death or a customer will come.

*Maut bhālī kī jān-kandan?*

Is death best or the agonies of death?

(Better a sudden death than a lingering one.)

*Maut ke āge kisī kā bas nahīn chaltā.*

No one's might avails against death.

*Maut ke āge sab hāre hai.*

Every body is baffled by death.

(See preceding.)

*Maut kī dārū nahīn.*

There is no remedy for death.

(Death shames the doctor.)

*Maut sir par khellī hai.*

Death hovers over our heads.

(The sword of Damocles.)

*Māyā ganṭh, aur biddyā kanṭh.*

Let your money be in your pocket and your knowledge in your head.

*Māyā huī to kyā huā, hīrdā huā kaṭhor?*

*Nau neze pānī chaphā, taū bhī na bhīgī kor.*

What boots his wealth if his heart be hard?

Put him into nine fathoms of water and he won't be wetted.

(i.e. nothing has any effect on him; said of misers.)

*Māyā kā kyā jorṇā, khal khānā kambal oṛhnā?*

What is the use of wealth heaped up by living on oil-cakes and wearing a blanket?

(Said of a miser who mortifies himself to hoard money.)

*Māyā ke bhī pān hote hai; āj mere, kal tere.*

Riches have legs; to-day they are mine, to-morrow thine.

*Māyā marī na man mare, mar mar gāḥ sarīr, āḍā trishnā nā marī : kah gāḥ Dās Kabīr.*

Nature hath never died, nor hath mind

*Māyā mere Rām kī Dharmī-dhar kī deh,*  
*Pūñjī Sāhukār kī, jas kōi kar le.*

Money is God's lent by the Lord of the Earth,

The wealth is of (God) the Banker, and any one can take the credit.

(Of being generous with it : said to encourage charitable gifts.)

*Māyā se māyā mile kar-ke lambe hāth :*  
*Tulāī Dās, garīb kī kōi na pūchhe bāt.*

The rich salute the rich with out-stretched hands : Saith Tulāī Dās, it is the poor that none regards.

(Tulāī Dās, the author of the Hindi *Rāmāyan*.)

*Māyā se māyā mile, mile nich se nich :*  
*Pāñī se pāñī mile, mile ōich se kich.*

The rich join with the rich, the low with the low : Water mingles with water, and mire with mire.

(Birds of a feather flock together.)

*Māyā tere tīn nām : Parsū, Parsā, Paraṣ Rām.*  
Wealth hath three names ; Parsū, Parsā, and Paras Rām.

(A man is respected according to his means : when poor he is nicknamed Parsū, a diminutive form ; when he gets on in the world he becomes Parsā, still a familiar form of address : when he becomes wealthy he is Paras Rām the full form of his name.)

*Mazā mā mazā.* Arab.

What is past is past.

(Let bygones be bygones.)

*Mehariyā ke āge sūgan asūn.*

With women good omens are bad omens.

(Women in India are generally very superstitious and given to believing in omens, of which they know an extraordinary number.)

*Mehmā ghaṭī samudr kī jo Rāvan basā paraus.*  
The greatness of the sea diminished when Rāvan was its neighbour.

(The proverb is based on the story in the *Rāmāyan* : evil communications corrupt good manners. Rāvan is typical of everything that is bad.)

*Mehnat ārām kī kunjī hai.*

Labor is the key to rest.

*Mehr gāī, muhabbat gāī, gāī nān aur pān,*  
*Huqqe se munh jhulas, ke bidā kiyā mehnān.*

Neither hospitality nor civility, neither bread nor betel-leaves, the guest got a whiff of a pipe, and his leave.

(Said of niggardly host.)

*Mehr hai, par dūdh nahīn.*

There is kindness, but no milk.

(Kind words won't fill empty bellies : sham

*Meṇḍkī ko bhī sukām huā !*

The very frog has caught cold !

(A sailor and afraid of the sea ! Said of an insignificant person, who gives himself airs of importance. A poor man falling in love with a rich man's daughter.)

*Meñh, aur larkā, aur naukri, gharī gharī nahīn huā kartā.*

Rain, posterity and service are not to be had at command.

*Meñh barsegā to bauchār ā hī jāegā.*

If it rain heavily some of the spray will come over me.

(Spoken by one who expresses a hope that he will come in for a share in the bounty of a liberal person.)

*Meo beṭ jab de, jab okhli bhar rupayā rakh-vāle.*

When the Meo gives his daughter in marriage he receives from the bridegroom a mortar full of silver.

(The Meos are low Musalman fishermen and the proverb alludes to their marriage customs.)

*Meo kā pūt bārah baras meñ budlā letā hai.*

The Meo's lad can take his revenge at twelve years old !

(The Meos are popularly a well-grown and powerfully made race.)

*Meo marā jab jāniye, jab tijā ho jāē.*

Know that the Meo is really dead when the *tijā* has been performed.

It is related that a Mevati who was indebted to a Banyā caused a report of his death to be spread abroad. His creditor, to assure himself of the fact, followed the body to the grave where he saw it interred. The friends of the reputed dead man, however, as soon as he had gone away returned and rescued their friend from his living grave. The Banyā seeing him alive again gave utterance to the proverb above quoted. The *tijā* is one of the funeral obsequies performed by Muhammadans on the third day after death.

*Merā bail montiq nahīn parhā hai.*

My ox doesn't know logic.

The story goes that a logician enquired of an oilman the use of the bell which he had hung from the neck of his ox. The oilman replied that when he was away from the mill, he could tell that the ox was working by the tinkling of the bell. Whereupon the logician said, "suppose the ox were to stand still and shake his head and ring the bell, how could you tell whether the ox was working the mill or not ?" Upon which the oilman replied in the words of the proverb.



*Merā thā, so terā hū; barāś Kīnādā tūk  
dikhne de! Mah. Wom.*

He was mine and is yours : for God's sake  
let me see him sometimes.

(The proverb is put in the mouth of an old  
mother remonstrating with her daughter-  
in-law, who has acquired great power over her  
son.)

*Mere byāh, jījī ke thik thik. Wom.*

The wedding is in my house, and my sister  
has the music.

(Jījī is the wife of a sister's husband, who  
can have no concern in the matter : hence  
proverb means a stupid waste of money.)

*Mere gāon kī kūrā, nām rakhā indarjau.*

In my village, it is *kūrā*, but here it is  
called *indarjau*.

(Both words are names for the same plant,  
*nerium antidysentericum*. Proverb is ap-  
plied to a man who in his native place is in  
a low station and assumes airs of conse-  
quence abroad : cheap swagger.)

*Mere hai, so Rājā ke mahān, aur Rājā merā  
māngtā. Wom.*

I have what the Rājā has not, so he must  
come begging to me.

(Applied to one who boasts of his own comforts  
or possessions.)

*Mere hī se āg lāī nām dharā basandar. Wom.*  
She got the fire from me, and now she calls  
it sacred fire.

(*Basandar* is the sacred fire which no *Hindū*  
can give away, hence the point of the  
proverb is that, having borrowed the fire the  
woman calls it sacred fire, when asked to  
return the favor : unmindful of an obligation.)

*Mere lālā kī ulī rī! Sāvan māe chundāven bhīt!*  
Wom.

The eccentricities of my husband ! He  
builds his wall in August !

(Walls in India are made usually of mud  
and hence it is folly to build one in August,  
the wettest month in the year.)

*Mere lāl ke sau sau yār, dhaniā, julāhe, aur  
manihār ! Wom.*

My son has hundreds of friends ; wool-  
carders, weavers and bangle-sellers.

(A man is known by the society he keeps : all  
the trades mentioned are followed by the  
lowest people only.)

*Mere, mere mūnh kī sī; tere, tere mūnh kī sī  
kartā phirtā hai.*

He tells the story my way to me and your  
way to you.

(A flatterer.)

*Mere miyān ke do kapre, sultan, nārā, bas.*  
Wom.

*Merī ek bolī, do bolī, merī nakī satā sat bolī.*  
Wom.

I speak once or twice, that impudent wretch  
speaks a hundred times.

(By 'speak' understand 'abuse'.)

*Merī hī billī aur mujh se hī miyon !*

My own cat mewing at me !

*Merī tere āge, terī mere āge kahnā achchhā  
nahīn.*

Speaking of me to you, and of you to me is  
not good.

(Never tell tales out of school.)

*Mil gāe kī salām ulak hai.*

When he meets he salutes.

(Said of a false friend.)

*Milī kyā jāne parāe dīl kī ?*

What do the wealthy know of what's in  
others' minds ?

(One half the world never knows how the  
half lives.)

*Milī na kake dīl kī; paithēn darvāse, niklēn  
khīkī. E.*

The wealthy keep their own counsel, going  
in by the front door and out by the back.

(Under native rule to expose your wealth  
meant losing it.)

*Mintar voh mār jāe, jo apī mon kām na āe.*

Perish that friend who serves not in distress.

(A friend in need is friend indeed.)

*Mirān gor barābar.*

Mirān and his grave fit each other.

(Expenditure as the income : cutting your  
coat according to your cloth.)

*Mirān kī boī hai. Mah.*

A dish of offerings to Mirān.

(A thing to be let alone. The *mujāvirs* and  
attendants at the shrine of any saint are in  
the habit of putting aside a large portion of  
the offerings and dedicating it to the 'saint,'  
the rest they distribute among the worship-  
pers. They warn them that if they touch  
the dedicated portion they will have to pay  
a heavy fine in kind.)

*Mirg, bāndrā, tīlār, mor; ye chārōn khetī ke  
chor. Agric.*

The deer, the monkey, the partridge, and  
the peacock ; these four are the thieves  
of the field.

*Mirg kī sī ākhkhen, chīle kī sī kamar.*

Eyes as the gazelle's and waist as the leo-  
pard's.

(A beautiful woman.)

*Mir Sāhib kī zāt ālī hai, mūnh chīknā aur pe  
khālī hai !*

Mir Sāhib is truly of a high family, with  
his smooth cheeks and his empty stomach !

*Mir Sāhib, zamāna nāzūk hai; donōn hāthōn se*

*Mirzā phoyā !*

Prince fool !

*Missī, kājal kis ko ? Miyān chale dhūs ko !*

Mah. Wom.

For whom shall I stain my teeth or blacken  
my eyelashes ? My husband gathers straw !  
(To express scanty means: *res angusta domi.*)

*Mūhā aur kathāwī bhar !*

What, sweet and a platter-full !  
(Good things are scarce.)

*Mūhā mūhā hap hap ; karvā karvā thū thū.*

Sweet is gobbled up ; bitter is spat out.

*Mithe se mare, to māhur kyōn dije ?*

Why give poison, if he can be killed with  
sweets ?

*Mūhī bāton meñ dīn rāt katte mālūm nahīn  
hole.*

Pleasant conversation makes the time pass  
without your knowing it.

*Mūhī chhurī.*

A sugared sword.

(A gilt pill: temporary suffering or incon-  
venience leading to future advantage. Also a  
velvet glove: a man pleasant in conversation,  
but dangerous to deal with.)

*Mittī pakre sonā ho.*

If he takes up dust it turns into gold.  
(A lucky man.)

*Miyān bīvī rāzī, to kyā karegā Qāzī ?*

When husband and wife agree, the judge has  
no cause to interfere.

*Miyān gāñ raund, bīvī gāñ pat raund.*

When the husband goes abroad the wife  
also goes abroad.  
(When the cat's away the mice may play.)

*Miyān hāth angūthī, bīvī ke kan pāt,  
Launrī ke dānt missī, tīnōñ kī ek bāt. E.*

The ring on a husband's hand, the ring in a  
wife's ear, the black on a slave-girl's teeth,  
are all alike.

(All three are of a foppish kind: as the master  
so the servant.)

*Miyān kā dam aur kīvār kī jorī ?*

My Lord's life and a pair of doors !

(Are all my Lord possesses; to express genteel  
poverty: shabby genteel.)

*Miyān ke Miyān gāñ, bure bure supne āē ! Mah.  
Wom.*

My husband gone and bad dreams as well !  
(Misfortune never comes singly.)

*Miyān kī dārhī vāh vāhī meñ gāī !*

My Lord's beard is pulled off in flattery !  
(See story under *mulla ki*, etc.)

*Miyān meñ se niklā hī parē hai !*

He is all too ready to draw his sword.  
(A fire-eater.)

*Miyān nāk kātne ko phireñ, bīvī kakeñ, "nāñ  
garhā do ! Wom.*

The husband comes to cut off her nose and

*Miyān ne tohī, sab kām se khoī. Mah. Wom.*  
Her master toyed with her and she ran  
away.

(Losing a good servant by a foolish act.)

*Miyān phire lāl gulāh, bīvī ke hain bure havāl !*  
Mah. Wom.

My Lord enjoying himself and my Lady in  
distress !

*Miyān ko kawn pakregā ?*

Who will stop the cat's mewling ?

(Belling the cat.)

The story goes that a company of rats  
agreed to kill a cat, and agreed also which part of  
each would take for himself, but when the chief  
rat said, "who will stop her mewling !" they all  
ran away from fear !

*Mizāj kyā hai ? kī ek tamāshā !*

*Gharī meñ told, gharī meñ māshā !*

What is his temper like ? As good as a  
play ! One moment a pound and the  
next an ounce !

*Miyān jūñ kī tūñ, kumbā dūbā kyūñ.*

The account is correct and why is the family  
drowned ?

(See story under *Hind jūñ kī tūñ*, etc.)

*Mohareñ lutī jāñ, koelon par mohar.*

His gold is squandered, and his charcoal  
marked with care.

(Penny wise and pound foolish: pun on the  
word *mohar*, a gold coin and also a seal.)

*Mo ko na to ko, le chūlhe meñ jhoko. Wom.*

Not for you, nor for me; take it, and throw  
it into the fire.

*Mom ho to pigle, kahāñ patthar bhī piglā hai ?*

Were he wax he would melt, but can you  
melt a stone ?

(Said of the miserly and hard-hearted.)

*Mom kī nāk.*

A nose of wax.

(A credulous man.)

*More bāp ke upjāl kapās, more lekhe parāl  
tusār. E. Wom.*

My father's cotton crop has come up, but  
for me there's only hail (misfortune.)

(She cannot expect any thing out of it: ac-  
cording to orthodox Hindu law a daughter  
is not entitled to a share in her father's  
property while he has male issue to suc-  
ceed him.)

*Morī kī int̄ chāubāre chāhī. Wom.*

The brick of the drain is raised to the  
terrace.

(Said of an upstart or of a worthless man  
raised to high position: also of a *mesalliance*  
by which a girl of low birth is married  
above her.)

*Mor sāiyāñ chikanyā, pachās birā khāē ;*

*Age pichhe rinīhā ; dīwāñ bane jāē. E.  
Wom.*

My husband is a fop eating 50 betel leaves  
(a day); and when his creditors sur-

*More kā ghāo miyān jāneñ yā pāñ.*

The owner of his foot knows where the shoe rubs.

(Every one knows where his own shoe pinches.)

*Mū ghora bhī kahīn ghās khālā hai?*

Does a dead horse ever eat grass?

(1. An objection made against offerings made to the dead. 2. A reproof to those who in old age seek the pleasures of youth.)

*Mūkh-marorā, roṭi torā!*

Twirling his moustache and eating his bread!

(An idler.)

*Muddai, muddālah nāo men; shāhid tairte jāñ.*

The plaintiff and defendant go in a boat, while the witnesses are obliged to swim.

(The proof of the transaction resting with the witnesses, they have more occasion to exert themselves in court than the parties. Moral,—never be a witness.)

*Muddai sust, gavāh chust.*

The plaintiff careless and the witness eager.

(Allusion to the false witnesses who keep constantly hanging about courts to give their evidence to the highest bidder.)

*Mū bail ki bari bari āñkhen.*

The eyes of a dead ox are always large.

(Said when praises are bestowed upon a deceased person. *De mortuis nil nisi bonum.*)

*Mūge aur so rahenge!*

When we die we sleep well!

(The long sleep.)

*Mū par sau durreh. Mah.*

A hundred stripes on the dead.

(Hitting a man when he is down. Dead men tell no tales.)

*Mū sher se jūti billi bhāi.*

A live cat is better than a dead tiger.

*Mūti hameshah khuār.*

The poor are always in disgrace.

(No crime like poverty.)

*Mūti aur fāse kā sharbat.*

Indigence and fāse sharbat.

(Incompatibility of circumstances and pretensions: fāse is a small plum, and a very costly article.)

*Mūti aur hāt kī sair.*

Indigence parading in the market.

*Mūti men āī gīlā.*

In poverty the flour is sodden.

(Misfortunes never come singly.)

*Mūti sab bahār khoti hai, Mard kā etebār khoti hai.*

Poverty spoils all pleasures and ruins a man's credit.

*Must kā chandan ghise jā, bilālā! Wom.*

Thou fool, thou art grinding the sandal wood for nothing!

(Sandal wood ground to powder is used only by the wealthy; the point here is that the poor woman addressed has no business to be grinding it.)

*Must kā karnā aur dūr le jānā?*

To do it for nothing and carry it a long way.

(To take needless trouble.)

*Must kā māl kis ko burā lagtā hai?*

No one objects to taking a gift.

*Must kā sirkā shahad se mīthā.*

Vinegar for nothing is sweeter than honey.

*Must ke chirvā bhar bhar phankē. E.*

Parched rice for nothing is swallowed by mouthfuls.

*Must ke khāne-vāle, ham aur hamārā bhāi. Wom.*

We two eat for nothing, I and my brother.

(Allusion to the affection between brother and sister in India, which makes the sister spend her husband's goods on her brother.)

*Must kī dāvat men faqat roṭi hī gosht hai. Mah.*

A feast of bread which costs nothing is as (good as) meat.

(Never look a gift horse in the mouth.)

*Must kī sharāb Qāzi ko bhī halāl! Mah.*

Even the Qāzi may drink of a present of wine!

(Wine is of course unlawful to the orthodox Muhammadan.)

*Must men nikle kām, to kāhe-ko dūje dām?*

Why pay for work that can be got for nothing?

*Must rā che guft? Pers.*

Why cavil at a gift?

*Muharram kī paidāyash. Mah.*

Born at the Muharram.

(Said of a sulky fellow because of the mourning observed by Muhammadans of the Shia sect in memory of Hasan and Husain who fell martyrs in battle with Yazid.)

*Mū bachhiyā bāmān ke dāñ. Hin.*

A starving heifer given in alms to a Brāhman.

(A useless gift.)

*Mū kyon? Sāns na āyā. Wom.*

Why did she die? For want of breath!

(A misfortune that cannot be avoided.)

*Mū tolo āñdon par.*

The dead penis falls on the testicles.

(The ire of the weak falls on the innocent.)

*Mujhe aur, na tujhe thaur.*

For me no other, for you no whither.

(The wife to her husband after a quarrel: "I may not take another husband and you could not be happy elsewhere.")

*Mujhe de sūp, tū hāthon phūnk!*

Give me the winnowing fan and winnow in your own hands!

*Mujh ko na māre, to sāre jahān ko mār āñ!*

If no one would whip me I should whip creation!

*Mukhādīm Khān ke sāle.*

My Lord's brother-in-law.

(Said of a poor man who gives himself airs. Also of the protégé of a rich man who bullies under the protection of his patron.)

*Mukh meñ "Rām Rām," bagal meñ chhurī.*

"God" on his tongue, and a knife under his arm!

(Said of a scoundrel.)

*Muktā wāl lānar tīye, Bed tīye aggyān,*

*Param sundar jogī tīye, kāyar hāth kamān.*

A pearl for a monkey's share, the *Vēdas* for a fool, A beautiful wife for a *jogī*, a bow for a coward's hand.

(Are pearls before swine.)

*Mulāzim-i-nau tez-rau.* Pers.

A new servant is very active.

(A new broom sweeps clean.)

*Mūlī apne hī pūton bhārī.*

The weight of its own leaves is too much for the radish.

(Applied to one, who labors under difficulties of his own and is thereby unable to relieve others.)

*Mūlī aur mūlī ke patvāton par lon kī dālī!*  
E.

Radishes and radish-leaves with a pinch of salt!

(Applied to one who in a pompous manner enumerates possessions of no value.)

*Mūlī hāth parāñyāñ; jis chāhe tīs de.*

The radish is in others' hands: they may give it to whom they please.

*Mullā-jī kyā kahēñ, ākhūñ-jī āge hī samjhe hue haiñ?* Mah.

What can the priest teach, that the high priest has not learnt before?

*Mullā kī dāḥhī tabarruk meñ gaī.* Mah.

The Mulla's beard goes in relics.

It is related of a Mulla who was distributing sacred tokens among his disciples, that a wag taking a fancy to his beard, plucked a hair which he desired to keep as a sacred relic. Thereupon another and another did the same till at last, in spite of the poor man's protestations he was left without a beard. The proverb is used when any one gives away his whole substance in alms or in presents to his friends.

*Mullā na hogā, to kyā, masjid meñ azāñ na hogī?* Mah.

If there be no priest, will there be no call to prayer in the mosque?

*Mulk-i-Khudā tañg nest, pās marā lañg nest.*  
Pers.

God's universe is wide enough, no helpless cripple am I.

(I can shake another oak. "Are ye able to drink of the cup that I shall drink of?" They say unto him, "We are able." Matthew, xx, 22.)

*Mūl se byāj pyārā hotā hai.* Mercantile.

The interest is dearer than the principal.

(The love of making money will induce a trader to risk his capital in order to secure a high interest on it. The more you get the more you want.)

*Mundā jogī, aur piñ davā, pahchāñ nahīñ jāñ.*

A shaven *jogī* and a powdered drug cannot be recognized.

(You cannot tell his caste, or what it is made of.)

*Munde sir par pāñī parā dhal gayā.*

Water runs off a shaven head.

(No good counsel produces any effect on a shameless or headstrong person: water off a duck's back.)

*Mundā mundā, jāñ dharā, nagan phirēñ jū bhāñsā,*

*Khalrī upar rākh lagā; man jaise kā taisā.*

Some shave their heads, some let their hair grow, some go naked as a buffalo, Some rub themselves with ashes; but their minds remain as before.

(A skit at the *sādhās* or *faqirs*.)

*Mundā mundā tīn gun: gaī tāñ kī khāj,*

*Bābā ho jag meñ phire, peñ bhar khāyā nāj.*

The three benefits of a shaven poll: the disappearance of itching, The reverence of the world and a belly-full of corn.

(A shaven poll denotes the mendicant who is highly respected and who is a successful beggar.)

*Mundā dī, māñg khāo.*

I have shaven you, go and beg for yourself.

(A *jogī* to his novice.)

*Mūñg, moñ meñ barā kaun?*

'Twixt pea and pea, which is larger?

(Caste brethren are all equal: like as two peas.)

*Mūñh chiknā, peñ khālī.*

Smooth face and an empty belly.

(Said of a dandy or swaggerer.)

*Mūñh dekhe kī muhabbat hai.*

Friendship before one's face.

(Cupboard love.)

*Mūñh dekhī sab kahte haiñ, Khudā lagī koi nahīñ kahtā.* [to please God.]

All say to please the countenance, and none

(Men prefer to say what is pleasing to what is the truth. *Mūñh dekhñā* is to watch another's face while speaking to him.)

*Mūñh dekh-ke bīyā aur chūtār dekh-ke pīrhā.*

Look at the face and offer betel-leaf, look at the buttocks and offer a seat.

(i. e. be civil when you see a man and be friendly when you know him.)

*Mūnh dho rakkho.*

Go and wash your face.

(Addressed to a person who asks any thing of another, which he does not intend to give him. Go to school. Said in reply to a preposterous request.)

*Mūnh gail tamāche haiñ.*

As the face so the slap.

(As the person so the respect.)

*Mūnh kālē, sattar balā tāle.*

Grind the jaws and keep off seventy evils.

(Said to a sick man.)

*Mūnh hī mūnh māre aur tobñ tobñ pukāre.*

When boxed on the ears he promises amendment.

(Spare the rod spoil the child.)

*Mūnh kahe "khāyā khāyā," halaq kahe "savād na āyā."*

The mouth says, "I have eaten," and the throat says, "I felt no taste."

(Said of a very small quantity of food.)

*Mūnh kālā, bakht ujā.*

Foul face, fair fortune.

*Mūnh kī nivālā to nahīñ hai.*

It is not a morsel of food.

(That can easily be gulped down. Said of a difficult task. Rome was not built in a day.)

*Mūnh ke āge khanday nahīñ.*

No ditch before his face.

(Nothing prevents tall talk.)

*Mūnh khāē, āñkh lajāē,*

The mouth eats, and the eyes are kept down.

(To place oneself under an obligation.)

*Mūnh kī miñhī, hāth kī jhūñhī. Wom.*

A sweet tongue and a false hand.

(To excite false hopes.)

*Mūnh ko kālak lag gā.*

The face is blackened.

(A badge of infamy : allusion to the favorite oriental punishment.)

*Mūnh lagāi Domnī, bāl bachche samet āē.*

Encourage a songstress and she will bring her whole family.

(Give him an inch and he'll take an ell. Applied to one, who having been encouraged to expect patronage and protection, presumes to recommend several others. The Doms are a very low class of singers.)

*Mūnh lagāi Domnī gāve tāl be-tāl.*

Favor a songstress and she will sing out of time.

(Three years a good servant, three years a pleasant companion, three years a hard master. Moral, don't favour a servant too much.)

*Mūnh laḡi aur fel mere peñ meñ.*

The vice was in my stomach before I put it to my lips.

(A villain sober is a villain drunk.)

*Mūnh māñge dām nahīñ milte. Mercantile.*

The price asked for cannot be had.

(Allusion to the haggling that is habitual in Indian Markets.)

*Mūnh māñgī maut to millī hī nahīñ.*

Not even death will come when called.

(Death shuns the wretch.)

*Mūnh māñgī murād mile !*

May you get your heart's desire !

(A beggar's cry.)

*Mūnh meñ āyā so bak diyā.*

To blurt out what comes into the mouth.

(Speaking without thinking.)

*Mūnh meñ dāñt, na peñ meñ āñt.*

No teeth in his head, and no guts in his belly.

(Said of a very old man.)

*Mūnh na tūh, nām Chāñd Khāñ.*

Neither face nor countenance and his name Mr. Moon.

(Chāñd (Moon) means a beautiful face in India, hence the sting of this saying.)

*Mūnh nūr, na peñ sabūr.*

Nor light on the face, nor patience in the belly.

(To have neither fortune nor philosophy.)

*Mūnh par havāyāñ uñe laḡīñ.*

The air is playing upon his face.

(His looks betray him. To turn pale with fear.)

*Mūnh par kahe so mūchh kī bāl; piche kahe so jhāñt kī bāl.*

Who speaks to your face is as a moustache; who speaks behind your back is as cast off hair.

*Mūnh par kahñā khushāmad hai.*

To praise before the face is flattery.

*Mūnh par mumāñī, pūñ piche sūar-khāñī. Mah Wom.*

Relations to their faces, pigs behind the backs.

(Said of a treacherous woman.)

*Mūnh par pūñ, piche harāmī mūt. Mah. Wom.*

A son to his face, and a bastard behind his back.

(See preceding.)

*Mūnh pe phitkār barasne laḡī.*

Curses rain upon his head.

(Said of a bad character.)

*Mūnh rahte, nāk se pāñī pāye.*

He drinks water with his nose, while he has a mouth.

*Mūnh se bola, sir se khelo !*

Speak with your lips, or shake your head !

(Said to one who assumes taciturnity.)

*Mūnh se hazār chāur khāñ, nāke se eko nā. E. Wom.*

With your mouth you may eat a thousand grains of rice, with your nose not one.

(You may do as you like, as long as you do it properly.)

*Mūnh se lām kāf mat nikālo. Ped.*

Let not lām kāf out of your mouth.

(This is one of the bad puns the literati are so fond of; lām and kāf are the first letters of the words lāf and kāzāf which mean jabber and be silent.)

*Mūñh se mahāba,*

The face creates fear.

(The master's eye keeps the horse fat.)

*Mūñh se mūlī hūi parāi bāt.*

Out of the lips is another's property.

*Mūñh se rāl ṭapki partī hai.*

Saliva drops from his mouth.

(To water at the mouth: an unmannerly man.)

*Mūñh sūi, peṭ kūi.*

His mouth like the eye of a needle, and his belly like a well.

(1. One who eats in small quantities, but consumes a great deal. 2. One mild in appearance, but mischievous in reality.)

*Mūñj kī ṭaṭṭī, aur Gujrātī tālā.*

A shutter of grass, with a Gujrātī look,

(Gujrāt in the Panjāb is noted for its look-smiths: the strength of a chain is in its weakest link.)

*Murabbī biyār o murabba bikhur.* Pers.

Get a patron and eat dainties.

*Murakh ke samjhāṭe gyañ gāñh ko jāṭ,*

In teaching an idiot knowledge gets knotted,

(It is thrown away on him.)

*Murakh kī sārtī rain, chātar kī ek ghāṭī,*

Better an hour with a clever man, than a whole night with a lout.

(Better fifty years of Europe than a cycle of Cathay.)

*Murakh ko samjhāṇā saras bij chālī jāṭ,*

*Jaiñ patthar ke mā-ne choṭhā tir nāsāṭ.*

In teaching a fool the whole principle is lost, as in hitting a stone the best arrow is broken.

*Murakh se kyā kahiye, jā se kyā bausāṭ?*

Why speak to a fool whom nothing avails?

*Murdah ba dust-i-zindah.* Pers.

The dead are at the mercy of the living.

*Murdah bahisht meñ jāṭ yā dozakh meñ, yuhān to halve mānde se kāṃ.* Mah.

The dead may go to heaven or hell, my concern is with the sweets and cakes,

(Put into the mouth of a Mulla who reads prayers over the dead, and receives a present of sweetmeats.)

*Murde ko baiṭh-kar rote haiñ, aur rozgār ko khare ha-kar.* [standing.]

They mourn for the dead sitting and for food (They take their ease over mourning for the dead, but are active enough in mourning over loss of means.)

*Murde par sau man miṭī, to ek man aur bhī sahī.*

There are a hundred tons of earth on the body, so a ton more makes no odds,

*Murdañ se shart bāndh-ke solā hai.*

He will challenge a dead man in sleeping

*Murgā hazam, bakrī par dam.* Mah.

He has gobbled up a fowl, and is waiting for a goat.

(A greedy man.)

*Murgā pasham, bher bhasam.* Mah.

What's a fowl to one who has swallowed a sheep?

*Murge kī ek hī tāng hoñ hai,*

Fowls have only one leg.

(A transparent excuse. Tell a lie and stick to it.)

The story goes that a great man once had a roast fowl with only one leg set before him, his cook protesting that the fowl belonged to a breed that had but one leg. Next day, he drew his master's attention to a fowl standing on a dunghill on one leg, saying "there's another!" But the master cried "shu," and the fowl flew away displaying both legs. "Well" said the servant, "if you had said 'shu' to the other fowl he would have shown another leg too."

*Murgi apñi jāñ se gai, khāne-vale ka mazā na āyā.* Mah. Wom.

The fowl lost its life, and the eater was not satisfied.

(Said of a service performed with toil, and accepted with indifference. To take kindness as a right.)

*Murgi ke khuṛh meñ dāñ hī dāñ.*

Fowls dream but of grain.

*Murgi kī azāñ kaun suntā hai?* Mah.

Who minds the crowing of a hen?

(No one relies on a woman's word. See next.)

*Murgi kī bāñg kī kyā deḅār?* Mah.

What trust is there in a crowing hen?

(A woman's word is not to be depended on. A whistling woman and a crowing hen are neither good for God nor men.)

*Murgi ko takle hī kī ghāo bas hai.* Wom.

A wound from a needle is enough for a fowl.

*Musafir chale hī jāte haiñ, kuste bhāṇṇte hī rahte haiñ.*

The travellers go on, while the dogs keep barking.

*Musalla pasār, bagal meñ yār.* Mah.

Kissing a girl over the praying carpet.

(Said of a hypocrite.)

*Musalmandāñ dar goṛ, va Musalmāñī dar kīb.*

Pers. Mah.

The Musalmāns are in their graves, and their faith in their books.

(No true Muhammadans are left.)

*Musalmāñī, abādāñī.* Mah.

Where there are Musalmāns, there is population.

(Allusion to their habit of herding together.)

*Mushk ān ast ki khud boyad, na ki attār goyad.*  
Pers.

Musk is known by its smell, not by the praises of the perfumer.  
(The best wine has a bush.)

*Mushkil-i-nesht kē āsān na shavad :*

*Mard bāyad ki hirāsān na shavad.* Pers.  
No difficulty so great but it may be overcome : A true man never sinks under it.

*Mūt kā chullū hāth men.*

To throw dirty water.  
(To cast in the teeth.)

*Mūsī kā chungal.*

The clutches of a miser (tyrant.)

*Mūsī kā māl, nikle phūl ke khāl.* Superstition.

The miser's wealth breaks out in sores.  
(It is unlucky and brings evil on his heir.)

*Mūsī ko namās chhoṛ-ke mārē.* Mah.

You may leave your prayers to kill an obnoxious beast.

## N.

*Nāche Bāman, dekhe dhoṭī.*

The Brahman dances and the washerman looks on.  
(Society upside down.)

*Nāchegā so pāvegā.*

Who dances (works) gets.

*Nāche, kūde, toṛe tāt, vā kā dunyā rākhē mān.*  
Who dances, skips and plays, is loved by the world.

*Nāch kūd bāndrā, mere māl madārī khā.*

The monkey dances and skips, and the acrobat gets the present.  
(The cat's paw.)

*Nāch na sakūn āngan terhā!* Wom.

I can't dance because the floor is uneven.  
(When the devil couldn't swim he laid the fault on the water. Bad workmen quarrel with their tools.)

*Nāchne niklī to ghūngat kyā?* Wom.

When you come out to dance, why be veiled?  
(Dancing women in India are of course unveiled. Moral : don't be above your work.)

*Nācht ān yē nā, "āngan bānkre,"*

*Nāchhnā yē nā, "oli lānkre."* E.

Not knowing how to dance (he says), "the floor is uneven!" Not knowing how to cook (he says); "the greens are tough!"  
(A bad workman quarrels with his tools.)

*ādān bāt kare, dānā qayās kare.*

The fool speaks, but the wise man thinks.  
(Think before you speak.)

*ādān dost se dānā dushman bhālā.*

Better a wise foe than a foolish friend.

*Dān kī dostī, jī kā riyān.*

The friendship of a fool is the plague of his life.

*Nadī kināre rūkhrā jab tab hoe binās.*

Trees on the river bank are apt to fall.

(Applied to those who follow a dangerous profession.)

*Nadī men jānā aur piyāse ānā!*

To go to a river and come back thirsty!

*Nadī nāo sanjog.*

The union of boat and river.

(A chance union.)

*Nadī, tū ghurrātī kyon hai? Main pāon hī nahīn rakhtā.*

Pray, Mr. River, what are you clattering about? I will not deign to wet my feet in you.

(Addressed to one who evinces much pride and ostentation. I wouldn't touch you with the end of a barge pole.)

*Nadiyā, nāo, ghāt bahoterā, kahan Kabir, "nām ke pherā."*

There are many rivers, boats and ferries, but, says Kabir, "they all have different names."

*Naē bāvarchī, sāg men shorbā!*

An untrained cook and a soup of greens!

(Shorba is made of meat.)

*Naē naē hākīm, naī naī bātē!*

New rulers, new laws!

*Naē namāzī, aur borīye kā tahmad!* Mah.

A new Musalmān and a mat for apron!

(Muhammadans usually wrap a cloth round their legs reaching down to the knees while engaged in prayer.)

*Naē navāb, āsmān par dīmāg!*

A new lord and his pride in the sky!

*Naē sipāhī, mūchh men dandā!*

A new soldier and a stick in his moustache!

(To keep it erect, as a sign of youth and boldness.)

*Nafri men nakhrā kyā?*

There is no disputing daily wages.

*Na gāē ke than, na kisān ke bhāndē.*

The cow has no udder, nor the milkman a can.

(Spoken of any thing useless.)

*Na gārī bhar āshnāī, na jau bhar nālā.*

Nor a cart-load of friendship, nor a barley-corn of relationship.

(He is nothing at all to me.)

*Na gūh men dhelā dālo, na chhīntē uṛēn.*

Throw no clods into mire, and you will not be spattered.

*Nahā-kar khāve, khā-kar sove, Us ko ausak kabhī na hove.*

Who bathes before his meals and sleeps after them will never get ill.

*Nahāq dand, putr kā sog, Nīṭ uṛh panth chālēn*

jo log, Jīnī birdhā men mar gāī nārī, Bin āgī yeh jar gāī chārī.

Who is wrongly fined, Who mourns a son,

*Nai bahū, tāt kē lathgā.*

A new wife and a gown of canvass !

*Nai basti aur arandī kē phulel.*

A new village, and castor-oil for hair-wash.  
(Said of any thing of no value. Castor oil is not a substance proper for use as hair oil.)

*Nai, dāi, baid, qasāi ; in kē sūtak kadhī na jāi.*  
Hin.

Barber, mid-wife, leech and butcher ; these four are always defiled.

*Nai faujdārī aur murgī par naqqārak.* [back.

A new government and its drum on a hen's  
(Expresses the speaker's disapprobation and contempt of some new rules or regulations: naqqārās are used by Rājās and here represent the insignia of royalty.)

*Nai ghosan aur uplon kē takyā !*

A new milkmaid and a pillow of cowpats.

*Nai javānī, mānjhā dhīlā.*

Youth and a shabby bed.

(Indolence in the young: too idle to make it up properly.)

*Nai kī barāt men sab hī thākur.*

Every body is a lord at a barber's wedding.  
(Thākur, a nobleman, a lord ; but used also as an honorific title towards barbers (nāt) ; hence the joke.)

*Nainā det batāē sab hīye ko het ahet,*

*Jaise nirmal ārsī bhālī burī kah det.* E.

The eyes show the love and hatred of all hearts, As a clear glass sheweth both fair and foul.

*"Nai nāi, bāl kitne?" "Jīmān, āye hī āle hain."*

Pray, Mr. Barber, how much hair is there on my head? "Sir, it will presently be laid before you."

(In reply to one, who inquires after the result of something which will soon become evident of itself. In India the Hindū head is usually shaven.)

*Nainan ko neh na tūte, jaise bel birachh ko lipte, sūkh jāē na chhūte.*

Love leaves not the eyes, as a creeper clasps a tree, and clings to it till it die.

*Nai nāgan, tange par phan !*

A young snake, with its hood on its tail !

(Applied to one who foolishly engages in a business which he does not understand: the allusion is to the cobra which has a hood on its head.)

*Nainā, tohe patāk dūn, tūk tūk ho jāē !*

*Pahle neh lagāē-ke, pāchhe alag ho jāē.*

Eyes, I could cast you down and break you in pieces ! You entangled me in love and then took yourselves off !

*Nain ohkupaē nā chhupaē, prāt ghūngat kī o :*  
*Chatar nār aur sūrmā karen lākh men chot.*

Veils do not hide their eyes : Clever women like warriors slay their thousands.

*Nai sab ke pāon dhōē, apne dhōle tajāē !*

The barber washes every one's feet, but is ashamed to wash his own !

*Na tāt dālo, na ohhīnton dharo.*

Nor throw a stone, nor get splashed.

*Na jine kī shādī, na marne kī gam.*

Nor delight in life, nor dread of death.

*Nak chane chabvānā.*

To make one eat peas through the nose.  
(i. e. to torment one.)

*Nak de, yā nahurnī de.*

Give me your nose or your nail-cutter.  
(To put one on the horns of a dilemma.)

*Nakhlaḥ bete se beḥi bhātī.*

Better a daughter than an undutiful son.  
(Sons are valued in India, daughters not ; hence point of proverb.)

*Nak ho to nathiyā sobhe.* Hin. Wom.

The nose-ring becomes a nose.

*Nakh se sikh tak.*

From top to toe.

(Said in praise of personal charma.)

*Na Khudā hī milā, na visāle sanam :*

*Na idhar ke hue, na udhar ke hu.*

I met neither God nor my love ; So I am fit neither for this nor for the next world.

(Said by a disappointed faqir.)

*Nak kaḥī balā se, dushman kī bad shugmī to hai.*

If my nose is cut it is well, because it is then a bad omen to my enemy.

(It is a bad omen to meet a noseless man when starting on a journey, hence the proverb is put into the mouth of a shameless man, who thus consoles himself for having no nose (honor).)

*Nak kaḥī mubārak, kār kate salāmat.* Mah. Wom.

If her nose be off it is lucky, if her ear be off it is blessed.

(To describe a very impudent person.)

*Nak ke bāl ho rahe hain.*

He is the hair of his nose.

(Said of a favorite.)

*Nak pakre dam nikaltā hai.*

He will die if you pluck him by the nose.

(Very weak.)

*Nak par diyā bāl-kar āē hain.*

He is come with a light on his nose.

(i. e. by candle-light: too late.)



*Nakā jive bure havāl !*

Noseless he lives in a miserable state !  
(Spoken of one who has fallen from a prosperous state into distress.)

*Na-koī ātā thā ghar meñ, Na-koī jānā thā,*  
*Na-koī god meñ le-kaṛ mujhe sulātā thā.*

No-body came into the house and No-body left it, No-body took me into his lap and put me to sleep.

The story goes that a husband left his wife at home and went on a journey. During his absence a stranger was in the habit of visiting her, and her child asked her who he was. She replied "nobody (*na-koī*) came and went," and henceforth the stranger's name to the child was *Na-koī* (No-body.) When the husband returned he petted the child and put the child to sleep, and when he remarked that in his absence there was no one to do this for the child, it replied in the words of the proverb; the meaning to it and the father being of course quite different. Cross purposes.

*Nakṭe kā khāiye, ukṭe kā na khāiye.* Wom.

Better be fed by the noseless than by the disagreeable.

(*Ukṭā* is a man who reminds of an obligation.)

*Nakṭe kī nāk kaṭī, savā gaz aur barhī.*

The nose of the noseless grows an ell and quarter.

(A person who has suffered public disgrace becomes callous to the loss of reputation and is more likely than ever to sin.)

*"Nakṭī māiyā, pānī pilā !"* "*Pilā, inḥān gun-  
van se !*" E. Wom.

"My nose-less mother, give me some water!"

"What upon such language, my son!"

*Nūk to kaṭī, par voh khāb hī meñ marī !*

Her nose is cut off, but she will still die a beauty !

*Nālain, takatū'l-ain.* Arab.

Keep your shoes under your own eyes.

(Or they will be stolen.)

*Nāle mūñj bagar, nāle Delī dā darshan.* Punj.

Both *mūñj* and *bagar* and also the worship of *Dehī*.

(To kill two birds with one stone: *Mūñj* and *bagar* are kinds of coarse grass used in making ropes for beds and grow by river sides, where the shrines to *Devi* are usually located. The point is that the pilgrims go to worship *Devi* and take the opportunity of bringing back *mūñj* and *bagar* to turn an honest penny.)

*Nal kā mārā natvā tūte.*

A blow with a reed may break the ships.  
(i. e. can open a vein.)

*Na main jalāñ terī; na tū jalā merī.* Wom.

I will not burn yours, and don't you burn mine.

(I'll throw no dirt at you, don't you throw it at me.)

*Na main kahūñ terī; na tū kaho merī.* Wom.

I speak not ill of you; don't you speak ill of me.

(Said after a quarrel is made up.)

*Na māre mare, na kātē kate.*

He neither dies from a blow, nor is cut by a gash.

(Invulnerable.)

*Namāsi kā fakā.* Mah.

The holy man's penny.

The story goes that a mischievous boy was in the habit of pulling back the legs of the worshippers at prayer in a *masjid*. He did so to an old man who gave him a *fakā* (penny). This encouraged the boy, who next chanced on a *Paṭhān*, who turned round and killed him.

*Namāz chhurāne gae the, rose gale pare !* Mah.

They went to get rid of their prayers and were obliged to fast as well !

The story goes that the people begged *Mosā* (*Mūsā*) to pray to God to relieve them of their five obligatory prayers, the result was that God added fasts to the prayers owing to the wickedness of mankind.

*Nām Basantī, mūñh kūkur as.* E. Wom.

Her name Beauty and a dog's her face.

*Nām barā, aur darshan hoṛe.*

A great name, and little to see.

(Great cry, little wool.)

*Nām barā ūchā, kām domoñ buehā.* E.

A great name, and both ears cut off.

(A stain on the family escutcheon.)

*Nām barā yā dām ?*

A good name is better than wealth.

*Nām Hirā Mal, damak kamkar sī bhī nahīn.*

His name is Mr. Diamond, but he has not even the lustre of a pebble.

*Nām Imrit, pilāe bī.*

[drink.

His name Elixir and he gives poison to

*Nāmī shāh kamā khāe, nāmī chor mārā jāe.*

A famous banker makes much profit and a famous thief is hanged.

(Give a dog a bad name and hang him.)

*Nām ke Bābāñ, karñī chhāvar.*

Reverend his name and dust his deeds.

*Nām kī Nannī, uṭhā le jāe dhannī !*

Her name Trot and she can lift a beam !

*"Nām kyā ?" "Shakar-pārā." "Rotī kitnī*

*khāe ?" "Das bārāh." "Pāñī kitnā piye ?"*

*"Matkā sārā." "Kām karne ko ?" "Laṛkā*

*bichārā !"* Wom.

"Your name?" "I'm Lollypop."

"You eat?" "Loaves ten or twelve."

"You drink?" "A large jar full."

"You work?"

"I am but a lad, you know!"

*Nām levā, na pāñī-devā.*

None to take his name or perform his funeral.

(Destitute of issue: in Hindū law the *pāñī-devā*, or the one who performs the obsequies of the dead, is a son or male issue of a daughter.)

*Nām merā, gām terā.*

The name mine, and the village yours.

(i. e. I get the benefit of your property.)

*Namūd, be-būd.* Pers.

Show without substance.

*Nanad kã nandoi, gale lãg lãg roĩ.* Hin. Wom.  
She embraces and weeps over her husband's  
sister's husband.

(Applied to one, who pretends great affection  
for another with whom he has none or a  
very remote connexion.)

*Nānã ke tukre khāve, dādã kã potã kahlāve.*

He eats the bread of his mother's father  
and is called the grandson of his father's  
father.

(One does the work, another gets the credit.)

*Nānã kī dāulat par navāsã ainhā phēre.*

The grandson consequential on his grand-  
father's wealth.

*Nānak, nannhā ho raho, jaisī nannhī dūb,  
Per bare gir jāenge, dūb khūb kī khūb.*

Saith Nānak, be humble as the lowly *dūb*  
grass, Tall trees fall, but the *dūb* is ever  
well.

(Bābā Nānak was the founder of the Sikh  
religion and flourished 1469—1538 A. D.  
The sacred *dūb* (*kusā*) grass is a fresh low  
growth much valued in India.)

*Na nau man tel hoyā, na Rādhā nāchegī.*

No nine *mans* of oil, no dance from Rādhā.

(Applied to one, who conceals his ignorance  
of any art by offering to exercise it on im-  
practicable conditions.)

The story goes that a dancing girl called  
Rādhā, conscious of her inability to dance well,  
would only do so on the condition that her  
employers should burn nine *mans* of oil while  
she was dancing, knowing very well that they  
could not afford it.

*Nān chuk deotā, tilak urāle.* E.

The *tilak* destroyed the wretched little god.

(Ironical honors. The *tilak* is a mark made by  
rubbing sandal wood on the forehead of an  
idol: hence the point is that rubbing it on  
destroyed the god.)

*Nāngā kharā ujār meñ, "hai kōi kapre le?"*

Stark naked in the wilds he cries, "Who  
dare strip me?"

(A beggar dances before a thief.)

*Nāngā Khudā se barā!*

A bad man is greater than God!

(He is more feared.)

*Nāngā mādar-sāi.*

Naked as on the day he was born.

*Nāngā nāche phatē kyā?*

A naked dancer tears no clothes.

*Nāngā sāth rupae kamāe, tin paise khāe.*

A single man earns sixty rupees and spends  
only three pence.

(Said of a man who has no family and hoards  
money.)

*Nāng dharāng.*

Stark naked.

*Nāngī bhali kī tetak machwā.*

Is it best to be naked or to create a row!  
Wom.

(See above.)

*Nāngī ho-ke kātā sūt, buddhī ho-ke jāyā pūt.*  
Wom.

She spins when she is naked, and bears  
when she is old.

(If she had spun sooner she would not have  
been in want of clothes; if she had borne a  
son when she was young he would have  
supported her in her old age. Shutting the  
stable door after the horse is stolen.)

*Nāngī kyā nhāegī, aur kyā nichoregī?*

With what shall a naked woman bathe her-  
self, or how shall she wring out (a cloth)?

*Nāngī ne ghāt rokā, nahāve na nahāne de.*

A naked woman has stopped the bath, and  
neither bathes, nor allows others to  
bathe.

(The dog in the manger.)

*Nāngōn ho bhūkhon ne lūt liyā.*

The hungry have rifled the naked.

*Nānī ke āge nansār kī bāteñ!* Wom.

She speaks ill of her grandmother's relations  
before her grandmother.

(Want of tact.)

*Nānī khasam karē, navāsā chaffī bhare.* Wom.

The grandmother goes astray, and the grand-  
son pays the fine.

(One person is punished for the crime of  
another: allusion to the custom of fining a  
family by the caste *panchayat* when one of  
its female members goes astray.)

*Nāmī marī, nātā tūtā.*

When the grandmother is dead the relation-  
ship with her family is broken off.

(The Hindū custom is for the relations of a  
man's mother or grandmother to cease com-  
munication with him as regards family  
ceremonies on the death of either of them.)

*Nānī to kuārī hī mar gāi, aur navāse ke sārhe  
satreh bān.*

The grandmother died a virgin and 17½  
baths for the grandson!

(Said of an upstart: a man without a grand-  
father! *Bān* is an ablution which the bride  
and bridegroom perform before marriage:  
the proverb means that the grandson goes  
through all these ceremonies when none  
were performed at his grandmother's wed-  
ding.)

*Nannhe ho-kar rahiye, jaisī nannhī dūb.*

Be lowly as the *dūb* grass is lowly.

(The *dūb* or sacred *kusa* grass is a low growth  
and of course much valued.)

*"Nāo kis ne dabōi?" "Khuāja Khizar ne."*

"Who upset the boat?" "Khuāja Khizar."

*Nāpe sau gas, phāre na ch gas.*

He would measure a hundred yards, but would never give even one.

(Said of one who always promises but never fulfils.)

*Nāp na tol, bhar de jhol !*

Never mind weight and measurement—fill my wallet !

*Napūti kā ghar sūnā, mūrakh kā hīrdā sūnā, dilāddrī kā sab kuchh sūnā.*

The sonless house is empty, a fool's heart is empty, and the unfortunate's all is empty.

*Naqad ko ohkor nase ko na dauriye.*

Don't part with your ready cash for profits in the future.

(A bird in hand is worth two in the bush.)

*Naqal rā che aql ? Pers.*

Imitation is not intelligence.

*Naqd hū hurmat hū. Arab.*

Pay cash and keep up your credit.

*Naql-i-kufr, kufr nabāshad. Pers.*

To copy an infidel is not to be an infidel.

(Allusion to the habits of the *naqqāls* or mimics, who personate all kinds of people for public amusement.)

*Naqqāre bāj dammāme bāj gae !*

The kettle drums have sounded, great and small !

(Birth's shrill trumpet and the muffled drum of death ! *Naqqāra* is a kettle drum used at the births of sons and at the deaths of old people.)

*Naqqār-khāne men tūlī kī āvāz koun suntā hai ?*

Who minds the voice of a parrot in the midst of drums ?

(A poor man's voice is not heard against the rich.)

*Na rahegā bāns, na bajegī bānsī.*

When there are no reeds there will be no flutes.

*Na rahe mān, na rahe manī, ākhīr dunyā fanā fanī, Malī.*

Nor respect nor pride can last for ever, for all the world will die at last.

*Nārī ke bas bhāṣ gusān, nāchat hain markat kī nān.*

A man in the power of a woman dances to her like a monkey.

(A hen-pecked husband)

*Narm chob rā kirm mī-khurad. Pers.*

Weevils eat soft wood.

*Nārī kī kuchh surat nahīn hai, davā sabhon kī karte hain !*

*Raidon kā kyā jātā hai, bīmār bēchāre marte hain ?*

He has no knowledge of the pulse and doctors all ! What matter it to the doctor if the helpless patients die ?

*Nār ne nikālā dañt, mard ne tarā ant !*

When the woman shows her teeth, the man knows the end.

(The woman who laughs is half won.)

*Nār sulakkhni kutumb chhikāve, āp tale kī khurchan khāve. Wom.*

A good housewife feeds the household well and is content with the leavings for herself !

*Nāryal man pānī nahīn jāntā, khaṭṭā kī mīṭhā.*

No one knows whether the water in the cocoa-nut is sweet or sour.

(Used to express that what is spoken of is doubtful.)

*Na sānp mare, na lāṭhī tūle.*

Nor let the snake die, nor the stick break.

(An amicable settlement.)

*Nasha us ne pīyā ; khumār tumhen chāṛhā !*

He drank the wine; why are you drunk ?

(Said to a great man's relatives when they give themselves airs.)

*Na sūp dūse jog, na chalnī sarāhe jog. Wom.*

The winnowing-fan is not worth abusing, nor the sieve worth praising.

(Arcades ambo.)

*Nātā na gotā, kharā ho-kar rotā ! Wom.*

Neither kith nor kin, so what are you howling at ?

(Said when people make a fuss about what does not concern them.)

*Nātā sab se tātā.*

The shortest men are strongest.

*Naṭbiddya pāi jāṛ, Jūṭbiddya na pāi jāṛ.*

You may fathom the acrobat's art, but not the wit of the Jāt.

☛ The story goes that a king having promised his kingdom to a female acrobat if no one were found to surpass her, a simple Jāt to the astonishment of all, took up the gauntlet she had thrown down and forthwith scrambled up the pole. On reaching the top he discharged a stream of water from his person all round the place ! So the woman was beaten and the kingdom restored.

*Nāt kā bachchā to kalā-bāzī hī karegā.*

The rope-dancer's son is always turning summersaults.

(What is bred in the bone will come out of the flesh.)

*Nāt kā na got kā, bāntā mānge poth kā. Rus.*

Nor relative nor clansman, and he has the assurance to ask for a share.

(In the hereditary property.)

*Na tel talī, na ūpar palī. Wom.*

Nor oil at the bottom, nor in the ladle.

(Said of a very small dole.)

*Nātin sikhāve ājī ko, kī bārā deorhe āṭh ! E. Wom.*

She is teaching her grandmother that twelve times one and a half makes eight !

(Go and teach your grandmother to suck eggs.)

*Nauā dekh le, kānkhe bār. Bhoj. [armpit.*

On seeing a barber he finds hair under his

*Nauā ke ghar charī bhel, tīn chāngā bār gel. E.*

There was a theft in the barber's house and three cups full of hair stolen.

*Nau din chāl arhāt kos !*

In nine days he walked five miles !  
(A very lazy man.)

*Nau Kanaui, aur nabbe chulhe.*

Nine Kanauijs and ninety hearths.

The Kanaui Brāhmans are noted for their religious scruples, and the proverb is a skit purporting to say that nine Kanauijs had to build ninety hearths to prevent pollution by eating with each other.

*Naukar āge chākar, chākar āge kūkar.*

A servant's servant is a servant's dog.

*Naukar ko chākar, manrai ko usārū !* E.

A servant to a servant is a shed to a hut !  
(The one is as absurd as the other.)

*Naukar Lātkapūr ke honth malen aur haq len.*

The servants of Lātkapur take their rights forcibly.

Applied to, idle and insolent servants. Lātkapūr was a famous singer in Akbar's time and the noblemen at whose houses he performed, used, in the usual complimentary style, in giving him a present to say it was for his servants. These are said to have been so insolent as upon this to claim it from their master.

*Nau kī lakṛī, nabbe dhulāi.*

The wood is worth nine, and the freight ninety.

*Nāu kī āi ārsī har kāhū ke pās.*

Like a barber's looking glass, now in one hand, now in the other.

(Easy as a barber's chair.)

*Naukrī arand kī jar hai.*

Service is like the root of the castor tree.

(Which has no roots to speak of : service is no inheritance.)

*Naukrī hai yā bhāi-bandī ?*

Is it service or brotherhood ?

(That is our mutual relation : said when a servant makes excuses.)

*Naukrī kī jar zabān par.*

The root of service is on the tongue.

(Of the employer : he can discharge any time.)

*Naukrī nū nai.*

Servitude is ever new.

(There is always fresh work to be done. Said also of an uncertain master.)

*Naukrī peshe kā ghar kyā ? kabhī yahān, kabhī vahān.*

Who serves another has no home; (and lives) now here, now there.

*Naukrī tāṛ kī chhān.*

Service is the shadow of a palm tree.

(Very transient : there is no telling how long it will last.)

*Nau man tel khā, phir tiler kā tiler.*

He has consumed nine tons of oil and is still as thin as a starling.

*Naumī Gūgā Pīr manāūn, nā charkhe ke hāth lagāūn.* Wom.

At Gūgā Pīr's naumī I cannot spin my wheel.

(The feast in honor of Gūgā Pīr, who died in 1024 A. D. is held on the ninth (naumī) of Bhādoṅ (August) : to shrink from working on a lame excuse.)

*Nau naqad nī terah udhār.*

[credit.

Nine in cash is better than thirteen on  
(A bird in hand is worth two in the bush.)

*Nau sau chūhe khā-ke billī hai ko chulā.* Mah.

After eating nine hundred rats the cat went on a pilgrimage.

(A death-bed repentance : at the eleventh hour.)

*Nau terah bāis na batāiye !*

Don't tell me nine and thirteen make twenty two !

(Said to a person who will not be convinced. A man compelled against his will, is of the same opinion still.)

*Nayā atī, perū par alāo.* Hin.

The unversed ascetic squats on his haunches.

(Which will soon tire him out : the *atīs* sit with their hands on a *bairāgan*, a kind of wooden support, which enables them to remain in one position for a very long time.)

*Nayā chikanyā, reñḍī ke phul !* E. Wom.

A raw youth with castor oil for cosmetic !

*Nayā dānā, nayā pānī.*

New grain and fresh water.

(Used to imply a change of masters or situation.)

*Nayā hakim, de afīm.*

A quack gives poison.

(Doctors kill more than they cure.)

*Nayā jogī aur gājar kā saakh.*

A novice with a conch of a carrot-root.

(*Saakh* is the shell-horn used by *jogīs* when begging to attract attention : it should be a sea-shell, or failing this of brass, copper or deer-horn.)

*Nayā Musalmān "Allāh hī Allāh" pukāre.* Mah.

A Musalmān convert cries "Allah Allah" all day long.

(Allusion to the proverbial seal of all converts.)

*Nayā nau din, purānā sau din.*

The new is for nine days, the old for a hundred.

(The conservative feeling : distrust of what is new.)

*Nayā nayā rāj bhail; gagrin anāj bhail.* E.  
Changes of government fill the pitchers  
with grain.

(i. e. they create many posts.)

*Nayā nayā Rāj; dhab dhab bāj.*  
A new Government makes a great noise.

*Nek andar bad, bad andar nek.* Mah.

Good out of evil, evil out of good.

(Used to express that good parents sometimes  
have unworthy sons and vice versa.)

*Nek bāt kī pūchhnā kyā?*

Why take counsel about the right thing to  
be done?

*Nekī aur; ākh pūchh!*

Charity after enquiry!

(Charity should be freely given to all: in  
opposition to the teaching of Brāhmana,  
who maintain that only themselves should  
be objects of charity.)

*Nekī barbād, gunah lāzim.* Mah.

The good is forgotten, and evil return-  
ed for it.

(Evil for good)

*Nekī kī rah jāti hai.*

The good you do will last.

*Nekī kī badlā budī.*

Evil returned for good.

*Nekī kar aur daryā meñ dāl.*

Do good and throw it into the river.

(Let not the left hand know what the right  
hand doeth.)

*Nekī karne-vāle ko nekī kī masā, aur mūsi kī  
fakkar kī.*

The doer of good has a taste for goodness,  
and the doer of evil for blows.

*Nekī karo Khudā se pāo.*

Do good and God will reward you.

(Beggar's cry.)

*Nekī kī jar Pattāl meñ.*

The root of good is in Pātāl.

(i. e. very deep. Pātāl is popularly the in-  
fernal regions below the earth.)

*Nek-nām banyā, bad-nām chor.*

The trader has credit and the thief none.

*Nemī pānde kamar meñ jālā.*

A scrupulous Brāhman has his looks down  
to the waist.

(i. e. only for show: the Pharisees.)

*Neotal Brahman shatrū barābar.* E.

To invite a Brāhman is to call an enemy.

(A skit at the greediness of the class.)

*Beti meñ bārkhudāri.*

Children in poverty.

(Are a burden to their parents.)

*Beti meñ bārkhudāri.*

*Niche se jar kāṭnā, upar se pāni denā.*

To cut the root from beneath and to water  
from above.

(Said of hypocrites.)

*Nich hañse hulse rahen, tiyā genā kī pot,*

*Jit jāh māthe māriye, tiyā tiyā āñchī hot.*

The mean live happy and joyous, for like a  
ball, The more you hit them the higher  
they rise.

(The more you beat them the better they go.)

*Nich na chhore nichā, nīm na chhore titāi.* E.

The base will not give up his baseness, nor  
the nīm (tree) its bitterness.

*Nich rāt chhochhūndrī, nāk dhare pastāi.*

The low man is like a muskrat, if you  
smell him you repent.

*Nich rāt ek na ek ulwād!*

The base-born have some vice or other!

*Nich sāton meñ ab bhī barā ekā hai.*

Among the low castes still the bond of  
union doth survive.

(Said in reproof to a man who quarrels with  
his relatives. The low castes, such as  
Chāmārs, are apt to settle their family  
quarrels by the decision of caste *panchā-  
yats* or assemblies. It is a fact that no case  
between the *Khatbūnds* or cot-weavers has  
been instituted as yet in the courts: cases  
between *Kahārs* are rare.)

*Nihang lāḍlā sūdā sukhī.*

The free and easy are ever happy.

*Nikāhī na byāhī; munda bahū kahān se āi.* Mah.

There was no marriage ceremony; so whence  
came this scald-head to be a wife.

(The *byāhī* is the formal marriage of a virgin;  
the *nikāhī* is a marriage without public cere-  
monies: *munḍo*, scald-head, also a widow,  
as applied to women, is a term of great  
reproach.)

*Nikāh kī shart karnā.*

A marriage settlement.

(i. e. a bargain made with difficulty, as mar-  
riage settlements in India are always at-  
tended with squabbles.)

*Nikauryā gāz hāt, kakrī dekh jirā phāt.* E.

Without a farthing he went to the mart,  
saw a cucumber and broke his heart.

*Nikhattū āve lāṛtā, kamāl āve dārtā.* Hin. Wom.

The ne'er-do-weel comes home noisy, the  
bread-winner quietly.

*Nikī hata, se, chali khalāq meñ.*

Out of the mouth is throughout the world.

(The cat out of the bag.)

*Nikī honāon charhī koṭhon.*

Out of the lips is upon the honestop.

(See preceding.)

*Nikso chandā to andher bhayo mandā.*

When the moon appears, the darkness flies.  
(Falsehood fails before the truth.)

*Nil kā māṭ bigrā hai.*

The indigo vat is spoiled.  
(Said when the whole of any goods is spoilt.)

*Nil-kanth kīrā bhake, mukh meṁ birājeṁ Rām !  
Khoṭ kapaṭ kyā dekhīye, darshan se hain kām.*

The king-fisher eats worms and calls on  
Rām ! Why should you note its defects ?  
Your business is to look on it.

(The *nilkanth* is the vehicle of Rāma Chandra  
and is therefore very sacred. It is a good  
work for the faithful to behold it at the  
Dasahrā festival.)

*Nil kā ṭikā, korh kā dāg.*

A mark of tattooing and a stain of leprosy.  
(Can never be effaced: applied to an indelible  
stain on the character.)

*Nil-tāns jis sir mandlāve, mukat-paṭi sūn lābhā  
pāve.* Superstition.

The head round which a blue jay flies is  
marked for royal gifts.

*Nim hakim khatra-i-jān !*

*Nim mullā khatra-i-imān !* Pers.

Half a doctor and danger to life !  
Half a priest and danger to the faith !  
(A little knowledge is a dangerous thing.)

*Nim na mīthā hoe sīnch gūr ghū se ;*

*Jā ko jo subhāo, jāgā jīv se.*

The *nim* is not sweetened by sprinkling  
sugar and butter; As the nature is, so it  
will be for life.

(The *nim* leaf is very bitter.)

*Ninnānve ke pher meṁ par gaē.*

She fell into the toils of ninety-nine.

Two sisters married, the one a rich and  
the other a poor man. The poor sister asked for  
help, whereon the rich one gave her ninety nine  
rupees. Up to this time she had been contented  
though poor, but now she was always striving to  
make the ninety-nine into hundred, and so  
became wretched. *Moral*: contentment is better  
than wealth. Another story is that the content  
of a poor man and his wife who lived on four *paisās*  
a day, having excited the envy of his brother's  
wife, who was very rich, by way of destroying  
their happiness, she placed in their house a bag  
of 99 rupees. The delight of the poor couple  
at the sight of the bag was, however, turned  
to mortification, when, on counting the money  
it was found to be one rupee short of a hundred.  
They resolved to make up this rupee by living  
on one *paisā* less per day. When the rupee was  
thus made up, it occurred to them that by spend-  
ing only two *paisās* a day they could secure twice  
that sum. Thus their greed growing with what  
it fed on, brought with it only an increase of care  
and suffering.

*Nīpātī ke mūnh dekhle sāt upās.* E. Wom.

To see a barren woman's face is to go seven  
days without food. (Superstition.)

(Allusion to the belief in the "unfortunate  
face" very prevalent in India. To meet a  
barren woman early in the morning is to  
be sure of disaster during the day.)

*Nirdhan ke dhan Gīrdhārī.*

The poor man's wealth is God.

*Nis dīn khānā, kām ko askatānā.*

He eats night and day, and dawdles over  
his work.

*Nīthallā banyā patthar tole.*

An unemployed Banyā will weigh stones.  
(Rather than do nothing.)

*Nit khodnā, nit pānī pīnā.*

Ever digging and ever drinking.  
(Living from hand to mouth.)

*Niyāre chūlhe bal bal jāūn, Sārā khātī ādhā  
khāūn !* Wom.

I shall be so delighted to have a separate  
hearth, That half a meal will be a whole  
one to me !

(A young wife to her mother-in-law.)

*Niyat sābit, manzil āsān.* Mah.

Honesty makes the journey easy.  
(Honesty is the best policy.)

*Noh bhar khāyā to khāyā, mūnh bhar khāyā to  
khāyā.*

You have eaten all the same, whether it be  
a pinch or a mouthful.  
(Steal a pin, steal a gridiron.)

*Nūn-vālē kā nūn girā, us ne uṭhā līyā; tel-vālē  
kā tel giregā, to kyā uṭhā legā ?*

When the salt dealer's salt falls he can pick  
it up again; but if the oil man's oil is  
dropped, how is that to be recovered ?

*Nūn-vālē kā nūn girā, dūnā huā, telī kā tel  
girā, unā huā.*

When a salt dealer's salt falls it becomes  
double; but when an oilman's oil spills it  
becomes less.

(Because the former can then mix earth with  
it, and the latter can only save what has not  
been spilt.)

O.

*Ochhā pātr ubaltā hai.*

A shallow vessel bubbles up.

(They are still waters that run deep.)

*Ochhe ke bail gire.*

The mean man's oxen have fallen.

(Which is a matter of no consequence to any  
one: said in ridicule of an exaggerated  
account of a loss.)

*Ochhe ke ghar khānā, janam janam kā tānā.*  
Wom.

Dine with the mean, and be reminded of it  
all your life.

*Ochhe ke sāth ehsān karnā aisā hai, jaise bālū  
meṁ mūtānā.*

Favor shewn to the base person is as water  
made in sand.

*Ochhe kī pīt jaise bālū kī bhīt.*

The friendship of the base is a wall of sand.

*Ochhe sang na baiṭhiye !, ochhā buri balā;*

*Pal mān ho ghī khichī, pal mān bisyar dhāl.*

Sit not with the mean, for the mean are a

great evil : One moment thick friends,  
and the next moment venomous serpents.  
(Blessed is the man that hath not walked  
in the counsel of the ungodly, nor stood in  
the way of sinners. Psalms; I, 1.)

*Ochhe se Khudā kām na dāle.*

God preserve me from any concern with the  
worthless.

*Ochhī ke hāth lagī kaṭorī, pānī pī pī marī  
padorī.* Wom.

A mean woman got a cup, and drank till  
she burst.

(Set a beggar on horse-back and he'll ride to  
the Devil.)

*Ochhī lakṛī pharrās kī, be-biyāre pharrāe :*

*Ochhe ke sang baiṭh-ke, sugṛoṇ kī pat jāē.*

The brittle branches of the fir break without  
a wind: Good men lose their character by  
mixing with the base.

(Evil communications corrupt good manners.)

*Ochhī xūnjī kḥasmōṇ khāē.* Mercantile.

A small capital ruins its master.

(A small stock swallows up the owner. The  
aggregated profits are insufficient to cover  
the expenses.)

*Ojḥ bhare, na rog jhaṛe.*

Nor stomach filled, nor illness cured.

(Unfulfilled desires.)

*Olī kī pānī balainḍī nahīn jātā.*

The water of the eaves does not run up to  
the ridge pole.

(Water does not run up hill.)

*Olī tale kī bhūt, sattar purkḥoṇ kī nām jāne.*

E. Wom. Superstition.

The ghost under the eaves has known the  
names of seventy ancestors.

*Onā-māṇī na dōe, "maiḡā, poṭhī lā de !" Hin.*

Wom.

He knows not the alphabet and asks his  
mother to get him a book.

*Orhī chādar huī barābar, "maiṇ bhī shāh kī  
khālā hūn."* Mah. Wom.

She puts on a veil like a lady, and says,  
"I, too, am the king's aunt."

(Said to one who claims relationship with  
some great man.)

*Orhni kī batts lagī.*

Affected by the wind of a woman's cloak.

(He is a slave to his wife : a henpecked  
husband.)

*Onō pyās nahīn bujhtī.*

Thirst is not quenched with dew.

(Spoken by one to whom any thing greatly  
short of his wants is offered.)

*Pachhvā chale, khetī phale.* Agric. [thrives.

When the west wind blows, the harvest

(When the wind's in the west, the weather's  
at its best.)

*Padmanī Chamārōṇ meṇ hoṭī hai.*

Beauty will occur even amongst the Chamārs.

(Padmanī is the most beautiful of the four  
classes into which womankind is divided ac-  
cording to features and complexion. Cha-  
mārs are a low caste of black complexion  
and ugly features as a rule, so a padmanī  
amongst them is a *rara avis*.)

*Padnī āil na peṭhyā lāgal.* E.

It is no market without the shameless wench.

(Prostitutes are always to be found at mar-  
kets in India.)

*Pādshāhoṇ aur daryāoṇ kī pher kis ne pāyā  
hai ?*

Who knows what course the ocean or the  
king will take ?

*Pāējōme meṇ se kyon nīkle parte ho ?*

Why do you come out of your breeches ?

(i. e. why do you fret and fume so much ?)

*Pag bīn kaṭe na panṭh.*

You cannot complete your journey without  
feet.

(No effort, no goal.)

*Pag pavitr tirath gavan, kar pavitr kuchh dān,  
Mukh pavitr jab hot hai bhaj le Śrī Bhagvān.*

Feet are made pure by pilgrimage, the  
hands by charity, And lips by calling on  
Bhagvān (God).

*Pagrī aṭkī hai.*

There is something catching at his turban.

(Said when a man's honor is at stake : *pagrī*,  
turban, is constantly used metaphorically for  
honor.)

*Pagrī bhitar rakḥ !*

Keep your turban inside !

(Keep your honor.)

*Pagrī donoṇ hāthoṇ se thāmḡī jāī hai.*

Hold on to your turban with your both  
hands.

(Sustain your honor and fame : said when  
matters require delicate handling, especially  
when under the eye of a strict master.)

*Pagrī rakḥ, ghī chakḥ !*

Keep your turban, and eat butter !

(Honesty is the best policy.)

*Pāhan meṇ ke mārbe chokḥā tir nasāē !* E.

If you shoot at a stone, you will spoil a good  
arrow.

(Don't kick against the pricks.)

*Pahārī gadhā, Pūrbi renk.*

A hill donkey with an Eastern bray.

*Pahle apnī hī dārhi kī āg bujhāū jāī hai.*

Every body puts out the flames in his own beard first.

(Charity begins at home.)

*Pahle bhittar, tab deotā pittar.*

First fill your own inside then the gods' and ancestors.'

(See preceding.)

*Pahle bo, pahle kāf. Agric.*

Early sow, early mow.

(The early bird gets the worms.)

*Pahle chūme gāl gāḥā.*

He bit the cheek at the first kiss.

(Applied to him who behaves ill in the first employment given to him.)

*Pahle ghar meñ to piche masjid meñ. Mah. Wom.*

First at home, and afterwards at the mosque.

(Charity begins at home.)

*Pahle hī b'ismi'llah galat. Mah.*

Wrong from the very beginning.

(For explanation see under *avval hī b'ismi'llah* etc.)

*Pahle hī gasse meñ bāl āyā. Hīn.*

Hair in the very first morsel of food.

(Bad omen: no good Hindū can eat food with a hair in it.)

*Pahle khānā, piche bāt karnā.*

Eat first and talk afterwards.

(Attend to the business in hand.)

*Pahle māre so mīrī.*

Who hits first conquers.

*Pahle pahre sab kōi jāge, dūje pahre bhogī,*

*Tisre pahre chor jāge, chauthe pahre jogī.*

In the first watch all are awake, in the second pleasure-seekers, in the third thieves, in the fourth ascetics.

*Pahle pīve bhakvā, phir pīve tamakhvā, piche pīve chilam-chaḥ. E.*

The first puff is smoke, the second is tobacco, and the third is clearing the pipe.

(The tobacco in a *huqqā* lights slowly and runs short quickly.)

*Pahle pīve jogī, bich meñ pīve bhogī, piche pīve rogī.*

The ascetic smokes first, the wordly man next, and the sick man last.

(See preceding: this proverb also alludes to the drinking of water while taking food, in which case read "drink" for "smoke.")

*Pahle soch bichār, piche kīje kār.*

First think and then act.

(Look before you leap.)

*Pahlī bohnī Allāh Mīyān kī ās. Mah. Mercan-*

*Paidal aur savār kā kyā sāth?*

Footmen and horsemen are not company.

(Drunk and sober can't agree.)

*Paisā gānth kā, forū sāth kī. [wife with you.]*

Keep your money in your pocket, and your

*Paisā kabhī nahīn tiktā.*

Money abideth not.

(The fickleness of fortune.)

*Paisā nahīn hāth, chālē Navāb kī sāth!*

No money in his hand, and he accompanies my Lord!

*Paisā nahīn pās, to kaise sūnghēn bās?*

Without pence how shall you smell perfumes?

(The penniless are turned away from the cook-shop.)

*Paisā na kauṛī, Bānkīpūr kī sair!*

Without a penny to his name and rambling with the swells!

(*Bānkā* is a fop, swell, and hence point of Bānkīpūr, the city of *bānkās*. Bānkīpūr is also a well-known place near Patnā.)

*Paisā na kauṛī, bāzār meñ dauṛī. Wom.*

Without a penny to her name, and off to the market.

*Paisā pās kā, ghoṛī rān kī.*

(Keep) your money in your pocket, and your horse under you.

*Paise par dhar-ke boṭiyān uṛāūn, tau bhī dard na āve. Mah. Wom.*

I could break your bones on the grind-stones and feel no remorse.

(Parents to their children.)

*Pājī to pājī, voh baṛā pajaurā hai. [scoundrel.]*

A rogue is a rogue, but he is a great

*Pakāē so khāē, nahīn khāē kōi aur; dauṛe so pās nahīn pāē kōi aur.*

Who cooks will eat, or somebody else will eat; who runs will get, or some body else will get.

(All work is of use.)

*Pakhāl kā lādnā aur dānk chālānā ek sā.*

To carry a water-bag and to carry the post is the same thing.

(Both are quickly carried in India.)

*Pakkā honā chāhe, to pakke ke saṅg khel:*

*Kachchī sarson pel-ke khurī hoē na tel.*

If you would be an expert keep company with experts: You can't get oil out of unripe mustard.

(There is a play upon *pakkā* ripe, complete, and *kachchā* unripe, incomplete, in this proverb.)



*Pakke ām ke topakne kā dar hai.*

A ripe mango is on the point of dropping.  
(An old man is at the point of death.)

*Pakki phalī nahīn phoṛtā hai.*

He won't even open a ripe pod.  
(To describe extreme laziness.)

*Pakle gūlar kavve ke nīnd āvā le?* Bhoj.

How can a crow sleep soundly when the figs are ripe?

(Crows are very fond of this fruit.)

*Pak nam Allāh ka.* Mah.

Only God is pure.

*Pak rah, be-bāh rah.* Mah.

Be innocent and fear not.

(Innocent actions carry their warrant with them.)

*Palās ke tīn pāt.*

The palās tree has but three leaves to a stalk.

(i. e. not enough for shade: used when expectations are not adequately fulfilled.)

*Pal, pakhvārā, ghārī, malīnā, chau gharye kā sāl;*

*Jis ko Lālā "kal" kahēn, us kā kyā ahvāl?*

A minute, a fortnight, an hour, a month, a watch, and a year;

Which does he mean when Lālā says "tomorrow?"

(Procrastination: putting off from day to day.)

*Pal pāl tere jī kā hogā kāl.*

Your fosterling will be your ruin.

(To nourish a serpent in your bosom)

*Pīn aur imān phere hī se achchhā rahtā hai.*

A betel-leaf and conscience are best when they are turned.

*Pāñche ām, pachāse imlī.*

Five mango trees are better than fifty tamarind.

(With reference to their relative value.)

*Pāñche mīl, pachāse ṭhākūr.*

For five your friend and for fifty your ruler.

(For five rupees do not quarrel with your friend, nor for fifty with your ruler.)

*Pāñch jahān Panmeshuar.* Hin.

Where is the jury, there is God.

(In council truth comes out: by *pañch* in this and the succeeding similar proverbs must be understood the tribal or caste gathering or syndicate that controls the morals, etc., of most Hindus by immemorial custom.)

*Pāñch jūtīyān aur huqqe kā pānī.*

Five strokes with a shoe, and the water of a *huqqā*.

(Are enough for you! said in reply to an extravagant demand: a shoe-beating is very ignominious in India and the water of a

caught a thief in the dark. The thief began to mew like a cat, whereon the Banyā said to him in the words of the proverb, "If in the morning the Court says you are a cat you shall be a cat, meanwhile I look you up."

*Pāñch mahīne byāh ko bite, peṭ kahān se lāi?* Wom.

How is it that she has a child after five months' marriage?

*Pāñch māne Khudā, Khudā māne pañch.* Mah.

The jury believes in God, and God believes in the jury.

*Pāñch mil Khudā, aur Khudā mil pañch.* Mah.

God is with the jury, and the jury with God.

*Pāñch mukh Parmeshuor.*

The jury's mouth is God's.

(Vox populi vox Dei.)

*Pāñchoñ kā jūtā aur merā sir.*

The jury's shoes are upon my head.

(I am ready to do their bidding.)

*Pāñchoñ kā kahān sir āñkhoñ par, magar par-nālā yahīn rahēgā.*

I bow to the decision of the jury, but the drain shall remain where it is.

(Said of stubbornness: quarrels over *par-nālās* or water drains from the tops of houses are very frequent among natives.)

*Pāñchoñ Pandē, chhate Nārāyan.*

Nārāyan makes the sixth among the five Pāndās.

(Spoken when a person unexpectedly joins a company in which he is very welcome and wished for: allusion to the stories in the *Mahābhārata* and the *Purānas*, which mix up the legends of the five Pāndavas or heroes of the *Mahābhārata* and those of Nārāyana or Krishna.)

*Pāñchoñ savārōn meñ milnā.*

To mix with the five horsemen.

(Applied to one who ranks himself among those who are greatly his superiors.)

It is said that four horsemen, well mounted and armed, were followed by an unarmed clown on a sorry pony, who on being asked where he was going, said, "we five horsemen are come from Delhi."

*Pāñchoñ shāmil mar gaē, jāno, gaē barāt.*

Suffering in company is as good as going to a wedding.

(We don't feel what is suffered along with our friends. All in the same boat.)

*Pāñchoñ ungliyān barābar nahīn hotī hañ.*

The five fingers are not all of the same length.

(All men are not alike.)

*Pāñchoñ unaliyān ahī meñ. chhātā sir karhāē*

*Pāñch panoh mil kije kāj, hāre jīle na āve lāj.*

When a company does business no one is blamed if it succeed or fail.

(Division of responsibility: the difficulty of fastening blame on the individuals composing a corporate body.)

*Pāñch-phulā Rānī banī haiñ.* Wom.

She sets up to be a Panchphulā Rānī.

(Panchphulā Rānī or Five-flower Princess is the heroine of many a fairy tale in India, and is always of course very beautiful.)

*Pāñde dōū dīn se gaē.*

The Brāhman lost both faiths.

☞ The story goes that a Brāhman wishing to better his condition left his original creed and became a Muhammadan. But after a while he, being disgusted at his new faith, desired to rejoin his former one, which, by Hindu custom, was impossible. Between two stools he fell to the ground.

*Pāñde, jī pachhtāenge, aur wohī chane kī khāenge.*

You will repent, Brāhman, and eat the same pulse after all.

(Addressed to one who rejects a proposal made him, and used to express that he will afterwards gladly accept it. You may go further and fare worse.)

*Pandit bhaē to kyā bhaē, gale lapetē sūt ;*

*Bhāo bhagat jānī nahīñ, bhaē jangal ke bhūt.*

To be a Pandit naught avails, nor (sacred) threads about the neck; If he knows not true religion he is merely a demon of the wilds.

*Pandit Pothī bāñchte, Mulla parhe Qurān :*

*Log dīkhāvo lakh karo, nāñh milye Bhagvān.*

The Pandit reads his Scriptures, and the Mullā his Qurān: Men make a thousand shows, but meet not God.

(The Pandit represents the Hindūs here and the Mullā the Muslimāns.)

*Pandiyāin kī mīthī mīthī batyāñ.*

The Brāhman's wife speaks sweetly.

(A cajoling woman.)

*Pāñī bādā nāo meñ, ghar meñ bādhe dām :*

*Donoñ hāth ulīchye, yehī suhānā kum !*

Like much water in a boat is much wealth in a house: To bale out with both hands, is a pleasant business!

*Pāñī deñ aur jar kāteñ !*

Cut its roots and water it!

(Stroke with one hand and slay with the other.)

*Pāñī kā haḡā upar ātā hai.*

[up again.

Throw filth into the water and it will come  
Concealed enmity or wickedness comes to

*Pāñī meñ pakhāñ, bhīge par chhīje nahīñ :*

*Mūrakh k: āge gyāñ rījhe, par bājhe nahīñ.*

Throw a stone into water and it is wetted and nothing more; So a fool mocks at knowledge which he does not understand.

*Pāñī meñ patthar nahīñ saḡtā.*

Stones don't rot in water.

(A claim, though suspended, is not lost.)

*Pāñī pīje chhāñ-ke, gurū kije jāñ-ke.* Hin.

Strain your water before you drink it, and test your priest before you retain him.

*Pāñī pī ghar pūchhnā.*

First drink their water, and then ask about the house.

(i. e. what caste the inhabitants are: see next.)

*Pāñī pī-kur rāt pūchhte ho ?*

First drink his water and then ask his caste!

(In India the rules of caste do not allow a man of one caste to drink water from the hand of a man of another caste.)

*Pāñī jāveñ chhāñ-ke, jiv māreñ jāñ-ke.*

Who drinks water after straining kills life knowingly.

(Said of Jains, who are prohibited by the tenets of their religion from drinking unstrained water for fear of killing insects. The proverb is a skit at their excessive show of doing nothing which will destroy life.)

*Pāñī se pahle pul bāñdhte ho.*

You throw a bridge before there is any water.

(Excessive caution.)

*Pāñī se pulā kṛ dālā.*

I have made him thinner than water.

(Reduced him to extremes.)

*Pāñī aḡ sharaī haiñ.*

He is addicted to the five deadly sins.

*Pāñī purāñā, ghṛīt napā aur kulvanti nār;*

*Yeh tinoñ tab pāye, jub pirsan hoñ Murār.*

Old betel, new ghī, and a chaste wife; these three you may obtain when Krishna (God) is propitious.

*Pāñī sē puttā, chāñd sē chuklā.*

Thin as a betel leaf, and round as the moon.

*Pāñī gor meñ laḡkāē baithē haiñ.*

His feet hang over his grave.

(To have one foot in the grave.)

*Pāñī lo bintī, sau lo ginā.* Hin.

Prostration is the end of bowing, as a hundred is of reckoning.

*Pāñī meñ jūtī, na sir pe chapotī.*

Nor shoes for his feet nor cap for his head.

*Pāñī tale kī samīñ sarkī jāti hai.*

The very ground trembles under my feet.

*Pāpi kā māl pirāchat jāē, ḍaṇḍ bhare, yā chor le jāē !*

The wealth of the wicked is expended in expiation, is paid in fines, overtaken by a thief !

*Pāpi ke man men pāp hī base.*

Only sin dwelleth in the sinner's mind.

*Pāpi kī nāo bhar-ke ḍūbe.*

The sinner's boat fills and sinks.

(i. e. first he is successful and then ruined.)

*Pāpi kī nāo ḍūbe par ḍūbe.*

The sinner's boat must necessarily sink.

(See preceding.)

*Pāpiyon ke mārne ko pāp mahā bālī.*

It is their own sin that chiefly slays sinners.

(He is his own greatest enemy.)

*Pāp kā gharā bhar-ke ḍūbtā hai.*

The vessel of sin sinks when it is full.

(A sinner first flourishes and is then ruined.)

*Pāp ubhre par ubhre.*

Sin will out.

(Murder will out.)

*Par-ādhīn supne sukh nahīn.*

Who serves has no pleasure even in his dreams

*Parāē bade āzād karte hai.*

To emancipate another's slaves.

(To cut thongs from another's leather.)

*Parāē bharose khelā jāē, āj na mūd, kal mūd.*

Who gambles on expectations will sink sooner or later.

*Parāē dhan par Lachchmī Narāyan.* Hin.

He is the Lord of Wealth on others' property.

(i. e. he wastes it.)

*Parāē dhan par jhāṅgar nāche.*

The cricket dances on another's property.

(Revered glory.)

*Parā-gandah roṇ. parā-gandah dil.* Pers.

An uncertain living makes an uncertain mind.

(The miseries of a hand to mouth life.)

*Parāē gandoṇ ke bharose na rahna !*

Put not your trust in another's charms.

(Use your own strength.)

*Parāē hāth pe shikrā pālte ho ?*

You train your hawk upon another's hand.

(You live at another's expense.)

*Parāi dhī, aur haṛsen batāi log.*

Wayfarers flirt with other men's daughters.

*Parāi jeb se apnā jeb men dharmā mushkil hai.*

It's not easy to transfer money from another's pocket into your own.

*Parāē māl pe, yā Husain !* Mah.

Invoking Husain with another's property.

*Parāi navkrī karnā aur sānp kā khilānā barā-bar hai !*

Serving another is (as dangerous) as feeding a snake !

*Parāi ...*

*Parāi tonā kā ghūnsā !*

A blow in another's stomach !

(Does not teach me !)

*Par āsā nī upās.*

Who relies on others always fails.

*Paras Nāth se chukki bhālī, jo ātā deve pīs.*

*Kūrh nar se murgī bhālī jo, ande deve bis.*

A mill-stone is better than Paras Nāth, because it grinds flour. A hen is better than a fool, because she lays twenty eggs.

(A skit at the Jains. Parasnāth is one of their Tirthankars or special objects of worship.)

*Paras chhor pū kare.*

To leave out your neighbours in making friends.

(Said of a bad man: too well known at home.)

*Parasī ke menh barsegā, to bauchhār yahān bhī āvegī.*

If rain falls in my neighbour's house, some drops may extend to mine.

(Implies that some advantage may be derived from living near a man of property.)

*Parāyā dil parde barābar.*

Another's mind is like a foreign country.

(Strangers yet.)

*Parāyā dil samandar ke pār.*

Another's mind is across the sea.

*Parāyā māl, jhāṅg kā bāl.*

Another's property is refuse hair.

*Parāyā sir kaddū barābir.*

Another's head is like a pumpkin.

(You may beat it without mercy.)

*Parāyā sir lāl dekh, apnā sir phor dāleṅge ?* Wom.

Shall I break my own head because I see the red spot on another's ?

(Hindū women who live happy with their husbands, paint a red spot on their foreheads. Shall I bite my nose to spite my face !)

*Parāyā sir panerī barābar.*

Another's head is a lump of iron.

(See *parāyā sir kaddū barābar*.)

*Parāyā sir Qurān kī jagah.* Mah.

Another's head is instead of the Qurān.

(Oaths are usually sworn on the Qurān and on the head of another person.)

*Par-bas men sukh hai nahīn, nij-bas hī sukh bhog.* Yā te par-bas tyāg-ke, rahen su-bas budh log.

In servitude is no pleasure, in freedom pleasure is. 'Tis hence the wise shun servitude, and dwell in liberty.

*Parbat ko rūi kare, rūi parbat mēn.*

(God) can reduce a mountain to a mustard seed and can raise a mustard seed into a mountain.

*Parde kī bībī aur chatāī kī lahngā !*

A lady in a mat petticoat.

(*Pardā nashīn*, or secluded woman, means a woman of respectability and a lady.)

*Parde meñ vardā lagāī haiñ.* Mah. Wom.

She has thrown a stain on the curtain.

(For *pardāh* see preceding: she has cast a stain on her own character.)

*Pardeśī balam, terī ās nahīñ, bāśī phūloñ meñ bās nahīñ.* Wom.

There is no hope of a lover gone abroad, nor scent in stale flowers.

*Pardeśī kā jī ādhā hotā hai.*

The stranger has but half a heart.

(He is very sensitive. Natives inculcate tenderness towards the stranger, because away from home and friends, his feelings are easily wounded.)

*Pardeśī kī pūt ko sab kā man lalchāś ;*

*Dot bāt kī khoī hai ! rahe na sang le jāś.* Wom.

All hanker after a stranger's love: But there are two drawbacks: he'll neither stay, nor take you with him.

*Pardeś kales nareshan ko.* Hin.

Even kings suffer in strange land.

*Pār gaī, mor ho āī.*

Gone abroad and come home a peacock.

(Travellers' tales.)

*Par ghar kūdeñ Mūsāl Chand.*

Squire Pestle jumps for joy in stranger's houses.

(The name of *Mūsāl*, or Pestle, is here applied to a busy-body, who goes uninvited to other people's houses, and officiously intermeddles in their affairs, because that instrument is very commonly borrowed, and goes the round of a whole village: Paul Pry.)

*Par ghar nācheñ tin janeñ : kāñh, baid, daldāl.*

Three people (thrive by) dancing attendance at other's houses: scribes, doctors, touts.

*Parghat ān pīchhe kah āñ :*

*Adham na ek jag tā hī samāñ.*

Who says one thing before (your face) and another behind your back; The world holds no baser man than he.

*Parhā na likkhā, nām Biddyā-dhar.* Hin.

He can neither read nor write, and named Mr. Doctor.

(Applied to one who lays claim to qualities to which he has not the smallest pretension.)

*Parhā na likkhā, nām Mahammad Fāzil.* Mah.

He can neither read nor write, and is

*Parhe ke āge tokrā dāld ; us ne kahā, " mujhe uploñ ko bhejā."*

Throw a basket before a learned man, and he will understand that he is meant to bring cow-dung cakes!

*Parhe ke pās baithiye dūnd lābh.*

Keep company with the learned and enjoy double benefits.

*Parhe to haiñ, par gunē nahīñ.*

He has learnt, but not digested it.

(Read, mark, learn and inwardly digest it: parrot learning.)

*Parhe totā, parhe mainā, kahīñ sipāhī kī pūt bhī parhā hai.*

Parrots and mainā may read, but the soldier's son never.

(The military classes are very illiterate in India, as they were formerly in Scotland.)

*Parhez baṛī davā hai.*

Regularity is the best medicine.

*Parhez bhī ādhā ilāj hai.*

Regularity is half a cure.

*Parhī na, qatā kī.* Mah.

Who does not know, cannot fail to pray.

(*Qatā karnā* is the sin of failing to pray at the stated times.)

*Parhiye, bhaiyā, soī, jā meñ handyā khudbud hoī.* E.

My son, learn those things that will keep the pot boiling.

*Parhoñ meñ an-parhā, jaise hansoñ meñ karā.*

The unlettered among the learned are as crows among swans.

(Crows are typical of what is objectionable in India; *hanas* or swan of what is honorable.)

*Parho to parho ; nahīñ piñjra khālī karo.*

Learn or leave the cage.

(Metaphor drawn from talking parrots: used to a lazy servant.)

*Parjā marāñ, rājā kī hāñsī.*

The people die for the king's pleasures.

(Allusion to the oriental custom of forced loans to pay for royal pleasures.)

*Parkā dhan gauraiyā mār.* E.

Sparrows may eat up another's wealth.

(For all I care.)

*Pār kahan so vār hai, vār kahan so pār :*

*Pakar kindrah baith rah, yehī pār, yehī vār.*

This side is called that side, and that side this: Stick to one side and it is both this and that.

*Parkal ghor bhūsaule thārē.* E. Rus.

The tame horse runs to its stall.

*Par ko kuñh khodiye aur ap hi dūb dūb mariya.*  
Who diggeth a pit for another shall fall into it himself.

*Parli, piyā, tore bas ; jinne chāhā tinne ghas.*  
E. Wom.

I am fallen, husband, under your power ;  
use me as you like.

(Said by an obedient wife to express meekness and contentment.)

*Par mūi sāsū, eson āē ānērū.* E. Wom.

Last year her mother-in-law died, and now she is weeping.

(Crocodile's tears.)

*Par nārī painī chhurī, koī mat lāo aṅg.*

*Dason sīs Rāvan ke dhare gae is nārī ke saṅg.*

Another's wife is a sharp knife, have no dealings with her. Rāvan lost his ten heads for such a woman.

(Allusion to the story in the *Rāmāyaṇa* : Rāvaṇa the ten-headed king of Lankā carried off Sītā, wife of Rāma Chandra, and was slain in the war that ensued.)

*Par tiryā, par dhan ke upar jo koī sutā dhare hai,*

*Jab chhūṭe haiṅ pirān, piyāre, jāke Narak paṛe hai.*

Who looks with eager eye on another's wife or property, Will go to Hell when he dies.

*Parvā gaman na kījiye, jo sarb sone kī hoē.*

Commence no journey on *parvā*, even though it be all for gold.

(*Parvā* is the first of the lunar fortnight.)

*Pār-vāle kakeṅ vār-vāle achchhe, vār-vāle kakeṅ pār-vāle.*

This side calls that side good and that side this side.

(No one is satisfied with his lot: every body would like to be somebody else.)

*Par upkārī, dharam dhārī.*

Philanthropy is true religion.

*Par utrūn, to bakrā dūn.*

If I get to the other side, I will offer up a goat.

(A vow in time of danger, which is forgotten when it is over. The devil was sick, the devil a saint would be; the devil got well, the devil a saint was he.)

The story is that a Meo crossing a river made a vow to kill a goat if he could get to the other side safely. When he had got into the middle of the stream the danger from the water grew less and his love for his goat grew stronger, so he altered his vow from a goat to a hen. But when he got to the opposite shore all safe and sound, being loth to kill even a hen, he picked a louse out of his coat and killed it as a fulfilment of his vow, saying, "a life for a life!"

*Pāsang kā chor tin jagah dāṇḍāē ;*

*Jhukṭā tole, rūkan de, pāsang dikhāē.* Mer-

cantile.

The thief with false weights gets punished in three ways ; Giving over weight, making

a bad bargain, and showing the difference in his scales.

(*Pāsang* is the weight put into scales to balance any difference there may be in the natural weights of the pans. The point here is that the rogue who keeps a false *pāsang* has to give overweight in order to prevent detection.)

*Pāsā paṛe, anārī jīte.*

Even a fool can win with dice.

(The cards will beat their makers.)

*Pāsā paṛe so dāo, hākim kare so niyāo !*

\* What the dice does is chance, what the king does is justice!

*Pās kā kuttā na dūr kā bhāi.*

A dog at hand is better than a brother at a distance.

*Pās kauṛī na bāzār lekḥā.*

Nothing with him and no credit in the town.

(Tom Bowling was a citizen and though of some renown, Of not much credit in his own or any other town.)

*Pasū kā satāṇā, nirā pāp kamāṇā.* Hin.

To torture an animal is a great sin.

*Pathān kā pūt, ghaṛī meṅ auliya, ghaṛī meṅ bhūt.*

A Pathān is now a saint, and now a devil.

(Observation of the race, very superstitious and very cruel.)

*Pathān larāī māreṅ, aur bahneṅ dāṛhī phaṭ-kāreṅ.*

The Pathāns fight and their sisters stroke their beards.

(i. e. the whole race are pugnacious.)

*Pathānoṅ ne gāoṅ mārā, julāhoṅ kī charḥ barī.*

The Pathāns conquer the town and the weavers get the benefit.

(By serving them, the better classes of course holding aloof from their conquerors.)

*Pator tā kī gāī nahīn, desvā oṛhe khāsā !*

The virtuous woman cannot get sack-cloth, and the prostitute is clothed in fine linen !

*Pāt pāt ko ap lutāve. kālā muṅh kar jag dikh-lāve, tab lāloṅ mēṅ lālī pāve.* Riddle.

First it dissipates every rag of its clothing and shews its black face (disgrace) to the world, and is then distinguished among the honorable (red.)

(Answer, the *palās* tree : which first sheds its leaves, then puts out flower-buds of a dark color, and afterwards displays its beautiful scarlet blossoms, with which the whole forest appears in a blaze. There are puns on the words *kālā mūḥh* black face and disgrace, and *lālī*, redness and honor.)

*Patthar ko jonk nahīn lagṭī.*

Leeches cannot stick to a stone.

(Stories of distress make no impression on a hard and avaricious heart, or instruction has no effect on a blockhead. The heart of a wheel-barrow.)

*Patthar mārē maūt nahīn āī.*

A blow from a stone is not death.

(A person cannot die until the appointed time.)

*Patthar mom nahīn hotā.*

Stones will not melt.

(You cannot draw blood from a stone.)

*Paturyā kā derā jaise thagoñ kā gherā.*

The harlot's home is a robber's den.

*Paturyā rūṭhī, dharam bachā.*

When the harlot gets angry your righteousness is safe,

(Because you will not then go to her.)

*Pau bārāh ha gaē.*

It is the ace and twelve.

(A fortunate chance: the ace and twelve is the best throw at the games of *chausar* and *pachisi*.)

*Per boe babūl ke, to ām kahān se khāē?*

If you sow acacias, whence shall you eat mangoes?

(Do men gather grapes of thorns, or figs of thistles? To express that evil deeds have evil consequences.)

*Per charhe yoñ hī dīkhāi detā hai.*

It appeared so from the top of the tree.

(If you were I you would do as I do.)

*Pesha habibū'llāh, jo na kare so lānatū'llāh. Mah.*

The love of God on those who work, and the curse of God on those who won't.

(The devil finds some mischief still for idle hands to do.)

*Pesh-i-tabiḥ maraḥ, pesh-i-kār-āzmūdāh bīrau.*

Pers.

Don't go to the doctor, go to the experienced.

(Experience beats learning.)

*Petāhā chākar, ghasāhā ghor, khāē bahut kām kare thor. E.*

A pot-bellied servant and a fat horse eat much and work little.

*Pet bhar aur pūṭh lād.*

Fill the belly and you may load the back.

*Pet bhare ke gun.*

The result of a full stomach.

(Used to servants when they grumble at work, and towards persons who are hard to please.)

*Pet bhare ke khoṭe chāle.*

The evil habits of a full stomach.

(Sinful pleasures are the portion of the rich.)

*Pet bhare kī bātēñ.*

The words of a full stomach.

(To express indifference about employment and demand of exorbitant terms for the performance of work.)

*Pet bhare rizāle aur bhūke bhale-mānas se dariye.*

Fear the well-fed clown, and the hungry gentleman.

(A low man raised to fortune is likely to be mischievous, and so is a man of means reduced to poverty.)

*Pet bhī khālī, god bhī khālī. Wom.*

Womb and lap are both empty.

(Nor chick nor child.)

*Pet bich parī roṭiān, tāñ sabhī gallān moṭiān. Panj.*

Now that his belly is filled, he talks big.

(Said of one who was humble whilst in low circumstances, but gives himself airs upon acquiring affluence.)

*Pet hūrī balā hai.*

The stomach is a dreadful plague.

(The belly teaches all arts.)

*Pet chale man bakhtōñ ko.*

He is purged and yet longs for pulse.

(Applied to one who is already involved in misfortune, and yet follows courses which are calculated to increase it.)

*Pet hai yā be-imān kī qabar?*

Is it a belly or an infidel's tomb?

(Said of a pot-belly.)

*Pet hai yā kuthār?*

Is it a belly or a corn-bin?

(Said of a great eater.)

*Pet ja chāhe so karāē.*

The belly makes you do what it chooses.

*Pet ke āge "na" hai.*

The full stomach says "nay,"

(Satiety.)

*Pet ke vāste pardes jāte haiñ.*

For the stomach's sake men go abroad.

(Needs must when necessity drives.)

*Pet kūi, mūñh sūi.*

His belly a well and mouth a pin-hole.

(Said of a great-eater.)

*Pet meñ ānt, na mūñh meñ dānt.*

No guts in his belly and no teeth in his head.

(Said of an old man.)

*Pet meñ chūhe qalābāziyāñ khā rahe haiñ.*

Rats are racing up and down his belly.

(He has a wolf in his belly.)

*Pet meñ ghuse to bhed mile.*

You'll know him when you can get into his inside.

(Pumping secrets.)

*Pet meñ pāñ haiñ.*

The feet grow from the stomach.

(No food no work.)

*Pet meñ parā chārā, kūdne lagā bichārā. Wom.*

When he had filled his belly, he began to show his pranks.

*Pet meñ parī būnd, nām rakhā Mahmūd, Mah. Wom.*

No sooner she conceives than she calls the child Mahmūd.

(i. e. a son: to count one's chicken before they be hatched.)

*Pet meñ, kār samet.*

Forget your stomach to do your work.

(Said when work is exacted on insufficient wages.)

*Pet pāñā kutā bhī jāntā hai.*

A dog, too, knows how to fill his own stomach.

(Said of extreme selfishness.)

*Pet pīārī, mūñh supārī.*

His stomach a big basket, and his mouth a betel-nut.

(Betel nuts are very small. See above *Pet kū, mūñh sūt*.)

*Pet sab rakhīe haiñ.*

Every body has a stomach.

(No food no service.)

*Pet se pāon kārhe haiñ.*

They take their feet from out of their bellies.

(Applied to those that are insolent under cover of humility.)

*Petū mare pet ko, nāmī mare nām ko.*

The glutton dies for food, the ambitious for a name.

*Phulā tūtā, gāon lūtā.*

When the gate is broken open the village can be robbed.

*Phal khānā āsān nahīñ.*

It is not easy to eat fruit.

(The plant must be first grown.)

*Phāorā na kudār, barā khet hamār. E. Agric.*

Nor hoe, nor spade, and a big field is mine.

(Undertaking what is beyond one's power.)

*Phāore kā nām gul-saffā.*

The word for a hoe is *gul-saffā*.

(To express that one has long danced attendance on another in vain, and has no longer any hopes of deriving advantage.)

☞ Taken from the story of a faqir whose pretensions to sanctity and wisdom induced a man to attach himself to him as a disciple. After twelve years' attendance, during which he had never got any instruction, he asked his preceptor the word for hoe and got the foregoing answer. *Gul-saffā* has no meaning.

*Phar na pharī, bagīchā ke nāon ! E.*

Nor fruit, nor vegetables, and called a garden !

*Pharyā na sārī, barī sobhā hamārī ! E. Woin.*

No gown and no petticoat, and great credit is mine.

*Phatāhā tilak aur madhurī bāñī, Dagā-bāz kī gehī nishāñī.*

A wide *tilak* and sweet words are the signs of a cheat.

(The *tilak* is the scotarial mark on the forehead borne by the higher castes of Hindūs.)

*Phātak tūtā, garh lūtā.*

When the gate is broken, the fort can be plundered.

*Phate ko na siye, aur rūthe ko na manāe to kyon-kar guzārā hoe ? Woin.*

If you don't repair rents and conciliate the offended how can you get on ?

*Phate meñ pāon, dāstar meñ nāon.*

Mixed up with a quarrel, he gets on to the

*Phāte se jupte nahīñ ; koñan karo upāe*

*Man motī aur dūdh ras inkā y-hi subhāo.*

If parted once they'll never join again ; however much you try : This is the quality of the heart and pearls and milk.

(Nothing really puts those who have quarrelled on the old footing.)

*Pheron kī gunahgār hai. Hin*

The marriage tie is her only sin.

(Said of a child-widow, who by orthodox Hindu custom is never allowed to marry again.)

*Phir, be ghore, yahīñ se !*

Back, horse, back out of this !

(Get thee behind me, Satan.)

*Phir bhī mochī ke mochī rāhe.*

A cobbler he is still.

(Said to those that won't improve.)

*Phir, murli, bel tale. E. [der the bel tree.*

Again, you shaven-head, have you come un-

(The *bel* fruit or wood-apple is a hard fruit which falling on a bald head would much hurt it, i. e. again exposing yourself to danger.)

*Phit, vā kā jīnā, to take parāi ās !*

Alas, for his life, who is dependant on another !

*Phūar chāle, nau ghar hāle. Wom.*

When the ninny walks abroad, nine houses tremble.

(i. e. because her foolish tongue will do so much mischief.)

*Phūar jurvā, sāg meñ shurvā. Mah. Wom.*

The silly house-wife makes gravy of pot herbs.

*Phūar kā māl hañs hañs khāiye.*

The fool's property you can freely take.

(A fool and his money are soon parted.)

*Phūar kā māl sarāh sarāh khāiye.*

The fool's property you may enjoy by flattering him.

*Phūar kure singār, māñgīñlon se phore. Wom.*

The ninny decks her forehead by rubbing brick-bats into it.

(Native women deck their foreheads with vermilion paint, made of red lead (*seidār*) and the point is that the fool rubs red brick-bats into hers and so of course hurts herself.)

*Phūar ke ghar khirkī lagī,*

*Sab kutton ko chintā parī :*

*Bāñdā kuttā bāñche saun,*

*"Lagī to hai, par deñd kaun ?"*

A window was made to the ninny's house,

And all the dogs felt anxious :

Till up got a tailless cur and said,

"A window there is, but who will shut it ?"

(i. e. we can get in as easily as ever. A fool does not make use of his advantages.)

*Phūar ke ghar ugī chāñberī,*

*Phūn phūn kar-ke tālāb bhartā hai.*

Drop by drop fills a tauk.

(To express that small savings, long continued, amount to a great sum; or that trifling efforts, long and often repeated, produce great effects: many littles make a mickle.)

*Phūlā badan meñ nahīñ samātā.*

He has grown till his body can't hold him.

(The world can't hold him.)

*Phūl āe haiñ, to phal bhī āēñge.* Wom.

When you see the blossom, you may expect the fruit.

(*Phūl* here means the menses of women and *phal* means issue: when her menses have commenced a woman begins to conceive.)

*Phūle phūle phirat haiñ, "āj hamāro byāh."*

*Tulsī, "gāe bajāe-ke dīgo kātñ meñ pā."*

He goes rejoicing: "to-day is my wedding day." Saith Tulsī Dās, "your singing and dancing will put you in the stocks."

(A hit at the expenses of married life.)

*Phūlī phūlī gaune ko; thasak nikal gai raune ko.*

Wom.

Full of pride comes the bride to her husband; crest-fallen returns she from her father's house.

(A Hindū bride visits her parents soon after her marriage and it is when she finally settles in her husband's house that her life of trouble begins.)

*Phūl jhare to phal lage.*

When the flower falls, the fruit comes.

*Phūl kī bairan dhūp, ghī kā bairī kūp.*

The flower's enemy is the sun, and the butter's the bag.

(i. e. flowers wither in the sun, and *ghī* spoils in the leather bags in which it is kept.)

*Phūl kī dāl niche ko jhuke.*

A flower stalk hangs down.

(The true gentleman is never proud or stuck up.)

*Phūl nahīñ pankhī hī sahī.*

A leaflet if not a flower.

(A penny if not a pound.)

*Phūl phūl kar-ke chanjer bhartī hai.*

Heaping flower on flower fills the basket.

(Many a littles make a mickle.)

*Phūl sūñgh-kar rakhte ho?*

Do you live on the scent of flowers?

(Said to a small eater.)

*Phūl tahnī hī meñ achchhā lagtā hai.*

A flower is best on its stalk.

(i. e. it does not droop there. Every thing is best in its own proper place.)

*Phūñke ke na phāñke ke, tāñj ūthā-ke tāpe ke.*

E. Wom.

She'll neither blow nor stir the fire, but she'll warm her legs at it.

(Said of the selfish and idle.)

*Phūñk mashāl, ūthā chaupālā.*

Light the torch, and take up the palanquin.

(To describe great haste.)

*Phūñk phūñk-ke qadam rakhte haiñ.*

To walk carefully at every step.

(Look before you leap: take heed is a good read.)

*Phūphī mis lenā, bhātīje mis denā.*

Be an aunt and get, be a nephew and give.

(In India nephews (*bhātījā*) make presents to their fathers' sisters (*phūphī*.)

*Phūlī āñkh kā tārā.*

The apple of a blind eye.

(Said of a child whose mother is dead.)

*Phūlī degchī, qalāī kī bhayak.*

White-washing a broken pot.

(A painted face: a whitened sepulchre.)

*Phūlī sahī, āñjī na sahī.*

He would rather lose his eye than apply a salve to save it.

(Applied to that species of avarice which will not expend a trifle to preserve or improve a valuable property.)

*Pichhā pichhā hī hai.*

Last is really last.

(No time like the present.)

*Pichhlī roḥī khāē, pichhlī mat āē.* Wom. Superstition.

Who eats the last cake will be a fool.

(It is unlucky among women to eat the last cake, which is accordingly always thrown to dogs.)

*Pich pī, nemat khāl.*

I have swallowed your rice-water like sumptuous fare.

(Spoken by a person, who having put up with many inconveniences in the service or society of another, declares his patience to be exhausted i. e., I have put up with these things as if it had been a state of enjoyment: I have heard enough of it.)

*Pī kāran pīrī bhāī, log kakeñ piñd rog:*

*Chhip chhip langhan main kīye, pī milan ke jog.*

Silently I kept my fasts to meet my love:

For my love's sake have I become pale, and the people say I have jaundice.

(Unmerited blame.)

*Pī ke pātān sir dharo, dharo charan par ās,*

*Bāsā ho baikunth meñ phir to bisve bis.* Wom.

Lay on your head your husband's shoes, and on his feet your head, and you will be sure of your place in heaven.

(A woman's advice to her daughter on her marriage.)

*Pine ko pāñī nahīñ, chhirakne ko gulāb.*

He has no water to drink, and he sprinkles rose-water.

*Pīpal kāte, pāl bināse, bhagwāñ bhes satāve,*

*Kāyā garhī meñ duyā nā byāpe, jarā mūl nē jāve.* Superstition.

Who cuts down *pīpal* trees, pulls down houses, and distresses saints, and has no compassion in his heart, will be ruined root and branch.



*Pipal pūjan main chālā Nigam-bod ke ghāt,  
Pipal pūjat pī milē, ek janth dō kāj.*

I went to worship at the *pīpal* tree, on  
the banks of Nigam-bod,  
I met my love at the *pīpal* tree, and per-  
formed two objects at one time.

*Pi pyālā, mār bhālā.*

Quaff the cup and thrust your spear.

(Moral : get drunk before you go to battle !)

*Pirdān na-mīparand, murīdān mi-parānand.*  
Pers.

The holy man can't fly, but his disciples can  
make him.

(The fame of his miracles depends on the  
praises of his disciples: used in the sense of  
"union is strength.")

*Pir āp hī darmāndah; shafāat kis kī karenge ?*  
The saint is himself in distress, for whom  
shall he make intercession ?

(He saved others, himself he cannot save.  
Mathew xvii, 42.)

*Pir, bāvarchī, bhishkī, khar.*

Priest, cook, water-bearer and ass.

(i. e. the capacities of the above are all com-  
bined in one Brāhman, who is commonly  
employed by the richer natives as cook,  
priest and messenger (hence called *khar*),  
and also for giving water.)

*Pirī aur hazār aib.*

Old age means a hundred vices.

(i. e. old men are not liked in India, because  
they have to be supported and bring no  
grist to the mill.)

*Pirī kī sagāī, mirjī ke yahān.* Mah. Wom.

The *Pirs* are betrothed to *Mira*.

(Birds of a feather fly together. *Mir* is a title  
of the Sayyid, and both Sayyids and *Pirs*  
lay claim to sanctity.)

*Pir ko na shahād ko, pahle nakte deo ko!* Mah.  
Wom.

Not to priest, nor to saint, but to the worth-  
less devil first !

(Used when a worthless fellow demands what  
has been prepared for his betters. "Useless"  
in India means "worthless.")

*Pir shav, biāmoz.* Pers.

Be old and learn.

(Never too late to mend.)

*Pisanhārī ke pūt ko chaband hī lābh.*

To the son of a wheat-grinder parched grain  
is a delicacy.

(The women that grind corn in India are of  
the very poorest classes.)

*Pis hīn to pūṭh.* Wom.

When I have done gridding I will thrash  
you.

(Said to chil dren. Don't think you'll be let off.)

*Pisne-vāliyān pis le jāngī, kuchh hattā thopā  
ukher le jāngī.* Wom.

When the corn-grinders have ground the  
corn, they don't take away the handle of  
the (hand) mill.

(So why don't you lend them yours? the dog  
in the manger.)

*Pitam basen pahār par, aur ham Jamnā ke fir !*

*Ab kā milnā kathān hai, kī pāon paṭī zanjir.*

My love dwells on the hill, and I near  
Jamnā's banks; And now it is hard to  
meet him, for fetters are on my feet.

(She is too carefully watched and the distance  
is great.)

*Pitam, teri prīt ko jhuk jhuk karūn salām;*

*Jab se to sang nekā karo suno, na sukḥ ko nām.*

I bow to your affections my husband; Since  
I have been attached to you I have never  
felt rest.

*Pitam, tum mat jānyo, bhayo dūr kē bās.*

*Deh, geh kītahe rahe, prān tihare pās.*

Think not, my love, that I am far from thee.  
Be body and country where they may, my  
soul doth dwell with thee.

*Pitāri men band-kar rakhne ke lāyaq hanā.*

It is fit to be shut up in a basket and put by.

(Laid on the shelf.)

*Pitḥ picḥhe bādshāh ko bhī burā kahte hanā.*

They can abuse even the king behind his  
back.

*Pitḥ picḥhe Dom rājā.*

Behind my back the Dom is a king.

(The Doms are the lowest of the low.)

*Pitḥ picḥhe kuchh hī ho.*

After me let it be as it will.

(Après moi le déluge.)

*Pit karī thī nīch se, palle lāgi kīch.*

*Sis kāt āge dharā, ant nīch kē nīch.*

I loved a man that was base and he  
dragged me through the mire. I offered  
him my head, and still was he base.

*Pit kī rūt nīrātī hai.*

The ways of love are peculiar to itself.

*Pit to aisi kījiye, jaise rūṭ kapṛ;*

*Jīte jī to sang rahe, mūṛ pe hove sātḥ !*

Let your love be as a cotton robe; Round  
you in life and round you in death !

*Pit to aisi kījiye; jūn Hindū kī joṛ,*

*Jīte jī to sang rahe, mare pe sātḥ hōṛ.*

Let your love be as a Hindū wife; With you  
in life and with you at death !

(By committing *sati* and burning at the hus-  
band's pyre.)

*Piyā jise chāhe, vohī suhāgan.*

She is a wife, whom her husband loves.

*Piyā kī kamāī, mohe nahīn lahnā :*

*Piyāsā kile ke pās jātā hai, kūā nahīn dē.*

The thirsty goes to the well, not the well to the thirsty.

(What is not worth asking is not worth having. The mountain to Muhammad.)

*Postī kī ānch ūpar ko nahīn jāne kī.*

The smoke of opium does not evaporate.

(The smoke of opium lies heavy about the room. The point is that the cry of the distressed is not in vain.)

*Pothī to thoṭhī bhāī, Pandit bhayā na koī.*

*Dhāī anchhar prem ke parhe, so Pandit ho.*

All the scriptures are vain; there is no such thing as a *Pandit*. Who reads two and a half words of love is a true *Pandit*.

(A *Pandit* is a doctor in Hindu divinity. My only books were women's looks and folly all they taught me.)

*Prātaḥ kāl karo aṁānā, rog dokh tum ko nahīn ānā.*

Bathe early every day and sickness will [avoid you].

(Cleanliness is next to godliness.)

*Prem kahānī kahat hūā, suno, sakṭī rī, ā.*

*Pī dhūndān ko ham gān, ān āp harāē!* Hin. I tell thee a tale of love, come near, my love, to hear. I went in search of my love, and lost myself!

(A skit at the Sūfi sect of the Muhammadans, who use the terms of erotic poetry to express their love for God.)

*Prem pūt kī rīt men yeh anrīt suhāē;*

*Barsen ānkeh, sūkhe kīyā, āg lage, jiyā manh.*

In the course of love this is not meet; That eyes shed tears, hearts pine, and bosoms burn.

*Prem piyālā woh piye, jo sīs dachhā de.*

*Lobhī sīs na de sake, nām prem kā le!*

He can drink of the cup of love, who will offer his head. The coward that will not give his head, how shall he take the name of love?

(Faint heart never won fair lady.)

*Prītam, har se neh kar, jaisē khet kīān;*

*Ghātā de, aur daṇḍ bhare, phir khet se dhiyān.*

My friend, love God as the husbandman loves his fields; He suffers losses and pays tribute and still he loves his fields.

*"Prītam prītam" sab kahiē, prītam jāne na koī.*

*Ek bār jo prītam milē, sadā ānand phir hoī.*

All say "my love, my love," but no one knows his love. If once his love be seen, he will ever happy be.

(A skit at the Sūfis. See *prem kahānī kahat hūā*, etc. above.)

*Prīt ḍagar jab pag rakṭā, honī hoē so ho;*

*Neh nagar kī rīt haē, tan man dīno khoē.*

When once you tread on love's true path; let it happen as it may; In the region of love you lose both body and soul.

sweet; but where there is a knot no nectar lies: this is the lot of love.

(The thorn within the rose.)

*Prīt harēn se bāore, kar-ke torēn chhail.*

*Gal men rasā dāl-ke or nibāhēn bail.*

Who love are fools, who love and break are fine fellows. Who but an ox will live on with a rope around his neck?

*Prīt na jāne jāt ku-jāt, nīnd na jāne tūti khāt,*

*Bhūk na jāne bāsi bhāt, piyās na jāne dhoṭī ghāt.*

Love heeds not caste, nor sleep a broken bed, Hunger heeds not stale food, nor thirst soapy water.

*Prīt na tūke an-mile, uttam man kī lāg;*

*Sau jug pānī men rahe, chakmak taje na āg.*

No absence can break love, where virtuous hearts are set; As flint can lose no fire, though a hundred years in water.

*Pūchhte pūchhte to Dillī chale jāte haiñ.*

Ask your way often and you will get to Dehli.

(Seek and ye shall find: you'll lose nothing by asking.)

*Pūjle deotā, chhorle bhūt. E.*

Worship the gods and give up the devils.

*Pul bāndhāl jāē, bahū kajrī khele. E. Wom.*

The bride plays in the boat, while the bridge is being thrown across.

(The mother-in-law works, while the bride plays: upside down altogether in an Indian home.)

*Pūle pūle ānch hai.*

Every bundle of hay is liable to be burnt.

(To express that every one has his portion of suffering.)

*Pūle tale guṛān karte haiñ.*

To live under a thatch.

(Great poverty.)

*Pun kī jar sadā harī.*

Charity's a plant whose roots are ever green.

*Pūrab jāo yā Pachchham, vohī karam ke lakṣhan.*

Go East or West, and get what is written in your fate.

(The doctrine of the fatalist.)

*Pūrā tol, chāhe manhḡā bech. Mercantile.*

Let the weight be right, whatever the cost.

*Purakh kī māyā, birachh kī chhāyā. Hin. Wom.*

The reputation of a man is the shadow of a tree.

(As long as he lasts his reputation lasts.)

*Purakh sā pakherū koī nahīn.*

No bird like man.

(Allusion to the wandering habits of the human race.)

*Purakh sāthā so ṛāḡhā, istrī bisī so khīā.*

A man at sixty is a young elephant, a woman at twenty is on the decline.

(Allusion to the rapid development and decline of women in India.)

*Purāne chūvalon meñ mazā hotā hai.*

Old rice has a superior flavor.

(To express the advantage of conversing with men of age and experience.)

*Purāne gumbad par qalāl karnā.*

To gild an old dome.

(To decorate an old worn-out carcass.)

*Purāne thikre par nāi qulāi.*

Fresh whitewash on an old potsherd.

(New wine in an old bottle.)

*Purānon ko jhirkī, nāyon ko pyār.*

Ill treating the old and favouring the new.

(Be kind to an old and faithful servant.)

*Pūre gurū ghanṭāl haiñ.* Hin.

An old priest is only a bell-ringer.

(Allusion to the services in Hindū temples.)

*Pūrī lapṭi ghar meñ khāē,*

*Jhūṭī Dibi se ās lagāē!*

She eats up the offerings at home, and puts false hopes in Devī!

*Pūrī parē to sapūt kahavēñ.*

If a son supply all wants, he is called a good son.

*Pūrī se pūrī parē, to sabhī na pūrī khāēñ?* Hin

If pūrīs could fill, would not all live on them?

(Pūrīs are small light cakes of flour, considered delicacies, but are of course not sufficient of themselves to support life.)

*Purwā bahal sūkhal ghāo phaphandāl.* Bhoj.

When the east wind blows healed sores break out.

(When the wind is in the east, 'tis neither good for man nor beast.)

*Pūs, kohnī ghūs.*

In December men go into corners,

(To avoid the cold.)

*Pūt bhāē syāne, dukh bhas birāne.* Hin, Wom.

When the son grows up, discomfords depart.

(i. e. he is then able to support his parents.)

*Pūt fa-jirñī kā, chāl ahdīyon kī sī.*

A beggar woman's son and strutting like an ahdī.

(The ahdīs were pensioners under the Emperor Akbar, liable to service on an emergency, and in their own opinion persons of great consideration.)

*Pū karē bhatār ke āge āve.*

The deeds of the son are on the father.

*Pū ke pāon pālne meñ pahchāne jāte haiñ.*

The child's future is read in the cradle.

(From astrological predictions and their own experience, native women profess to read the child's future even in the womb.)

*Pūt māñge gairñ, bhatār leñ āñ.* E. Wom.

She went to get a son and found a husband.

(A skit at women going to *fuqirs* to procure sons, as is very commonly done.)

*Pūt mīth, bhatār mīth, kiryā keh kar khāñ?* E. Wom.

My ohild is dear and my husband dear, which shall I swear by?

(The horns of a dilemma.)

*Pūt na bhatār, pīchhoñ tēñ tēñ.* E. Wom.

Neither her son, nor her husband, yet she howls at his absence.

(Spoken of a person who affects to sympathise with a sufferer, with whom he has no concern and about whose fate he is in reality indifferent.)

*Pūton rāt dulaṃbhñ.* Hin. Wom.

The begetting of a son is uncommon.

*Pūt supūt to kyon sañche? pūt kupūt to kyon sañche?* Hin.

If your son is a good son you need not collect money; If your son is a bad son you need not gather wealth.

(In the first instance he will earn it for himself, and in the latter he will soon dissipate all you hoard.)

## Q

*Qabr kā mūñh jhāñk-kar āē haiñ.* Mah.

I have just peeped into my grave.

(Snatched from the jaws of death.)

*Qabr meñ bhī tīn dīn bhārī hote haiñ.* Mah.

There's three days' misery even in the grave.

(Muhammadans believe that during the three days after burial they have to render an account of all their doings in life.)

*Qabr meñ pāon lātkāe baithā hai.* Mah.

He has one foot in the grave.

*Qabr meñ rakh-ke khabar ko na āyā koī.*

*Mūs kā koī nahīñ jūte jī kā sab koī.* Mah.

When I am laid in the grave, no one will come to see me. None is for the dead; all are for the living.

*Qabr par qabr nahīñ hoñ.* Mah.

Grave upon grave is not proper.

(No one ever raises a tomb over a tomb. Two in a house can never agree. This is said in reproof of a widow's marrying again. Also of extravagance; one debt on another.)

*Qabū sachchā, jhagrā jhūṭā.*

Possession is right, litigation wrong.

(Possession is nine points of the law.)

*Qadam-i-darveshāñ radd-i-balā.* Pers.

The feet of the holy scare away evil.

*Qadr-i-āfiyat kase dāmad, ki ba musibat-i-girift*

one who appreciates us, than at the head of one who does not.

(Mankind loves appreciation under any circumstances.)

*Qadr-dān kī jākiyān uḥāiye, nā-qadre ke pāposh mārne na jāiye.*

Hold the shoes of the just, but deign not even to kick the unjust.

*Qadr-i-āfiyat mālūm hogī.*

The value of comfort is known (when it is lost).

*Qadr khodetā hai har bār kā ānā jānā.*

Visiting every day makes one cheap.

(Familiarity breeds contempt.)

*Qadr ullū kī ullū jāntā hai;*

*Humā ko kab chugad pahchāntā hai? Mah.*

Owls know the value of owls. But how shall the owl know the value of the phoenix?

(The *humā* is an imaginary bird about which the Muhammadans believe, that if it sits on any one's head that person will become a king.)

*Qahr-i-darvesh bar jān-i-darvesh. Persa.*

The poor man's rage only hurts himself.

*Qamar dar Aqrab hai.*

The moon is in Scorpio.

(An unlucky omen or time.)

*Qandāt baḥī dāulat hai.*

Contentment is the best of riches.

*Qand lūṭh aur koṭh par mohar.*

The sugar is squandered and a seal is set upon the charcoal.

(Penny wise pound foolish.)

*Qaraz-dār chhātī par savār.*

The creditor sits upon the debtor's breast.

(When he refuses him his money.)

*Qaraz kāḥ kare beohār, mehrī se jo rūṭhe bhatār, be-bolāval bole Darbār; yeh ānōn pasham ke dār. E.*

Who trades on borrowed money, who quarrels with his wife, who speaks at Court without being spoken to; these three are as cast off hair.

*Qaraz kāḥ mehmānī kī, launḍōn mār dīvānī kī! Mah. Wom.*

The feast is on credit and the boys are driving me wild!

(By asking for dainties: a poor man's feast.)

*Qaraz kī kyā mā marī hai?*

Is the mother of debt dead?

(i. e. debts can still be begotten: used when a request for a loan is refused: if you won't lend I'll borrow elsewhere.)

*Qasāḥ bachchā kabhī na sachchā, jo sachchā to harāmī bachchā.*

A butcher's boy is always a liar, if he speaks the truth he is a bastard.

(i. e. not a butcher's son.)

*Qasāḥ ke bhāroṣe shikrā pālnā.*

... on butcher's meat

depend upon others. A hawk of course should be taught to catch its own prey.)

*Qasāḥ kī beḥī das baras kī umr meḥ bachchā jānī hai.*

The butcher's daughter bears a child when she is ten.

(i. e. much before the usual time: used to denote the alacrity with which people carry out the orders of a person in authority.)

*Qasāḥ kī ghās ko kaṭrā kḥī jāḥ?*

Will the buffalo calf graze the butcher's field?

(Said by the strong.)

*Qasam khāne hī ke liye hai.*

Oaths are made to be taken.

*Qatal-mūzī qabl azā! Wom. Mah.*

Slay the serpent before he bites you.

*Qaul-i-mardān jāḥ dārad, Persa.*

An honest man's words carry weight.

*Qayāmat tūṭī hai.*

The Day of Judgment is arrived.

*Qāyam miḍājī sab vasōn kī bāḍlāh hai.*

Firmness of purpose is the best of all virtues.

*Qazā ke āge hakim aḥmāq.*

In the face of death the physician is a fool.

*Qazā ke tir ko dhāl kī hājīṭ nahīn.*

Against death's arrows there is no shield.

*Qazā se chārā nahīn.*

There is no cure for death.

*Qāzī bahotērā harā rahe, par bandah na hārā!*

The judge has given it against me, but

I have not lost my point!

(Stubbornness.)

*Qāzī-i-dallāl.*

A broker of quarrels.

(A mischief-maker.)

"Qāzī jī, duble kyon?" "Shahr ke andeshe se."

"Qāzī, why are you thin?" "On the cares of the city."

"Qāzī jī khānā āyā." "Hameḥ kyā?"

"Tumhāre hī liye hai." "Phir tumheḥ kyā?"

"Qāzī! the dinner waits." "What's that to me?" "It is for you!" "What's that to you then?"

(Said to a busy body.)

*Qāzī kā piyādā, ghore savār.*

The Qāzī's footman is a horseman.

(A skit at the high-handed ways of the subordinates of officials in India.)

*Qāzī ke ghar ke chūhe bhī syāne.*

In the Qāzī's house the very rats are knowing.

*Qāzī ke mūsāl meḥ nārā. Mah.*

The Qāzī's pestle has a string (for drawers).

(i. e. he can make others do as he likes however improper his orders may be; native view of all government.)

*Qāzī kī launḍī marī, sārā shahr āyā: Qāzī maro, koḥ na āyā.*

If the Qāzī's slave girl die, all the city attends the funeral; if the Qāzī die, not

case and the people attend to please him, but when he is dead there is no one to please.)

*Qāzi ki mēlāj.*

The Qāzi's rope of straw.

It is said that a new governor on arriving in a district, had occasion for a straw rope, and requested one from the Qāzi, who sent it. The charge was inserted in the revenue books and afterwards became a standing one every year. Hence the proverb signifies the demand of a thing on the grounds that it has once been given.

*Qāzi niyāo na karegā, to ghar to āne degā.*

If the judge will not do justice, he will let you go home again.

(i. e., there is no harm in trying to get what you want, because if you don't succeed you are no worse off than you were before.)

*Qismat de yārī, to kyon ho kharī?*

If fortune favoured where would then be misery?

*Qismat ke likhe ko koī nahīn meṭ saktā.*

No one can erase what destiny has written.

*Qismat na de yārī, to kyonkar kare faujdārī?*

If fortune do not favour, how will you be a great man?

(The faujdār in the old days was the chief military, criminal and general administrator of a province or state, and was therefore a very great man.)

*Qormā aīdā bhī dāl se behtar hai.*

Even spoiled dainties are better than plain pulse.

*Qurān par Qurān rakhne kā kyā muzāqqa hai?*

Mah. What harm is there if you put one Qurān upon another?

(But it would be irreverent to put any thing else upon a Qurān.)

*Qūt thorā manzil barī.*

Scanty provender and a long stage.

(Said of a person who undertakes anything beyond his strength.)

## R.

*Rāb na rābrī, le uthe khābrī!* Rus.

(I never said a word) sweet or sour, and he drew his sword!

*Rāchegā pān, birāchegī meṭhāṭ.*

If with love it is betel : with hate it is henna.

(Better a dinner of herbs where love is than a stalled ox and hatred therewith. Pān is a valuable and meṭhāṭ a very cheap article.)

*Rādhe Rādhe raṭat haiñ āk, dhāk aru kair;*

*Tulā, yā Brij-bhūm meñ kahā Rām se bair?*

The *āk*, *dhāk* and *kair* repeat the name of

special products of Brij and hence the point of the saying.

*Rahab bhukhe, chelab tihukle.* E.

I may starve, but I will not stoop.

*Rahā Karimnā, tau ghar gayā; gayā Karimnā, tau ghar gayā.* Wom.

If the wretched Karim remain at home, the house is ruined : if he go abroad the house is ruined.

(Observe the contempt thrown into the diminutive form Karimnā.)

*Rāh chhor, kurāh chāl.*

Who leaves a beaten track goes astray.

*Rahe ant mochi ke mochi.*

He is a cobbler to the very last.

*Rahe jhopṭ meñ kharab dekhe mahlon kā.*

He lives in a hut, and dreams of palaces.

(Castles in the air : *chateaux en Espagne*.)

*Rahe ke bhusahul, nōn leke ke dharohar t* E.

He lives in a straw hat, and calls himself a banker!

*Rahe Mahmūd ke, ande deve Masūd ke.*

She lives with Mahmūd and lays eggs for Masūd.

(Kissing goes by favour.)

*Rahe nām Allāh kā.*

The name of God only will remain.

(i. e. all else will die.)

*Rahe to tek se, jāe to jar bekh se.*

Live with honor, or go altogether.

*Rahī bāt thorī; jīn, lagām, ghōṛī!*

Very little is left : only saddle, reins, and mare!

*Rāh ki bāt hai.*

It is a matter of course.

*Rahmān jore palā palā, Shaitān lūṭhāve kuppe.*

Rahmān stores by ladle-fuls and the devil spills by can-fuls.

(Whatever a good wife saves, the cat eats. He heapeth up riches and cannot tell who shall gather them. *Matthew xxix. 6*.)

*Rahmān ko Rahmān, Shaitān ko Shaitān.*

A Rahmān for a Rahmān and a Devil for a Devil.

(Good mind good find.)

*Rahm-dūṭh bārāt ki nishānī hai.*

Compassion is the sign of magnanimity.

*Rahnā bhalā bidas kā, jakhā apnā mahān kō.*

It is best to live in a strange land where you have no friends.

(A saying of the *atits* or free-thinkers, and attributed to Kabir.)

*Raho. rī kutvā. merī ās. main āsā Kāṭal mā.*

*Rah, rah, beṅnā, hone de bihān ; tujh par sājeṅge tīr kamān.* E.

Stay, stay, you frog, until it is dawn, that I may shoot you with an arrow.

*Rāi bhar nātā, na gārī bhar āshnāi.*

A mustard seed of relationship is worth a cart load of friendship.

(Blood is thicker than water.)

*Rāi bhar sagāi, na pethā bhar pirtt.*

A mustard seed of kinship is better than a gourd-full of love.

*Rāi ko parbat kare, aur parbat ko kare rāi.*

He (God) can turn a mustard seed into a mountain, and a mountain into a mustard seed.

*Rājā āge rāj ; pichhe chhālñī nā chhāj.* Wom.

While there is a king there is a kingdom ; after him there is not even a sieve and a basket.

(Said by a widow.)

*Rājā Bhīm kī qazā, Rām kī rozā !*

By God's will Rājā Bhīm died !

(Bhīma, a Pāṇḍava, was an Indian Hercules.)

*Rājā bulāve thāre āve.*

When the king calls, he comes quickly.

*Rājā chhore nagri, jo bhāve so leve.*

When the king leaves his city, any body that wants can take it.

(Might is right.)

*Rājā chhūe aur rāñī hoē.*

Whom the Rājā takes up becomes a Queen.

(Whoever enjoys the favor of the prince, rises to power and eminence.)

*Rājā, joṅī, āgan, jal, in kī ultī rīt :*

*Darte rahiye Paras Rām, yeh thorī pālñ pirit.*

Kings, mendicants, fire, and water have awkward ways ; Fear them, Paras Rām, they love but for a short time.

(Put not your trust in princes.)

*Rājā, joṅī kis ke mit.*

Kings and mendicants are friends to no one.

*Rājā kā dān parjā kā āshnān.*

The Rājā's alms and the subject's ablutions.

(Are equally efficacious : each is to perform acts of piety as he is able.)

*Rājā kā parchāñā aur sāñp kā khilāñā barābar hai.*

To meddle with kings is to cherish serpents.

*Rājā kare so niyāo, pāsā pare so dāo.*

What the prince declares is justice, what the dice turn up is luck.

(The king can do no wrong.)

*Rājā ke ghar gai, aur Rāñī kahlāi.* Wom.

When she enters a king's house, she becomes a queen.

(Whatever she might have been before. Instances are not rare in India in which Rājās and others have married very undesirable women.)

*Rājā ke ghar kāj, hamāre ghar thak thak.*

In the king's palace feasting, and in my house thwack, thwack.

(Native rulers levy forced contributions to pay for the festivities on grand occasions, as marriages, etc.)

*Rājā ke ghar motiyñ kā kāl !*

A Rājā's house and a scarcity of pearls !

(Said on not finding what might be expected.)

*Rājā kī beṭī, karmon kī heṭī !*

A princess born, her fate forlorn !

(Said of a mesalliance.)

*Rājā kī sabhā Narak ko jāē.*

The king's council go to Hell.

(For saying what they should not, i. e. falsehood to please their lord.)

*Rājā kis ke pāhone, aur joṅī kis ke mūt ?*

Who hath a king for guest ? Who hath a mendicant for friend ?

*Rājā ko motī kā dukh !*

A king feeling the want of pearls !

(An impossibility in India, for there he would take by force all he could lay his hands on.)

*Rājā Nal par biptā parī, bhūñī machhlī jal meñ tiri.*

When misfortunes befel Rājā Nal, a broiled fish jumped into the water.

(Misfortunes never come singly.)

It is commonly related of the ancient hero Nala, who was deprived by a series of misfortunes of all his possessions and obliged to retire with his wife Damayanti into the forests, where they lived on whatever they could pick up, that once having caught a fish, they broiled it, and the Rāñī finding it all covered with ashes went to wash it in the stream, when it recovered itself and swam away. Properly speaking however this legend should be told of the divinely afflicted Harischandra, better known as Rājā Harichand.

*Rājā niyāo na karegā, to ghar na jāne degā.*

If the king will not do me justice he will at least let me go home.

(There is nothing like having a try.)

*Rājā rāj, parjā chain.*

When the king rules (with justice) his subjects prosper.

*Rājā rukhte, rāñī khāve.*

The king saves and the queen spends.

(Common observation in India.)

*Rājā rūthegā aṅñā sulāj legā, kyā kisī kā bhāṅ legā ?* Hin. Wom.

If the king be displeased he can take back his gifts, but he cannot deprive me of my fate.

*Rājā rūthegā apñī nagri legā.*

If the king be displeased he can but turn me out of his city.

(Spoken in a spirit of independence. Prepared for the worst. See preceding.)

*Rāj kā dūjā, bakrī kā tējā, dono kharāb.*

For the king a second son, and for the goat a third kid are both bad.

(The princes fight for the throne, and the

third kid would starve for want of milk,  
a goat having but two teats.)

*Rāj kā rāj men, byāj kā byāj men, nāj kā nāj men.*

The king's wealth goes in his state, the money-lender's in his loans, the grain-dealer's in his grain.

*Rājput, Jāt mūsāl ke dhanuhī :*

*Tūt jā, meve nahīn kabhī.*

Rājputs and Jāts are like bows made of pestles : They will break, but never bend.

*Rakut te ga loñ sautin ke naihar. E. Wom.*  
Go for blood to a co-wife's mother's house.

(Deep hatred.)

*Rākhan-hār bhac bhuj chār, to kyā bigre bhuj do ke bigāre. Hin.*

When he that has four hands (Vishṇu) is my protector, what harm can his enmity do me that has only two ?

*Rakho is maqūle pe dār o madār,*

*Ki nau naqā aḥchhe, naterah udhār. Mercantile.*

Depend upon this motto : That nine in cash are better than thirteen on credit.

(A bird in hand is worth two in the bush.)

*Rakh pachhtāvā kuchh nahīn, bech pachhtāvā aḥchhā. Mercantile.*

It is useless to repent that you have kept, and well to repent that you have sold.

(Better repent you sold too soon, than repent you did not sell in time.)

*Rakh pat, rakhā pat.*

Pay respect and respect will be paid you.

(Honor pay, honor get : as thou givest so shall thou receive : honor to whom honor is due.)

*Rakkhā to chashmon se, urā-diyā to pashmon se.*

If he keep me I am indebted to him, if he turn me out I don't care.

(Said by an independent servant.)

*Rakhte to pīt ; nahīn, to palit.*

If kept up it is love; if not, it is dirt.

*Rale mile pañchōñ rahiye ; jān jāś, par sach na kahiye !*

Keep in with the majority, and risk your life rather than tell the truth.

(Swim with the tide: time-server.)

*Rām barhā so barhe ; bal-kar barhā na koś.*

*Bal kar-ke Rāvan barhā, ahīn men dāre khoś.*

Whom Rām (God) favours, prospers; none prospers of his own strength. Rāvan prospered of his own strength, and was ruined in a trice.

(Allusion to the well known war between

*Rām bhārosā bhārī hai !*

Reliance on God is a great thing !

*Rām bhārose jo rahē parbat pe hariyāśh.*

*Tulsī birvā bāg ke sūchat hī kunhlāśh.*

Who rely on God can thrive on a mountain.

(I have seen) saith Tulsī Dās, that garden plants will die while being watered.

*Rām binā dukh kaun hare ?*

*Barkhā bin sāgar kaun bhare ?*

*Lachhmī bin ādar kaun kare ?*

*Mātā bin bhojan kaun dhare ?*

Who can take away my pain, but God ?

What can fill the ocean, but the rain ?

Who will show respect, where is no money ?

Who will feed, but a mother ?

*Rām chhorī Ajudhyā, man bhāve so le.*

Rām has left Ajudhyā, who pleases can take it.

(Ayodhyā (Oudh) was the kingdom of Dasaratha, the father of Rāma Chandra, who was banished through the machinations of his step-mother Kaikeyi in favor of her son Bharata. The point is, as Rāma had to go it did not matter who got it.)

*Rām hī Rām sat hai.*

God alone is true.

*Rām jharoke baith-ke, sab kī mujrā le ;*

*Jaisī jā kī chākri, vaisā vā ko de.*

God sitting on his judgment seat hath mercy upon all ; As each man's service, so reward doth unto him befall.

*Rāmji kā āsā hai !*

My hope is in God !

(Said by the childless.)

*Rām ke bhakt, kāth ke guriyā :*

*Din bhar thak thak, rāt ke ghuskuriyā. Bhoj.*

The worshipper of Rām is a wooden doll :

Praying all day and resting at night.

(A skit at the Vaishnava pujāris or priests.)

*Rām kī māyā : kahīn dhūp kahīn chhāyā !*

Behold the mystery of God : here sunshine, there shade.

*Rām milāi joṛī ; ek andhā, ek koṛhī !*

God hath well-matched them : the one is blind and the other leprous.

(To describe two rogues, who are closely connected.)

*Rām na māre, āpai marāi de ku-mati chāṛhā.*

E.

God did not kill him, but his own folly did.

(His own worst enemy.)

*Rām nām ko āskālī, bhojan ko taiyār.*

Slow to call on God, but very ready to eat.

(Said to an idle relative.)

*Rām nām laḍvā, Gopāl nām ghī,*

*Rām nām le so dhakkā pāve, chhatar hālavē so  
lakā pāve. Wom.*

Call on God and be pushed about, skip and  
dance and make money.

(The harlot thrives where the honest woman  
starves.)

*Rām nām shamsher pakar ā, Krishn katārā  
bāndh liyā, Dayā dharam kī dhāl band le,  
Jam kā duārā jūt liyā.*

Make a sword of Rāma's name and a dagger  
of Krishna's; Make a shield of faith  
and mercy, and conquer the gate of Hell.

*Rām nām sumran karo; yehī nām hai tant.*

*Tin lok, chaudah bhavan, chhāī rahē Bhagvant.*

Call on the name of God; his is the power-  
ful name, In the three worlds and fourteen  
quarters the power of the Holy one  
dwells.

*Rām, Rām jaymā, parāyā māl apnā.*

Calling on God, he makes others' property  
his own.

(A hypocrite.)

*Rām Rām kahte raho, jab lag ghat meñ prān !  
Kabhū to Dīn-dayāl ke bhanak parēgi kār.*

Keep on calling on God as long as life lasts;  
Some day or other the cry will reach the  
ears of the Merciful God.

*Rām Rām ke kārne sab ahan dāro kho.*

*Murakh jāne gir parā, dīn dīn dūnā ho.*

Spend all thy wealth on God. He is a  
fool that thinks it lost, for it doubles  
day by day.

(A saying of the Brāhmins to encourage  
alms to themselves !)

*Rām Rām kī lut hai; lutī jāē so lut :*

*Ant kāl pachhtāyā, jab prān jāēge chhūt.*

It is plunder of the name of God; plunder  
it as much as you can : Otherwise you  
will repent, when your soul departs.

*Rām Rām likh dē, silā tēr jāēgi;*

*Bhājle Sitā Rām, mukt ho jāēgi.*

Write the name of Rām, and stones will  
float : Repeat the names of Sitā and Rām,  
and you will get salvation.

(The allusion here is to the bridge across  
the sea made by Rāma Chandra while in-  
vading Lanka to recover Sitā, the stones  
of which did not sink because the name of  
Rāma was written on them.)

*Rām Rām sab koi kahe, Jasrath kahe na koe;*

*Ek bār Jasrath kahe koī yag phal ho.*

Every body calls on Rām, and none on  
Jasrath; Who takes the name of Jasrath  
once will reap the reward of a million  
sacrifices.

*Rām Rām tē kaho, man mere,  
Pāp katēge chhīn meñ tere.*

Call on God, my heart; And thy sins will  
be forgiven in a moment.

*Rām sahāē kare, to koi kyā kar sake!*

While God protects none can hurt you.

*Ramzān ke namāzī, Muharram ke sipāhī. Mah.*

In Ramzān a worshipper, in Muharram a  
soldier.

(For the rest of the year he is neither:  
Said of a hypocrite. The Ramazān is the  
month's fast prescribed to Musalmāns, and  
the Muharram is the feast in honor of the  
martyrdom of Hasan and Hussain, prescribed  
to the Shia sect, at which the *tāziās* or  
biers of the saints are preceded by men  
representing an army.)

*Rāndā gayā sagārī ko, āp ko lāē yā bhāī ko ?*

If a widower negotiate a marriage, will it  
be for himself or his brother ?

(He will be sure to do it for himself, so don't  
send him.)

*Rānd aur khānd kā joban rāt ko.* [night.

Women and candy white shine best at

*Rānd, Bhānd, sānd bigre bure.*

The rage of a woman, a player, and a bull is  
something dreadful.

(Bhāts or professional bards are apt to be  
shockingly abusive when offended.)

*Rāndēn tō bahotērī rahēn, jo rāndē rahne dē.*

Widows would be chaste, if the widowers  
would let them be so.

(There would be no thieves if there were no  
receivers of stolen goods.)

*Rāndho na sīhāo, mujhe bātīhe khilāo.*

Nor boil nor fry it, but give me my food at  
my ease !

(If there is no bread in the house, give me  
some toast !)

*Rāndī faqīr karde dam meñ shāh-i-zamān ko :*

*Badjan kare palak meñ insān nek fan ko.*

A harlot will make a king of the world a  
pauper in a moment : She will make a  
wicked man of good man in a moment.

*Rāndī kā joban rekābī meñ.*

A harlot's charms are in the dish.

(She goes to him who can pay her.)

*Rāndī ke ghūr māndē, aur āshqōn ke ghar  
karāke.*

Delicacies for the harlots means starvation  
for their lovers.

*Rāndī ke nāk na hotī, to gūh khātī phirtī.*

Had a woman no nose she would eat dirt.

(Cutting off the nose for inconstancy was a  
favorite punishment. Every woman is at  
heart a rake.)

*Rāndī ke saikrōn yār.*

A harlot's lovers may be reckoned by the  
hundred [lost.]



*Rañḍī kī kamāī, yā khāḥ dhārḥī, yā khāḥ gārī.*  
The prostitute's earnings go to the musicians or to the cabmen.

(Dancing girls, who belong to the professional prostitute classes in India, are entirely in the hands of the men who accompany their songs, and are also fond of being driven about in showy vehicles.)

*Rañḍī kis kī jorū ? aur bharve kis ke sāle ?*  
A harlot is no body's wife, and a pimp no body's brother-in-law.

*Rañḍī mom kī nāk hotī hai.*

A harlot has a waxen nose.

(By "waxen nose" understand "easy virtue.")

*Rañḍī māṅge rupaiyā—"Le le, merī maiyā."*

*Phakkar māṅge paisā—"Chal be sāle, kaisā ?"*

If a harlot wants rupees it is—"Take, my dear."

If a beggar wants coppers it is—"Go, you blackguard, how (can I give them ?)".

*Rañḍī paise kī āshnā hai.*

Money is the harlot's love.

*"Rañḍī ! terā yār mar gayā." Kahā, "kaun sī gālī kī ?"*

"Harlot, your lover is dead." "Which one ?" said she.

*Rañḍiyōṅ kī kharchī, vakīlōṅ kī kharchā, pesh-qī hī diyā jātā hai.*

A lawyer's fee and a harlot's wages are paid in advance.

*Rañḍ kī sāṅḍ, chhināl kī chhinṛā.*

The widow's son a wandering bull; the adulteress' son a rake.

(The hit in the proverb is in the word *sāṅḍ*, which is a "Brāhmin" bull let loose from religious notions to wander at will, and the main use of which is to cover the cows of the neighbourhood.)

*Rañḍ kī sāṅḍ, saudāgar kī ghoṛā, khāḥ bahut chale thoṛā.*

A widow's son and a dealer's horse eat much and work little.

(*Saudāgar* here means professional horse-dealer, a class to be no more trusted in India than elsewhere in the civilized world.)

*"Rañḍ" ke āge gālī kyā ?* Hin. Wom.

The height of abuse is "widow."

(Among women generally, and especially among high caste Hindū women, to call a married woman, "a widow" is the height of abuse, and will keenly effect her, owing to the ill-omen contained in the expression.)

*Rañḍ ke charḥe kī tarah chalā hī jātā hai.*

Always in motion, like a widow's spinning wheel.

(Indian observation.)

*Rañḍ kī gāñḥ meṅ māl kī ṭāk !*

There is very little in the widow's pocket !

His wife dead and his riches gone; he shaved his head and become an ascetic.

(i. e., owing to circumstances and not from any religious feelings. A skit at the *faqīr* or mendicant classes.)

*Rañḍ rove, kuārī rove, sāṭh lagī sat khamī rove !*

Widows weep, and virgins weep, and women with seven husbands weep with them !

(The force of sympathy.)

*Rañḍ, sāṅḍ, sīrī, sannyāsī, in se bache to seve Kāshī.*

Be on your guard against the women, the sacred bulls, the stairs, and the devotees, and you may worship at Kāshī (Benares.)

*"Rañḍ" se barḥ-ke kosnā nahīṅ.*

No curse so great as calling a woman "a widow."

(See above "*Rañḍ*" *ke āge gālī kyā ?*)

*Ran fatch ho gayā.*

He has conquered in the field.

*Rang hai usī ko, jo kahe na kisī ko !*

Blessed is he that calls no body names !

*Rāṅghar, Gūjar do; kuttā billī do; yeh chārōṅ na hoṅ, to khule kvārōṅ so.*

If there were no Rāṅghars, Gūjars, dogs and cats we could sleep with open doors.

(Rāṅghars, low Musalmāns of corrupt Rajpūt descent, and Gūjars, the cowherd class, are notorious for their thieving propensities.)

*Rang kavā sā aur Mahīlāb nām !*

As black as a crow, and named Mr. Moon !

*Rang kī khushī, man kī saudā.* {taste.

The choice of colours depends upon the *Rang meṅ bhang paṛ gā.*

All the enjoyment is spoilt.

*Rangrez hote, to apnī dārḥī rangte.*

Were I a dyer I would dye my own beard first.

(Charity begins at home.)

*Rang rūp dekh-kar na bhūliye !*

Let not gaudy hues beguile thy heart !

(All that glisters is not gold.)

*Rānī dīvānī hui; aurōṅ ko patthar, apnōṅ ko laḍḍū mār-ke !*

The princess is quite mad; she pelts her own relatives with sweets, and others with stones !

(There is method in her madness.)

*Rānī gāñḥ hāt, lāñ rīj-kar chakkī ke pāt.*

When the Queen went to the market, it was the handmill that took her fancy.

(She had never known before how the corn was ground !)

*Rānī ko kaun kahe "dḡā dhāk ?" Wom.*

Who will tell a queen to cover her breasts ?

(Who can counsel a great man ?)

*Rānī rūṭhegi apnā suhāg legī : kyā kisī kā bhāg legī ?*

When the Queen is angry she can take back her ornaments, but she cannot take away any one's fate.

(The ornaments worn by the women at a native Court belong to the Rājā and of course are worn only during his pleasure.)

*Rānī bhailā ke sukh kaun, jo nichint sūtal nā ?*  
E. Wom.

What is the use of being a widow, if one cannot sleep soundly ?

*Rapaṭ paṛe kī "Har Gangā !"*

Slipped into the water he cries on God !

(This involuntary ejaculation is attributed to one who has never bathed in the Ganges and so done a religious duty.)

*Ras dīye māre, to bis kyon dīye ?*

If sweets will kill him, why give poison ?

*Ras māre rasāin ho.*

Mercury dodged up turns to silver.

(*Rasāin* is an alchemist, and one of the commonest tricks of these people is to turn mercury into silver or gold; the generic term for the precious metals treated alchemically is *rasāin*.)

*Ras men bis.*

Poison in nectar.

(Evil in good.)

*Rasoī aur rasāin barābar.*

Cooking and alchemy are equally difficult.

*Rasī jal gai par bal nahīn gae.*

The rope is burnt, but the twist of it remains.

(Applied to one who is ruined, but yet retains his pride.)

*Rasī kā sānp ban gayā.*

A rope turned into a snake.

(A mountain out of a mole hill.)

*Rasōn jakre ab nahīn thairte.*

Though bound with cords, he will not be restrained.

*Rast-go muslis, Majlis men jhūtā !*

A truthful pauper is a liar in Court !

(A skit at the propensity of rich native suitors for procuring false evidence.)

*Rāt bhar gai bajā, buchehe ke nūnī hī nahīn.*

All night they played and sang, but the child yet lacked the organ.

(Lacking the very thing for which so much rejoicings and festivities were kept.—In India great rejoicings are made at the birth of a son.)

*Rāt gai, bāt gai.*

The night was lost and so was the object.

*Rāt kī mālādī, din kī khuzādī.*

A harlot by night, and a lady by day.

*Rāt kī niyat harām !* Mah. Superstition.

Plans made at night are wicked !

*Rāt ko jhārū denī manhūs hai.* Wom. Superstition.

It is unlucky to sweep the house at night.

*Rāt ko sānp kā nām nahīn lete hai.* Superstition.

Don't mention a serpent at night.

(Women at night won't say the word *sānp*, serpent, but through fear say *rassi*, a rope, instead.)

*Rāt mā kā pet.*

The night is as the mother's womb.

(It covers a multitude of sins.)

*Rāt Narbadā utri, subah kūā dekhī darī !* Wom.

She crossed the Narbadā at night and was frightened next morning at a well !

*Rāton kātā kātā, sir par nahīn nātā.* Wom.

All night long she spins and still has nothing to cover her head.

*Rāton roī, ek hī mūtā !* Wom.

Long nights she cursed and only one man died !

(Much labour, little profit: *roā* here means to call down curses.)

*Rāt paṛe upāsī, din ko khoje bāsī.* E. Wom.

He passes the night hungry, and in the morning looks for the stale rice.

*Rāt parī bünd, nām rakhā Mahmūd.* Mah. Wom.

She conceived last night and has already named the issue Mahmūd.

(i. e., a son, which is what every woman in India looks for most: to sell the bear's skin before catching the bear: to count one's chickens before they be hatched: first catch your hare.)

*Rāt rāt kā paṛ rahnā, bhor bhae chul denā.*

It is a sojourn for the night, and a march next morning.

*Rāt thoṛī, kahānī baṛī.*

The night is short and the tale long.

(The tune the old cow died of.)

*Rāt thoṛī, sāng bahut.*

The night is short and the play is long.

(i. e. the time is insufficient for the work.)

*Rātī bhar dhan sāth na jāve,*

*Jab taush mar-kar jīv gānvāve.*

Not a mite of thy hoards goeth with thee, When thou diest and givest up the ghost.

*Rātī bhar kī tīn chapdā,*

*Khāne-nāle sāt sanāṛī* Wom

Look at the liberality of the bride's mother;  
she has not given her a farthing !  
(For dowry.)

*Ratī de-kar māṅge tolā, vāko kaun batāve bholā.*  
Who gives a carat and takes an ounce can  
never be called a simpleton.

*Rattiyōṅ jore tolon khove, vā ko lābh kahān se hove !*

Who spares the pence and dissipates the  
pound can never gain.

(Penny wise, pound foolish.)

*Rau, bandēh, kharīdār Khudā !*

Go along, slave, God is thy purchaser !

(A saying of the old.)

*Rau men sab ravā hai.*

What comes with the stream is a lawful  
prize.

(All is fish that comes into his net.)

*Rāvan kā sālā.*

The brother-in-law of Rāvan.

(Spoken of one who exercises oppression  
under the protection of a powerful person.  
Rāvapa, the opponent of Rāma Chandra,  
is the typical tyrant of the Hindūs.)

*Rāvan ne jab janam liyā, thī bīs bhujā, das sīs:  
Māe achambe ho ruhī, kis mūṅh men dūn khīs ?*

When Rāvan was born with twenty arms  
and ten heads, His mother was puzzled  
at which mouth to feed him !

(Rāvapa is represented as having 20 arms and  
10 heads at the Dasahrā festival.)

*Rasā ha qazā.*

Satisfied with (God's) decrees.

*Rāsī haiṅ hum bhī us men, jis mēn terī rasā hai;  
Yahān yūn bhī wāh wāh hai, aur wāh bhī wāh  
wāh hai !*

I am pleased with what pleases thee (O  
God); I am content with this, and with  
that !

*Rasīl kī do, na ashraf kī sau.*

The blackguard's two to the nobleman's  
hundred.

(Foul language.)

*Rasī ke pher men ā gaḍ.*

To get into the twist of sugar candy.

(To be entangled in difficulties.)

*Richh kā ek bāl bhī bahut hai.* Superstition.

One hair of a bear is enough.

(A bear's hair is worn as a charm against  
the evil eye by little children.)

*Rikheṅge, to patthar hī māreṅge.*

He throws stones at you, even when he is  
pleased.

(Evil for good. Spoken of a mean, avaricious  
person, from whom, even in his best humour,  
no good is expected.)

*Rizāl*

*Rishvat-khor jahannumī hai.*

Who takes bribes is doomed to Hell.

*Ris na kar dhan-vant kī, nir-dhan ho-kar, yār.*

*Ris karante sainkron dekhe hote khuār.*

Never vie with the rich when you are poor,  
my friend. Look at the misery of hun-  
dreds that comes of vying with the rich.

*Rītā hāth mūṅh tak nahīn pahunchtā.*

Empty hands don't go to the mouth.

*Rīte bhare, bhare dhalkāve; Mehr kare to phir  
bhar jāve.*

(God) filleth the empty, and the full he  
overturneth; And in his compassion he  
filleth again.

*Rit kī kaurī na ut-bildō kī dherī.*

An honest penny is better than a hoard of  
fools.

*Rit na satvānsā, merā lādlā navānsā !* Wom.

Nor seventh month rite nor feast, and yet  
he is her darling grandson !

(The *satvānsā* is a ceremony performed by  
women in the seventh month after the birth  
of a first-born son, especially if long wished  
for.)

*Riyāsot bagair siyāsot nahīn hotā.*

There is no government without awe.

(For king and rule, rod and ferule !)

*Rizālā mast huā, Khudā ko bhūl gayā.* Mah.

When a blackguard is puffed up he forgets  
that there is a God.

*Rizāle kā lath.*

A blackguard's cudgel.

(Used to describe one who is very uncouth  
in his appearance and behaviour.)

*Rizāle ke nākhūn hue.*

A blackguard's talons.

(The instruments of oppression.)

*Rizāle kī jorū ko sadā talāq.*

A blackguard's wife is always being divorced.

*Rizālōn kī dostī pānī kī lakīr; Sharifōn kī dostī  
patthar kī lakīr.*

The friendship of the base is a writing on  
the water; The friendship of the noble  
is a writing on stone.

*Risāq hai na maut.*

(There is) neither food nor death for him.

(An unfortunate wretch.)

*Risāq na palle bāndhte panchhī aur darvesh;*

*Jin kā takyā Rab hai, un ko risāq hamesh.*

Birds and mendicants do not keep their  
food with them; Those who rely on God  
shall ever have food.

(Take therefore no thought for the morrow  
for the morrow shall take thought for the  
things of itself.)

*Rode banvā aur degā !*

A sick man met a sick man and said "drink *nim* water."

(The leaves of the *nim* tree are believed to be very efficacious in skin diseases.)

*Rogiyā bhāve, so baid batāve.*

The doctor prescribes what pleases the sick man.

(i. e. when he is rich: valetudinarians make the fortunes of doctors in India just as much as in England.)

*Rog kā ghar khānsī, aur larāī kā ghar hānsī.*

Coughing is the root of disease and chaff the root of a quarrel.

(Native notion.)

*Ro-ke pūchh le, hañs-ke urāde.*

He will weep to ask your grievances of you, and will smilingly cast them to the four winds.

(Said of a treacherous friend who evinces sympathy in order to fathom your secrets and then publishes them abroad as a joke.)

*Rone ko to thī hī, inte meñ ā gaē bhāiyā.* Hin. Wom.

Just as she was about to cry, her brother came to see her.

(It is customary for women to set up loud cries on the departure or return of a relative. The point here is that she intended to cry anyhow and her brother's arrival gave her the excuse she wanted: to make an excuse.)

*Rone se roñ nahīñ barhtī !*

You won't get more to eat by howling for it !  
(Moral: if you want more, work for it.)

*Ro-ro-ke dān māngte ho ?*

Would you weep to get alms ?  
(See *Roē se dān nahīñ miltā.*)

*Rote gaē, mūē kī khabar lāē !*

He went whining and brought news of a death !

(Said to an unwilling servant. The point is that he went reluctantly and brought news that the friend was dead, with a view to not being sent on such an errand again.)

"Rote kyon ho" ? *Kahā "shokal hī aisi hai !"*

"Why do you weep ?" Said he, "I always look like this !"

(Said of a sulky looking fellow.)

*Rote rīzaq hai.*

By crying you get a living.

*Rotī bin bhoñde lagen sajar kutum ke log :*

*Rotī hī ko jān lo theth milan kā jog.*

Want of bread will divide the whole family :  
It is bread that is the real uniter.

*Rotī gāi mūñh meñ, zāt gāi gūñh meñ.* Mah. Wom.

The bread went down his throat, and his caste into the filth.

(Said of a mesalliance, or of a conversion entered into from interested motives : used often of the native Christian converts.)

*Rotī hī kā byāñ hai, rotī hī kā kāj. Sāñch bañon ne hai kahā, 'sab se bhalā anāj.'*

Marriages are made for bread, and so are

feasts. The ancients have truly said that 'corn is the best of all things'

*Rotī hī ke kāñne dar dar māñgeñ blūk. Rotī hī ke vāste kāñeñ kār sab thīk.*

For bread men go about begging from door to door. For bread, too, men do their business well.

*Rotī kāñan chhoṛ-kar kutum des ghar bār. Lākḥ kos jā-kar basen rotī dhūñdan-hār.*

For bread do men leave household, home and country. A thousand miles away do the bread-seekers dwell.

*Rotī kāñan jāl meñ phāñse pakherū āe. Rotī kāñan ādmī lākhan pāp kamāē.*

For bread do birds fall into snares. For bread do men commit a thousand sins.

*Rotī kāñan lashkarī ran meñ sis kaṭāē. Rotī kāñan rañ dīn gīt gavesar gāē.*

For bread do soldiers lose their heads in the battle-field. For bread doth the musician sing night and day.

*Rotī kāñan sikhṭe bīdīyā haññ sab log. Jis ghar māñ rotī nahīñ, us ghar purā sog.*

For bread do men learn science and art. That house is full of sorrow, where is no bread.

*Rotī karo, sattū karo, bhāt barobar nahīñ. Mauī karo, phuppi karo, māē barobar nahīñ.*

You may make bread and you may mix meal, but it is not rice. You may make an aunt and a father's sister, but she is not a mother.

*Rotī khāiye sakkar se, dunyā khāiye makkar se.*

Flatter the world if you would eat sugar with your bread.

*Rotī kī jagah uplā khāñā.*

To eat cow-dung instead of bread.

(To act absurdly.)

*Rotī kī khāk jhāññā.*

To butter bread.

(To flatter, to offer officious services; or to live well.)

*Rotī ko rove, chūhḷe picḥhe sove.* Wom.

Weeping for want of bread and sleeping behind the hearth.

(A description of extreme poverty.)

*Rotī ko rove, khapri ko tohve.* Wom.

Weeping for the bread, she carresses the platter. [Wom.]

*Rotī ko toṭī, pāñī ko billā, khasam ko dādā.*

She calls her bread crumbs, her water bubbles, and her husband a grandfather.

(Said of a silly woman.)

*Rotī na kaprā; sentī kā bhatrā.* E. Wom.

Nor food nor raiment (from him); a husband in name only.

*Rotī par kā ghī gir paṛā, "mujhe rukḥī hī bhātī hai."*

When the butter falls off the bread, (he says) "I prefer it dry."

(Putting a good face on it: making the best

of a bad bargain: *coulour de rose*: putting the best foot forward.)

*Roti parī jo peṭ māñ, to ho gayā mast sarīr; Su-jhan lage jiv ko lakh jatan tudbīr.*

When bread goes into the belly the body becomes strong; And all sorts of plans and schemes are framed.

*Roti pe roti rakh-kar khā!*

Pile cakes on cakes and eat!

(May plenty be your lot!)

*Roti qimat kī, huqqā pāñ-daurī kī!*

Your bread depends on fate and a smoke on your own exertion.

(The point lies in the custom of offering a pipe to a visitor.)

*Roti vahan khāo, to pāñ yahāñ pīo.*

Eat there and drink here.

(i. e. come back soon: commonly written to persons abroad and said to servants sent on urgent messages. Natives always drink during a meal and hence the point of the saying.)

*Rotiya chakar, ghashā ghor; khāe bahut, chale thor.* E.

An ill-paid servant and a badly fed horse eat much and work little.

(It is not an uncommon custom in India to keep a servant for his board only (*rotiya*) without pay: *ghashā ghorā* means a horse fed only on grass.)

*Royā so mūkh dhoyā.*

Weeping washes the face.

*Rose-khor, Khudā kā chor.* Mah.

Who eats during a fast pilfers from God.

*Rose ko gaṛ, namāz gale parī.* Mah.

We went to be relieved of fasting and prayers were added to it.

(We got more than we bargained for.)

The story is related that the people asked Moses (*Mosā*) to ask God to relieve them of the obligation to fast, but God added prayer to the fasting owing to the wickedness of mankind.

*Rozgār aur dushman bār bār nahīn milte.*

Occupation and enemies are not found at command.

*Roz kūdā khodā, aur roz pāñ pīnā.* [daily.]

By digging a well daily I can drink water

(Said by a penniless man who has to spend all he earns: living from hand to mouth.)

*Roti kā mārā dar dar rove: pūt kā mārā baith-ke rove.*

Deprived of livelihood wanders from door to door: deprived of a son weeps at his ease.

*Roz ros kī davā bhī gisā ho jāti hai.* Mah.

Medicines taken daily become a part of your diet.

(A skit at drinking strong drinks under the pretence of taking them medicinally.)

*Rukhā khānā, dharti sonā:*

*Nāñ suhelā phakar honā.*

Eating dry bread and sleeping on the ground:

It is no easy matter to be a mendicant.

*Rukhā so bhukā.*

To eat dry bread is to be hungry.

(Bread without butter or relish.)

*Rukh binā nā nagri sohe, bin bargan nā karyāñ:*

*Pūt binā nā mātā sohe, lakh sone men jaryāñ.*

A town without trees is incomplete, so are beams without rafters: A mother without a son is incomplete, though clad in gold.

*Rupāe kī kām rupāe se chaltā hai.* Mercantile.

Money carries on the business that requires money.

(Money makes the mare to go.)

*Rupāe kī khīr hai!*

Money makes *khīr*.

(*Khīr* is a dish made of milk and rice and considered a dainty by natives, especially Hindus.)

*Rupāe ko rupayā kamdā hai.* Mercantile.

Money begets money.

*Rupāe-vāle kī ham-sha pūchh hai.*

The moneyed man always has a tail.

(A pun here on *pūchh*, a tail, and *pūchhā*, to ask: the proverb should therefore be read to mean that the moneyed man is always in request.)

*Rupayā āñī jāñī shāe hai.*

Money is a thing that comes and goes.

(That's the way the money goes—pop goes the weasel.)

*Rupayā hāth kī māñ hai.*

Money is but dirt from the hand.

(Sordid gold; trash. Said by beggars.)

*Rupayā to Shekh; nahīn to julāhā.* Mah.

If you've wealth you are a Shekh; if not you are a weaver.

(Shekh is here the highest class of Musalmāns: the *julāhā* or weaver is the lowest.)

*Rupayā-vāle ko rupāe kī āñ, mo ko Rām kī āñ.* Hin.

The rich man trusts in his wealth, and I in God.

(The self-consolation of the poor.)

*Rūp na singār, Khatrāñī kī sādā.* E. Wom.

Without beauty or ornaments, she would be a Khatrāñī.

(The beauty and gorgeous clothing of the wives of Khatrias or Panjābi traders is proverbial.)

*Rūp nūrūp jāe nahīn bolī. Halukā, garū jāe nahīn toli.*

Has he beauty or not, who can say? Is He light or heavy, who can say?

(Said of the attributes of God.)

*Rūp roe, bhāg khāe.*

Beauty weeps while fortune rejoices.

(Spoken when merit is neglected, or unfortunate, and demerit is exalted.)

*Rūsal bahurā, udgārāl āg; Donoñ thaireñ, bare hain bhāg!*

An offended wife and a blazing fire: You

*Rūṭhe bābā dāṛhī hāth.*

An old man angry plucks at his own beard.

(He is too feeble to hurt any one but himself.

Biting the nose to spite the face.)

*Rūṭhe ko manāḍē nahīn, phatē kī silāḍē nahīn, to kām kyon-kar chālē?* Hin. Wom.

If you don't appease the offended or mend your rents, how will you get along?

S

*Sāban diye mail kaṭe, Gangā nahāe rāp.* Hin.

Soap cleans from dirt and bathing in the Ganges from sin.

*Sāban kaṭe mail ko, jas tan ko kaṭe teg.*

Soap washes off dirt, as sword cuts the body.

*Sāban thorā, pānī gadlā, kyā mal-mal-ke dhoṭā hai?* Andar dāg lagā qudrat kā, jab dekho jab rotā hai,

With little soap and dirty water why scrub and wash? When within thee the stain of evil nature is such as makes thee weep.

*Sabaq aur tabaq donā maujūd hai.* Mah,

Learning and food are both before you.

(Allusion to the habit that Mullās have of keeping a boy as a servant whom they also teach: it also alludes to stipends in schools.)

*Sabar kā ajar Khudā degā.* Mah.

God will requite the patient heart.

(Every thing is his who knows how to wait.)

*Sābas, tere saūr ko! survā pakā liyā!*

*Sakkar ko ghaḡ-ghāl-ke, sarbat banā liyā!*

Hurrah for your skill! you have made a soup! And made sherbet by melting sugar!

(A skit at a common mispronunciation: the *s* in all the above words should be *sh*.)

*Sab bātān men hai, yāra, yehī sakḥun durust.*

"Allāh ābrū se rakhe aur tandurust."

Of all sayings this is the best. "God keep you in honor and health!"

*Sab dhān bāns pasert.* Mercantile.

All the sorts of rice are sold at 110 *sers* (the rupee).

(*s*. *e.* very cheap; fine and coarse at the same rate. To express a place, where no distinction is made between good and bad, wise and foolish, learned or unlearned. All tarred with the same brush.)

*Sab din change, tihvār ke din naṅge.* Wom.

Gay dresses every day and ill clad on holidays.

(Every day is a festival, but a festival is a fast:

*Sab ghar matyale dhūlḥe,*

Every house hath an earthen hearth.

(All are in the same boat.)

*Sab ghaṭā dete haiṅ, muṣṭis ke garaz māl kā mol.*

Every body underrates the price of a poor man's goods,

*Sab gun bhari bait-rā-sonḥ.*

Every good quality is found in ginger.

(Allusion to its great usefulness in India.)

*Sab gun kī āgar, dhiyā, nāk binā be-hāl.* E. Wom.

You would be perfect, my child, if you had a nose.

(Great braggers, little doers.)

*Sab gun kī āgar, phūṭal gāgar.* E.

Full of every virtue, but only a broken goblet in the house.

*Sab gun pūrī: kaun kaha adhūrī?* Wom.

Filled with good qualities, who shall call you imperfect?

(Spoken ironically, to describe one without any good qualities.)

*Sab gur maṭṭī huā.*

All the sugar is turned to dust,

(Much labor has been employed in vain.)

*Sabhā bigāreṅ tin jāne; chugul, chūṭyā, chor.*

Three persons ruin an assembly; a tell-tale, a fool, and a thief.

*Sabhā kī chūkī Domnī, aur dāl kī chūkā bandar barābar.*

A singer that fails in public is like a monkey missing his branch.

*Sab hī bāt khotī, sire dāl rotī.* Hin,

Best is pulse and bread; all else is bad.

(Pulse and bread are wholesome and cheap.)

*Sab hī bhūm Gopāl kī, tā men āṭak kḥā?*

*Jā ke man men āṭak hai, soḥī āṭak rahā.*

The whole earth is God's, is there any stoppage in it? In whose mind is a stoppage he is stopped.

(Pun on *āṭak* a stoppage and *Āṭak* on the Indus.)

Orthodox Hindūs had a religious objection to cross the Indus, and it is said that Rājā Mān Singh in 1685 A.D., when he wanted his Hindū troops to cross it, induced them to do so by using the above verse. The story is also attributed to Ranjit Singh on a similar occasion in 1823 A.D.

*Sabḥī jāṭ Chamār kī, binā chām nahīn koē. Bīnā chām voh āp hai, jis ko lakhe na koē.*

All the world are Chamārs, for none lacketh a skin. He alone is without a skin that none can see,

(Chamārs are the low caste dealers and workers

*Sabhī padārath pāu hai, ek hī augun āh ! Jā ke kar pe dharat hain, bidā karat hain tāh.*

The betel is the type of all good things with only one defect ! He parts from you to whom you give it.

(Pān is given to the parting guest.)

*Sabhī sahāyuk sabnī ke, keū na nībal sahā.*

*Pavan jagāvat āg ko, dipak det bujhā.*

All men support the strong, and none the weak. The wind fans the fire and puts out the lamp.

*Sābir o shākīr, donoñ jannatī hain. Mah.*

Patient and grateful are both for Heaven.

(Blessed are the meek, for they shall inherit the earth.)

*Sābit qadam ko sab jagah thāon.*

The firm of foot finds a footing every where.

*Sābit nahīn kān, bāliyon kā armān. Wom.*

She hasn't a whole ear, and yet she wants ear-rings.

*Sab jag rūthā rūthān de, ek Voh na rūthā chāhiye.*

If all the world be wroth, let it be wroth ; as long as (God) is not wroth.

*Sub jīte jī ke jhagre hain, yeh terā hai yeh merā hai. Jab chal base is dunyā se, nā terā hai nā merā hai.*

It is a life-long quarrel about thine and mine. And when we leave this world nothing is thine or mine.

*Sab kāmōñ meñ pūrī ; koī na kahe adhūrī. Wom.*

You are perfect in all arts ; no one can call you imperfect.

(Said as a snub to a boastful woman.)

*Sab kām thakkā, to burā kām takkā.*

When all (honest) trades fail he tries a mean one.

(Burā kām means here occupation beneath one's dignity.)

*Sab ke dāon ande bachche ; hamāre dāon kurak.*

The lot of others is eggs and chickens ; my lot is a clucking.

(Failure.)

*Sab ke dātā Rām.*

God gives to all.

*Sab kī māiyā sāñjh.*

The evening is the mother of all.

(The evening crowns the day.)

*Sab kehu bole to nik lāgalā, kapūr bahū bole tihuk barelā. E. Wom.*

When others speak it is pleasant, but when my daughter-in-law speaks it pricks me.

(We look to you to give us heirs, madame, but not advice.)

*Sab koī jhūmar pairē, lañgṛī kaho 'hamhūñ.' E. Wom.*

*Sab koī miliyo, langotiyā na miliyo.*

All may visit me, but the bosom friends of my childhood.

(They know us too well.)

*Sab ko thēl ; mēñ akel !*

All others flung aside I am alone !

(Selfishness.)

*Sab kuchh gāī, miyāñ, terī chulbul na gāī. Mah. Wom.*

Every thing is gone, husband, but your childishness.

*Sab kuchh gayā, miyāñ kī takh takh na gāī. Mah. Wom.*

Every thing is gone but my husband's ill humour.

*Sab mad madai hain, biddiyā mad udmād.*

Spirits intoxicate, but learning most of all.

(A little learning makes men mad.)

*Sab peṛon mēñ burā jo bar ! Akās vā kī choṭī, pātāl vā kī jēr : Hare hare patte, lāl lāl phar. Akbar Bādshāh gidi khar !*

The banian tree is the greatest of all ! In heaven its head, in hell its root ; Green its leaves, and red its fruit. King Akbar is a stupid ass !

This saying is founded on a story related of four countrymen, who, having heard of the generosity of Akbar towards poets and men of learning, aspired one day to compose a poem worthy of the king. Three of the men succeeded in making one each of the first three lines of the above, but the fourth man was at a loss how to make one for himself. A buffoon passed by them and finding them deeply engaged in completing their poem he suggested to them the fourth line. The four country men being well pleased with this went to the king's palace and having obtained an audience, they were requested to repeat their verses. Each one in turn repeated his line, and when the fourth man had given out his, the whole palace echoed with hisses and the king rebuked him. The countryman, thinking that there was something wrong about it, instantly pointed out the man who had suggested it. The king perceiving that he was the regular country bumpkin put aside the insult with a smile.

*Sab pīr chhūṭe, pakṛī gāñ Bibī Nūr. Mah.*

All the other saints have escaped and only Lady Nūr is caught.

(Ironical : the great scoundrels have escaped and only a wretched scrape-goat captured.)

*Sabr kar man meñ, tā sukḥ lahe tan meñ.*

Be patient in your mind, that you may find ease for your body.

*Sabr kī dād Khudā degā.*

God will reward your patience.

(Said as a consolation to one suffering under oppression.)

*Sabr kī dād Khudā ke hāth hai.*

The reward of patience is in the hands of

*Sabr talkh ast, va lekin bar-i-shūrīn dārad.* Per.

Patience is bitter, but its fruit is sweet.  
*Sab sadqe, main atag.* Wom.

I sacrifice all to you except myself.  
*Sab sanse mit jāgā, jab hogā Rām sahāē;*  
*Rānī, us Bhagvān se kīje dhyān lagāē.*

When God helps all anxiety is removed;  
So, my queen, meditate on the Blessed One.

(Don't lose heart. This saying is attributed to Nala and also to Harischandra, both well known Hindu heroes, who underwent great troubles in this life.)

*Sab se barī bhūk, jo pāve so chūkh.*

Hunger is the greatest of all things, for it swallows up all it reaches.

(Hunger is the best sauce.)

*Sab se behār hai, miyān, sāhib salāmat dār ki.*  
Distant acquaintanceship is the best, my friend.

(Familiarity breeds contempt.)

*Sab se bhalā kisan, khetī kare aur ghar rake.*

The husbandman is happiest of all, for he tills his field and lives at home.

(Natives are loth to leave their homes and go abroad. Uneasy lies the head that wears a crown.)

*Sab se bhalē Mūsāl; Chand; karen na khetī,*  
*bharēn na dand.*

Mr. Pestle is happiest of all; he cultivates no field, and pays no revenue.

(Said of a plunderer or brigand.)

*Sab se bhalī chup.*

Silence is best.

(The least said, the soonest mended.)

*Sab se hīlye, sab se mīlye, sab se kīje chāo, Hāñjī*  
*hāñjī sab se kīhiye, bāsiye apne gāon.*

Meet all, and play with all, and love all,  
And chime in with all, if you would live  
(peacefully) in your own village.

*Sab se mīthī bhūk!*

No sweets like hunger.

(Hunger is the best sauce.)

*Sab se rāl mil chāliye, jab lag pār basāē. Mishī*  
*bachan mukh boliye, jo neki hī rah jāē.*

Live amicably with all men, as long as you can. Have honey on your tongue, that you may leave a good name behind.

(Be all things to all men.)

*Sab shakal langūr kī, ek dum kī kasar hai.*

He has all the appearance of an ape but the tail.

*Sabzī mat deo gavāran ko, handyā bhar bhāt*  
*bigāran ko.* E.

Don't give *bhāng* to village boors, they will simply spoil a pot-ful of rice.

(*Subzī* or *bhāng*, an intoxicant made from hemp, is believed to be a strong appetiser: hence the point here is—don't give *bhāng* to a boor, as he won't appreciate it and will eat the more afterwards: caviare to the vulgar.)

*Sabzī men surkhī, khabar lāē dhur kī.*

(Behold) the glory of *bhāng*: it takes you to heaven.

(A saying of *bhāng* drinkers in allusion to the delights of intoxication.)

*Sachāī men Khudā kī sūrāt hai.* Mah.

Truth is in the image of God.

*Sach aur jhūt men chār ungal kā faraq hai.*

Between truth and falsehood there is four fingers' breadth.

This proverb is thus explained: truth is seen but falsehood heard—and the distance between the eye and ear is four fingers.

*Sach barābar pun nahīn, aur jhūt barābar pāp.*

There is no virtue like speaking the truth, and no sin like telling a lie.

*Sach bāt ālhi lapāī hotī hai.*

The truth is half a quarrel.

(The candid friend.)

*Sach bāt karvī lagti hai.*

The truth tastes bitter.

*Sach bolnā aur lapāī mol lenā barābar hai.*

To speak the truth and buy a quarrel is the same thing.

*Sach bolnā, sukhi rahnā.*

To speak the truth is to live happily.

*Sach bol, pūrā tol.* Mercantile.

Speak the truth, and give full weight.

*Sachēh jāē rotā āē, jhūtā jāē hanstā āē.*

The truthful goes and comes back weeping; the liar goes and comes back laughing.

(Allusion to the complicated procedure of the English Courts in India, which tends to help the adroit liar.)

*Sachche ke āge jhūtā ro mare.*

Falsehood weeps before the truth.

*Sachche kī bāore, jhūtē kī na bāore.*

Truth's turn will come, the liar's never.

*Sachche log qasam nahīn khāte.*

A true man never swears.

*Sachche Rām ko chhor-ke pūjēn Dehī bhūt! Ap*  
*bichāre mar gāē, un se māngēn pūt.*

Setting aside the true God they worship idols and ghosts! They themselves are dead and people ask sons from them.



*Sach kī sanai burī hotī hai.*

The pincers of truth are the severest of their kind.

*Sach sab ko karvā lagtā hai.*

The truth is bitter to all.

*Sadā Bhavānī dāhne, sanmukh rahe Ganesh.*

*Pāñch Deo rakshā karen, Birmā, Vishn, Mahesh!*

May Bhavānī be on your right, and Ganesa in front. May all the five Gods, Brāhmā, Vishṇu and Mahesa defend you!

(This verse is used to head a hymn or religious song.)

*Sadā daur daurā, yeh rahtā nahīn; Gayā vaqt phir hāth ātā nahīn.*

Happy days never last long; Opportunity once lost is never regained.

*Sadā din ek se nahīn rahte.*

Your days are not all alike.

*Sadā Divālī sant ke, jo ghar gehūā ho.*

The virtuous man has a perpetual feast, if he have but wheat in his house.

(The Divālī is the great autumnal festival of the Hindūs.)

*Sadā Id nahīn, jo halvā khāe. Mah. [sweets.*

Every day is not a holiday in which to eat (The Id is the chief Musalmān festival.)

*Sadā ke dukhyā, nām Change Khān.*

Ill from his birth and called Mr. Health.

*Sadā ke ujre, nām Baatī Rām.*

Ruined from the first and called Mr. Full.

*Sadā ke dāni, mūsāl ke nau ṭake.*

The ever liberal gives nine pence for a pestle. (Which is worth only a penny or so: spoken ironically of a miser.)

*Sadā kī pudnī, urdon dosh! Wom. [the peas.*

Always breaking wind she lays the fault on (To describe one who assigns frivolous excuses for faults which are habitual.)

*Sadā kiñī kī nahīn rahtī.*

Nothing lasts for ever.

*Sadā miyān ghore hī to rakhte the!*

My lord always kept horses!

(Ironically.)

*Sadā na kāhū kī rahī gal pītam ke bāñh; Dhalte*

*dhaltē dhal gaī, tarvar kī ē chhāñh.*

No one always keeps her arms round her husband's neck; They drop and drop, till they drop off, like the shadow of a tree.

*Sadā nām Sāñī kī.*

God's name is everlasting.

*Sadā nāo kagaz kī bahtī nahī.*

A paper-boat will not float long.

(Deceit will not succeed long.)

*Sadā na phūle ketgi, sadā na Savañ ho;*

*Sadā na joban thir rahe, sadā na jwe ho.*

It will not always rain for us, nor flowers blossoms give; Youth will not always be with us, nor shall we always live.

*Sadā rahe nām Allāh kī.*

The name of God lives on for ever.

(Used upon occasions of regret for the loss of any person or thing; meaning everything must perish, except God.)

*Sadā suhāgan.*

A perpetual bride.

(A faqir who wears such ornaments as are worn by married women.)

*Sadhā dhiñh garbarāā, haggan dā velā āā.*

Panj.

When the stomach is out of order it is time to evacuate.

*Sadhan pī, santan pī, pī Kuanr Kanhāi. Jo bij-yā kī ninda karen, use khāe Kālikā māi.*

Saints drink thee, sages drink thee, the Prince Kanhayyā (Krishna) drank thee. Who speaks ill of the hemp-plant, him will mother Kālikā (Durgā) destroy.

(Said in honor of the intoxicant bhang.)

*Sadh bhae to kyā huā, gat mat jāññ nahīn? Tulsī, pe ke kārñe sadh bhae jag māññ.*

What bouts it to be a saint without true religion? Saith Tulsī (Dās), many turn saints for their stomach's sake.

*Sadh bhagat deñ jinhāñ aās, Sukhī rahen ve bisve his. Rus.*

Whom saints and prophets bless, Will surely happy be.

*Sadh bhagat hon jis par chho, Māl bhalā nā us kī ho.*

Whom saints and prophets curse, Will never prosper.

*Sadh bhagat kī kare jo sevā, Pār turat ho vā kī khvā.*

Who serves saints and prophets, His boat will quickly cross.

(Berā (or khvā) pār honā is a common idiom for success.)

*Sadh chale Baikunth ko baith pālī māññ; Raste men se āe phir, bhāñg tamākū nāñh.*

A saint started for Heaven in a carriage; but turned back on the road, because there was no bhang and tobacco there.

(A skit at the Indian mendicants' liking for the intoxicant bhang and tobacco.)

*Sadhī kī sakh aur pipal kī lākh. Agric.*

The spring crop and the lac on pipal trees. (Are the best.)

*Sadh khutāi nā karen, nā mīrakh se pīt: Chatur to bairī bhalā, mīrakh bhalā na māt.*

Saints do no evil nor have friendship with fools: A wise enemy is better than a foolish friend.

*Sadh sant, kī tahalkar, lije kuchhu dharm. Tulsī, pher na milegā bār bār yeh janm.*

Serve saints and monks, of whatever creed thou be. O Tulsī, this human life thou

*Sādh sant kī tahal ko utho na baiṭho jāṛ : Tulṣī, lā'ach len ko daurā daurā jāṛ.*

In the service of saints and monks he is idle : But, Tulṣī, for the love of lucre man will running go.

*Sādhon ko kyā savād ? Gur nahin batāshe hī sahī. Hin.*

What cares a saint for relishes ? If there be no sugar then give him sugar-candy.

(A skit at the pretended self-denial of the Indian mendicants : if there is no bread in the house let me have some toast.)

*Sādhon ne kām sadhā-pan se, kuttan ne kām kutā-pan se.*

Saints have the ways of saints, and dogs the ways of dogs.

(A man is known by his deeds.)

*Sādhū-bachche, bahutē jhūṭe, thore sachche.*

Among pedlars many are liars and few truthful.

*Sādhū, dukhiyā sab sansārā. Jo sukhiyā so Rām adhārā.*

O saint, the whole world is troubled. He is happy that depends on God.

*Sādhū ho-kar deve buttā, us ko jāno peṭ ka kuttā.*

Hold him to be but a greedy hound, that deceiveth under the garb of holiness.

*Sādhū ho-kar kapaṭ jo rākhe, Voh to maza Narak kī chākhe.*

Who is a double-dealer in the garb of a saint, Will taste the miseries of hell.

*Sādhū ho-kar kare jo chorī, Us kī ghar hai Narak kī morī.*

Who steals in the guise of holiness, Lives in the dirtiest lane in Hell.

*Sādhū ho-kar kare jo jāri, Us kī ho do jag meṁ khuārī.*

Who runneth after women in the garb of a saint, Will be dragged through the mire in both worlds.

*Sādhū jan ramte bhale, dāg na lāge koe.*

It is best for a mendicant to roam, that there be no stain upon him.

(To keep thyself unspotted from the world.)

*Sādhū kahiye sūp ko, pāyā phenke halor : Ochhī kahiye chhālīnī, bhūṣī rākhe bitor.*

The winnowing fan is a saint that throws away the chaff : The sieve is an evil man that keeps the straw.

*Sādhū kī jin sangat kinī, unhān kamāi pūrī kinī. Rus.*

Who dwell with the holy reap a full reward.

*Sādhū milan aur Hari bhajan, dayā, dharam, up-kār, Tulṣī yā sansār meṁ pāñch ratan haiñ sār.*

*Sādhū vohī jo sādhan kare : krodh, lobh, aur moh ko māre.*

He is a devotee that practises devotion, and eschews anger, greed and lust.

*Sādhū to vohī bhalā, jo bhar sādhu kī bhes ; Pū-jā kartā Rabb kī, hāñde des bides.*

He is perfect saint who in his saint's garb Worshippeth his God and wandereth from place to place.

*Sādhū vohī sarāhiye, jā ke hirde gāñh ; Ladḍū le bhitar dhare, charnāmat de bāñh !*

Praise ye that saint that bath a kink in his mind ; Keepeth the sweets, and distributeth the holy water !

(Charnāmat is the water with which idols have been washed : the sweets here are those offered to the idol. The saying is a skit at the pujāris or priests at temples.)

*Sādhū vohī sarāhiye, jo dukhen dukhāven nāñh ; Phal phul chheren nahin, rañen bagiche māñh.*

Praise him for a saint who nor frets nor annoys ; That plucks nor fruit nor flower, though he dwell in a garden.

*Sadqā diye rad balā. Superstition.*

To give alms is to avert evil.

*Safar aur Saqar barābar.*

Going on a journey is as bad as going to Hell.

(See following.)

*Safar aur Saqar meṁ ek nuṭe kā faraq hai.*

Between Hell and a journey there is but the difference of a dot.

(In the Persian character *f* which has one dot over it becomes *q* if another be added : hence point of proverb.)

*Safar kardah bisyār goyad darog. Pers.*

Travellers tell many a lie.

(Travellers' tales.)

*Safar, vaṣila-i-safar.*

You must travel to gain.

(Nothing venture, nothing have.)

*Sāg meṁ shurvā ; ande meṁ pāñī ! Kyon, Bibi Paṭhāñī ? Mah. Wom.*

Soup out of grass : water out of eggs.

How can it be, my Lady Paṭhāñī ?

(Shorbā is made of meat only. Paṭhāñī is here a fanciful name.)

*Sagon bin sagāi kisi ? Bhalon bin bhalāi kisi ?*

Shall there be kinship without kin, Or goodness without the good ?

*Sagre gāon ghur aīṭ, kīñh na dekhī labdā. Pañā shahar aīsan dekhīñ, kāñkh tar labdā. E.*

I roamed the whole country and found no profit anywhere ; But in Pañā city I found it close beside me.

And was frightened at a well in the morning.

(Sham modesty.)

*Sagrī umar main pāp kamāi; janam na kindāpun.  
Levan-hārā ā gayā, to tan man ho gayā sun.*

The whole of my life I spent in sin; no good work I have done. The Taker hath come to take me, and lo! my heart and soul are still with fear.

(A saying of the bhūjats or reformers.)

*Sāhib merā bāniyā, banaj kare beopār; Bin dan-  
dī, bin pālre, tole jag sansār.*

The Lord is a merchant and transacts business; Without a beam or scales he weighs out to all the world.

*Sahasār dupki main laī, motī lagā na hāth. Sā-  
gar kā kyā dosh hai? Hin hamāre bhāg.*

A thousand dips I took, no pearl I found. The fault was not in the ocean, but in my unhappy lot.

*Sahasār gopī, ek Kanhaiyā.*

A thousand milkmaids and one Kanhayyā.

(A thousand applicants for one appointment.

Allusion to the legend of Kṛishṇa (Kanhayyā) and his amours with the milkmaids.)

*Sāhib gaē, salāmat dē. Mah. Wom.*

Sound he went and safe he returned.

(Ironical: used when a man comes home without earning any thing: gone on a fool's errand.)

*Sāh ke savāē: kambakht ke dūne! Mercantile.*

The banker's interest is twenty-five per cent: the usurer's is cent per cent!

*Sāhrī bhī na khāūn, to kājir na ho jāūn. Mah.*

If I were not even to eat breakfast I should be an infidel.

(Sāhrī is the morning meal eaten before a fast.)

The story goes that a Muhammadan, who never kept a fast proposed to join a friend in a *sāhrī*, whereon the other objected, because he never fasted. He replied in the words of the proverb, the implication being that if he did not take even *sāhrī*, he would be an infidel.

*Sāhrī khāē so roza rukkhē. Mah. [fast.*

Who eats the morning meal, must keep the

The story goes that a dog ate up the *sāhrī*, or early morning meal of his master, with which all good Muhammadans fortify themselves for a day's fast. His master thereupon tied him up, declaring that the dog must keep the fast instead of himself, because he had taken the preparatory meal.

*Sāhtā sahe: na sāhtā chhāī dahe.*

What can be borne is borne; what can't be borne breaks the heart.

(All do what is pleasing to themselves.)

*Sāhū bahe na jāēn, gauṇ se jāēn. Hin.*

The banker is not being carried away, he is coming down for some kind of his own

(Selling off an article is better than keeping it unprofitably.)

*Sāhukār ko kisān, bālak ko masān. Mercantile.*

A farmer is to a banker, what wasting is to a child.

(The Indian cultivator exists on the money lender, to whom he gives infinite trouble in recovering his claims: *masān* or *sāyd* is an imaginary wasting sickness caused by witchcraft, the practice being to take ashes from a burning-place (*masān*) and sprinkle them on a child, which is then supposed to waste away till it dies.)

*Sāin akkhīān pherīān, bairī mulak jāhān. Tuk  
ek jhānkī mīhr dī, lakkhān karēn salām. Panj.*

If the Lord turn away his eyes, the whole world is enemy. If he glance kindly for a moment, then thousands bow.

*Sāin, apne chit kī bhūl na kaḥiye koē; Tab lag  
man men rākhiye, jab lag kāraj hoē.*

My friend, let not thy secrets escape thee even by mistake; Keep them in thy heart till they prosper.

*Sāin ghore mar gae, gaddhan āy roj. Kāgā  
hāth pe let hain, dūr kiye hain bāj.*

O God, the horses are dead and asses reign. Crows are perched on the hand and hawks are spurned.

(The times are out of joint.)

*Sāin is sansār men bhūnt bhūnt ke log! Sab se  
mil ke baithye, nadī nāo sanjog.*

My friend, in this world are men of many kinds! Associate with all men, because the meeting is as that in a ferry-boat.

(I am made all things to all men: I, Corinthians, ix. 22)

*Sāin jis ke sūth ho, us ko sānsā kyā? Chhīn men  
us ke kār sab de Bhagwān banā!*

What need for anxiety hath he, that hath God with him? God in a moment can prosper all his work!

*Sāin jis ko rākh le mārān-hārā kaun? Bhūt, deo,  
kyā āg ho, kyā pānī kyā paun?*

Whom God keeps nought can harm. Nor devil, nor demon, nor fire, nor wind nor water.

*Sāin kā ghar dūr hai, jaise lambī khajūr: Charhe  
to chākhē prem ras; gire to chaknā okhūr.*

God's house is lofty as a tall date tree: If thou reach it there is sweet fruit; if thou fall thou art destroyed.

*Sāin kā rākh dārā aur vāhī kā le nām; Do jag  
men bharpūr hoē, jo tere sagre kām.*

Trust in God and take his name alone, That thy works may prosper in both worlds.

*Sāin kā sumran karo, jo hoēn sampūran kār; Sāin*

Look to thy own (heap of) corn; while there is no mistaking.

(Be content with thy own lot and envy not that of others.)

*Sāin ke sau khel haiñ.*

God hath a hundred whims.

*Sāin ko sānch piyārā : Jhūte kā Mālik niyārā !*  
God loves the true man: The liar has a different Lord !

*Sainkrōñ ke vāre niyāre ho gañ.* Mercantile.  
It is a gain of hundreds.

(Said of large and lucrative contracts.)

*Sāin mor āp birāñhal, log dihal pochārā. Lāt mukā ham sahlañ, aur sahlañ du-gārā,*  
Bhoj. Wom.

My husband was already vexed with me, and the people egged him on. I bore kicks and blows, and a shower of abuse.

(Adding insult to injury.)

*Sāin rāj buland rāj, pūt rāj dūt rāj.*

The husband's reign is a good reign, and the son's reign a bad reign.

(Said by a widow lamenting over her late husband, with whom she had everything at her command, in deprecation of the unsatisfactory support rendered by her son, whom she expects to provide for all her wants.)

*'Sāin Sāin' jīb par aur gabar kopat man bich,*  
*Voh na jāle jāñge pakar Narak meñ khinch.*  
With 'Lord Lord' on his tongue and pride and deceit in his heart He shall be dragged through the mire in Hell.

*Sāin sānsā meñ de aur na meñ koñ. Vā ko sānsā kyā rahā, jā sir Sāin ho ?*

God removeth doubt and none else. But he shall have no doubts that hath God on his side.

*Sāin te sachchā raho, bande te sat bhāo; Bhāven lambe kes rakh, bhāven ghot mundān.* Panj.  
Be sincere with God, and loving to his creatures, Whether you keep your hair long or shave it clean.

(i.e. whether you be a Sikh or a Hindū: Sikhs never cut the hair and the Hindūs shave: thou shalt love thy neighbour as thyself.)

*Sāin se jo phir gayā, us ko lābh na hoe; Voh to yūñhī jāgā janam ukārat khoe.*

Who hath rebelled against God shall never prosper, For thus he loseth his life for nothing.

*Sāin se sānchī rahūñ; bāj bāj, re dhol; Panchan*

door and get never a penny.

*Sāin, Tere āre āñ pare jo log, Un ke pūre bhāñ haiñ, un ke pūre jog.*

O God, who cometh to Thee for protection, Is a man of good fortune and true religion.

*Sāin, Tere kārne chhoṛā Balakh, Bukhār, Nau lakh ghoṛe, pālki, aur nau lakh asvār.*

O God, for Thee I have left Balkh and Bukhārā, Nine million horses, palanquins, and horsemen.

*Sāin, Tere kārne jin taj diyā jahāñ, Theh kyā Baikunth meñ us ne jahāñ makāñ.*

O God, he that hath given up this world for Thee, Shall surely find an abode in Heaven.

*Sāin, Tere neh kā jis tan lāgā tīr, Vohī pūrā sādḥ hai, vohī pir faqīr.*

Who hath been struck with the arrow of Thy love, O God, Is a perfect saint and monk and mendicant.

*Sāin, terī soḥtī aur ādar kare na koñ: Dur dur karen sahelīyāñ, main muṛ muṛ dekhūñ toñ.* Wom.

My Lord, I am thy slave, and none respecteth me: My friends keep me at a distance, and I can but look to thee.

(The supplication of a slighted woman to her husband: the point is that if he shows her no respect nobody else will.)

*Sāin, Terī yād meñ jin tan kind khāñ, Sonā u ke rūbrū, hai chūlḥe kī rākh.*

Who hath made his body into dust for Thy sake, O God, Gold is to him as the ashes of a fire.

*Sāin, To bin kaun hai, jo kare navaryā pār ? Tū hī āvat hai nazar chahūñ or, Kartār.*

God, who is there but Thou to ferry my boat across? I look on all sides and see but Thee, O God.

( 'To ferry the boat across' is a very common idiom for 'to grant salvation'. )

*Sāisi ilm dariyāo hai.*

The groom's knowledge is as deep as the sea.  
(There are mysteries in every trade.)

*Sāison kā kāl, munshiyon kī boḥtāt.*

Grooms are scarce and clerks are plenty.

*Sāiyāñ bhac kotvāl, ab dar kāhe kā ?* Wom.

My husband's now kotvāl, so what have I to fear?

(The kotvāl under oriental rule is the chief police officer of a town; under British rule in India he is a petty officer of police. To the native mind he is the embodiment of petty oppression and power.)

goods no end : But when he had made a hundred into fifty he came back home.

*Saiyān, jā mat bides ko, kanthā, hāt mat khol ! Hunar dekh mere hāh kā, kātūn sūt an-mol.*

Hin. Wom.

Go not, my spouse, to foreign lands, nor open a shop, my husband ! Behold my dexterous hands, I'll spin a priceless thread.

*Saiyān ke arjan, bhāiyā ke nāun ; Pahan orh, main sāsar jāun !* Wom.

The earnings are my husband's, and the credit my brother's : I will dress myself and go to my husband's house !

(In Indian households the bride gets her wearing apparel and customary ornaments and her household utensils from her parents and relatives and these she takes with her to her husband. The point here is that her husband has had to supply these, and this has made the bride feel ashamed.)

*Saiyān ne is duniyā meñ lākhon rupāiye batte ; Kadhi na lāe laddū pere, ber khilāe khatte.*

In this world my husband has made a fortune of millions ; But he brought no sweets for me, only plums wild and sour.

(A wife complaining of her niggardly and rich husband.)

*Saiyān, tere kārne jal bal ho gai rākh ; Pat se main be-pat bhāi, panchan meñ gai sāk.*

For thy sake, my love, am I burnt to ashes, and have lost my honor and been disgraced among my kind.

*Sājan āvat hūn suno, kuchh nere, kuchh dūr : Palkan hī se jhāp lūn un pāvan kī dhūr !*

I hear my love approaching nearer and nearer : And I'll brush the dust from off his feet with my eye-lashes.

*Sājan bin id kaisi ?* Mah. Wom.

It is no festival without a husband !

*Sājan chale par-des ko, dhar ghore pe zīn : Jo main aisā jāntī chābuk letī chhīn.*

My husband is going abroad and saddles his horse ! Had I known this before I would have taken away the whip.

*Sājan dukhiyā kar gaē, aur sukh ko legae sāth ; Ab dukh de niyāre bhāē, merī baur nā pūchhī bat.* Wom.

My husband has made me wretched, and taken my joys with him : He has made me wretched by leaving me and has sent me never a word.

(A woman's lament over an absent husband.)

*Sājan ham tum ek haiñ, dekhāt ke haiñ do. Man se man ko tol le, do man kadhi na ho.*

I and you my love are one, though seemingly we are two. Man weighed against man will never make two man.

(There is a pun here on the word *man* which means both the heart and a weight of 80lbs; similarly *tolna*, to weigh, is commonly used both in the abstract and concrete.)

*Sājan pūt lagāē ke dūr des jin jāo : Baso hamā-nāgrī, ham māngēñ tum khāo.*

My love, once having loved, go not to foreign lands : Live you in my city and I will beg that you may eat.

*Sājan sājan mil gaē, jhūte parē basīh.* Wom. When friend meets friend, the meddler is disgraced.

*Sājan sakāre jāēge aur nain marege roē. Bid-hunā, aisi rain kar, ki bhor kabhī na hoē.* Wom.

My love starts to-morrow and my eyes fade with weeping. O God, make such a night that there shall be no morn.

*Sājan, tum jhūt mat bolo ! Khudū ko sāñch pyārā hai. Kahāvat hai badoñ kī yūñ, 'kadhi sanchā na hārā hai.'*

My husband, do not tell a lie ! For God loves the truth. It hath been said of old that 'truth injureth not' !

*Sājan ! voh din kaun the, jo sukh se lāē pūt ? Ab dukh de niyāre bhāē :—kaun gaoñ kī rīt ?* Hin. Wom.

My love, where are the days when you loved me with gladness ? To go and leave me in sorrow now :—what manners are these ?

*Sājan ! yon mat jāniyo, toē bichhrat moē chain ; Ale ban kī lākri sulgat hūñ din rain.*

Don't believe, my love, that I have pleasure in your absence ; Like a green-wood tree, I smoulder night and day.

*Sājhā bhalā na bāp kā, Aur tāo bhalā nā tāp kā.* Mercantile.

Partnership even with a father is not good, Nor is a burning fever.

*Sājhā jorū khasam hī kā bhalā.*

The best partnership is that between man and wife.

(Natives have a notion that all partnership in trade is bad !)

*Sājhā sadhe na bāp kā.* Mercantile.

Partnership even with a father is not lasting.

(See preceding. An acknowledgment of the habitual dishonesty of native traders even towards each other. He would cheat even his own father.)

*Sājhā sadhe na bāp kā ; saē rāse kī khān : Ghar niyārā kar, bālmā ; bāt merī tū mān.* Hin. Wom.

Partnership will not last even with one's father ; it is the root of strife : Keep a separate house, my spouse ; please listen to my words.

(A wife's advice to her husband to secure a house for her apart from his parents, whom she looks upon as a great bore.)

*Sājhe kā kām ukhāre chām.*

A joint concern will tear off the skin.

*Sājhe kī hāñdī chaurāhe meñ phūte.*

The partnership pot breaks where four roads meet.

(Partnership is the source of many disputes.)

*Sājhe kī Holī sab se bhatī.* Hin.

Partnership at the Holī is a good thing.

(One person of course being unable to perform the festival.)

*Sājhe kī mā Gangā na pāve.* Hin.

The mother of several sons will never reach the Ganges.

Among the Hindūs, it is the duty of the son to convey his parent to the Ganges before or after death, a ceremony which is attended with some expense. Hence, if there are several sons, one leaves this duty to another, and it is not performed at all. Between two stools the breech comes to the ground. What is every one's business is no one's. Too many cooks spoil the broth.

*Sājhe kī sūī sāṅg meṅ chālē.*

A partnership needle is carried on a pole.

(It is not easy for partners to agree.)

*Sajjan chit kabhū na dhareṅ, durjan jan ke bol ; Pāhan māre ām ko, tau jhal det amol.*

A good man takes no heed of a bad man's words; Throw a stone at a mango tree and it will drop sweet fruit.

*Sakh gaṛ, phir hāth na āē.*

Credit lost cannot be regained.

*Sakhī deve aur sharmāve, bādāl barsē aur garmāve.*

The liberal gives with diffidence, as clouds when hot drop rain.

*Sakhī ho, ham hūn rāj-kumār !*

My dear, I, too, am a princess !

(A reproof.)

*Sakhī kā berā pār, aur sūm kī mattē khuār.*

The generous succeed and the miser starves.

(Mendicant's cry.)

*Sakhī kā berā pār hai.*

The liberal man's boat gets across.

(*Berā pār honā* is an idiom to succeed, and also to obtain salvation.)

*Sakhī kā khazānā kabhī khālī nahīn hotā.*

A liberal man's treasury is never empty.

*Sakhī, karīm pare eriyān ragarte haiṅ ; Bakhīl mūsloṅ se motiyōṅ ko chhoṛte haiṅ.*

The generous and liberal drag on a miserable life: While misers grind pearls with pestles.

(The wicked flourishing like a green bay tree.)

*Sakhī kā sar buland, mūzī kī gor tang.* Mah.

The head of the bountiful shall be exalted, and the miser's grave shall be narrow.

(Beggars' cry.)

*Sakhī ke māl par parē, sūm kī jān par parē.*

A liberal man's wealth suffers, and a miser's

*Sakhī na sahelī, Bhatī akelī.* Wom.

Neither friend nor companion; It is well that I am alone.

*Sakhī sakhāvat se phaltā hai, Adū adāvat se jaltā hai*

The liberal thrive on liberality, And the envious burn with envy.

*Sakhī se bheṭā nahīn, to sūm se kyōṅ bigārye ?*

If you can't find a liberal man, why throw up the service of a miser ?

(A bird in hand is worth two in the bush.)

*Sakhī se sūm bhalā, jo turat de javāb.*

Better is the miser who refuses at once than the giver.

(Who keeps you waiting.)

*Sakhī sūm kā lekḥā baras din meṅ barābar ho jātā hai.*

The account of the liberal and the miser is balanced at the end of the year.

(i. e. the liberal man does not lose by his liberality, nor the miser gain by his greed.)

*Sakh lākh se achchhī.* Mercantile.

Credit is better than a fortune.

*Salah na shud balā shud.* Per.

It was not an invitation but a misfortune,

*Shāh Khānum kī ānkheṅ dukhī haiṅ, shahar ke dīve gul kar do.* Mah. Wom.

Shāh Khānum has sore eyes, so put out all the lights in the town.

(Throwing the burden of her own misfortune on the head of others.)

*Singh charḥī Devī mile, garuḍ charḥē Bhagvān.*

Bail charḥē Shivjī milēṅ, aṛe saṅvāre kām.

When you meet Devī riding her tiger, or Bhagvān on the wings of his eagle, Or Sivā riding his bull, all difficulties will be removed.

(The above are the vehicles of the gods mentioned, and at religious performances are represented by actors, to meet whom is lucky.)

*Salāmat rahe bahū, jis kā baṛā bharosā.* Wom.

Long life to my daughter-in-law, in whom I have great hopes.

(Of posterity: a consolation at the loss of a son.)

*Salām bisar mīyān jī kyōṅ rusāē ?*

Why offend my lord by not saluting him ?

(Politeness costs nothing.)

*Sāle ke susre aur susre ke labar-dhaur-dhaur !*

A distant connexion of my wife's brother's father-in-law !

(Said of one who claims relationship.)

*Salemo bin Id kaise ?* Mah. Wom.

It is no festival without Salemo.

*Sāti nihālī, chahiye orhī, chūhiye bichhātī !*

Your wife's sister is your bedding—to be worn or used !

*Samāz chūk phir kā pachhtānī ?* Bhoj.

Why regret a lost opportunity ?

(Why weep over spilt milk ?)

*Samāz samuś ke dātā Rām.* Hin.

God gives in every clime and time.

*Samāz na bāram bār.* Hin.

Opportunity comes not daily.

*Samā kare (nar kyā kare ?) samēn samēn kī bāt.*

*Kisī same ke din baṛe, kisī same kī rāt.*

Each season does its seasonable work, and what can man do ? Some seasons make long days and some long nights.

*Samajh kā ghar dūr hai.*

It is a long way to understanding.

*Samajhne-vāle kī marū hai.*

It is death to those that understand.

(Where ignorance is bliss, I ween, 'tis folly to be wise.)

*Samandar kyā jāne Dozakh kā azāb ?* Mah.

What can the salamander know of the pains of Hell ?

(Because it lives in the fire.)

*Samandar-sokh ko duryā kyā ?*

What's a river to the sea convolvulus ?

(*Samandar-sokh*, is the *convolvulus argenteus* : a pun on the words here which also mean—one who swallows the ocean.)

*Same same kī bāt hai.*

Each season has its own work.

(There is a time for every thing.)

*Same same kī bāt ; bāṛ pūr jhapṛe bagulā.*

It is a sign of the times : the heron preys upon the hawk.

*Same same sundar sabhī ; rūṇ ku-rūṇ na koḥ.*

Every thing is beautiful at its own time and nothing ugly.

(Every dog has his day.)

*Samjhā aur patthar huā.*

Who understands becomes a stone.

(i. e., is not easily turned from his opinion.)

*Samjhāṛ samjhe nahīn, man nahīn dharīā dhīr.*

*Prohlād pahle banī, pāchhe banā sarīr.*

They cannot understand, and are not patient. First was fate created and then man's body.

*Samjhe so gadhā : anārī kī jāne balā ?*

Who understands is wretched : the ignorant does not care.

*Samjho, nā būjho : khūntā le-ke jhūjho.*

You neither know nor see : you can only whirl about a club.

(Strength without skill : brute force : metaphor drawn from *gad kā-bāsi* or fencing.)

as a cere cloth, it shrouds your corpse : Samman was a *sādhu* or saint and these are sayings popularly attributed to him.)

*Samman ! aisī prīt kar jaise shakkar ghī : Jāt bhāt pūchhe nahīn, jis se mil jāś jī.*

Samman, your love should be like butter and sugar ; Have no distinction of caste with those with whom your life is cast.

*Samman ! aisī prīt kar jūn Hindū kī joḥ : Jite jī to saṅg rahe, mare pe satī hoḥ !*

Samman ! let your love be as a Hindu wife : With you in life and with you at death !

(By committing *sati* and burning at the husband's pyre.)

*Samman, chūṛī kāñch kī : kaurī kaurī dekh : Jab gal lāḡī pūṛ ke, lākh ṭake kī ek.* Wom.

Samman, bangles of glass are but a farthing each, But when they clasp a husband's neck they are worth a million each.

*Samman, dhūgā prem kū jin toro chutkāt : Torē par jo jor ho, bīch gāñh par jāḥ.*

O Samman, break not the chord of friendship : For when broken there will be a knot where it is joined.

*Samman ! sāñjh andher māñ mūl bāt mat chāl ; Jān gāñvāve ek din, saṅg gāñvāve māl.*

Samman ! go never out in the darkness of night, Or some day you will lose your life and property.

*Samman, sānsā mat karo ! sir par hai Sātī ; Jo kuchh likhā lilāt men, bh-jenge yāñhīn.*

O Samman, have no doubts ! There is a God above, Who will send thee whatever is written in thy fate.

*Samman, voh din kaunse, jo sukḥ se lāḥ pīt ? Ab dukḥ de nūyāre bhāḥ, kaun gāñh kī rū ?* Wom.

Samman, where are gone those days when you loved me with joy ? Now you keep aloof, and give me pain ; what manners are these ?

*Samman, voh phal k'unse, jo pakke pe karvās ? Kachhe lagēn suhāgne, gaddar karēn mīthās ?*

O Samman, what fruits are those, which become bitter by ripening ? Are pleasant when green, and sweet when half ripe ? (Answer : human life, in its three stages of youth, manhood and old age.)

*Sāmne pāñī bhārā kalsā ā-jāḥ, to achchhā shagūn hotā hai.* Superstition.

To meet a jar full of water is a good omen.

*Sampat kī jorū ; bipat kā yār.* Hin.

In prosperity a wife, and in adversity a friend.

(i. e. a wife will stick to you in prosperity and a true friend in adversity : Indian habits.)

*Sampat se bhetā nahīn. daliddas...*

the manufactory of salt in Central India :  
To live in the meat market and have no  
meat.)

*Sān̄bhar meñ non kã totã !*

Scarcity of salt in Sān̄bhar !

*Sān̄bhar meñ paṛā so sān̄bhar huā.*

What falls into salt becomes salt.

*Sān̄ch barābar tap nah̄n, aur jhū̄j barābar pāp.*

*Jā ke man meñ sān̄ch hai, tā ke man meñ Āp.*

No penitence like truth, and no sin like a  
lie. Who keepeth truth in his heart,  
God dwelleth in him.

*Sān̄che gurū kã bāl̄hā mare na mārā jāē.*

The perfect teacher's disciple can never die  
or be killed.

*Sān̄chī bāt Gopālā bhāve.*

God loves the truth.

*Sān̄chā bāt Sādu'llah kahe, sab ke man se utrā  
rahe.*

Sādu'llah speaks truth, and is disliked by  
all.

(The candid friend.)

*Sān̄ch ko ān̄ch nah̄n.*

Fire burns not the truth.

(The innocent have nothing to fear. The allu-  
sion is to the common ordeal by fire in India,  
the idea being that fire will not injure the  
innocent.)

*Sān̄choñ koī na māne, jhū̄lhoñ jag patyāē.*

No one heeds the truth, and all believe in  
lies.

*Sandal ke chhāpe muñh ko lagen.*

May your face be bright with sandal wood.

*Sang āmad o sakht āmad. Per.*

When a stone hits it hits hard.

(Misfortunes never come singly: used also in  
the sense of 'difficult times require severe  
measures'.)

*Sangat achchhī baiṭhīye, khāīye nāgar pān ;  
Khoī sangat baiṭh-ke kaṭāē nāk aur kār.*

Form intimacy with the good, and eat the  
best betel; Form intimacy with the bad,  
and lose both nose and ears.

(Good will come of the former, and evil of  
the latter.)

*Sangat kã parbhāo hai.*

It is the influence of society.

(As the society so the man.)

*Sangat kī phūṭ kã Allāh belī !*

God protect the people from internal  
strifes.

(From all sedition, privy conspiracy and rebel-  
lion, Good Lord, deliver us)

*Sangat se phal hot hai; vohī til vohī tel, Jāt pat*

*Sānjhī chālī sānjh se sāth Basantā put : Mādhō  
bhī to jāt hai, bāndh kamar kē sūt.*

Sānjhī went in the evening and Basantā her  
son with her: And now Mādhō goes away  
with all the thread round his waist.

*Sānjh jāē aur bhor āē, Voh kaise na chhināl  
kahāē ?*

If a woman goes out in the evening and  
comes back at dawn, Is she not a harlot?

*Sān̄kh bajāo, sovo, sād̄hū, jo suk̄h pāve kāyā !*

Sound your conch, and sleep, O saint, that  
your body rest in peace.

(Every cobbler to his last.)

*Sān̄kh bāje sattuṛ balā bhāje. Hin. Superstition.*

When the conch sounds, seventy misfor-  
tunes fly.

(The sān̄kh is sounded as a call to prayer in  
Hindū temples.)

*Sānp aur chor dabe par chot kartā hai.*

A snake and a thief will not hurt you till  
they are hard pressed.

*Sānp aur chor kī dhāk barī hotī hai !*

Great is the fear of snakes and thieves !

*Sānp kã bachchā sapoliyā !*

The young of a snake is a snakeling !

(Sapoliyās or young snakes are supposed to  
be worse for poison than old ones. Moral:  
don't let a sinner off on the ground of his  
being a young one.)

*Sānp kã kātā pānī nah̄n māngtā.*

Bitten by a snake needs no water.

(He will die before he can get it.)

*Sānp kã kātā raso se darta hai.*

Bitten by a snake dreads a rope.

(Burnt child fears the fire.)

*Sānp kã kātā sove : bichchhū kã kātā rove.*

Bitten by a serpent sleeps (dies): bitten by  
a scorpion weeps.

*Sānp kã sir bhī kubhī kām ātā hai.*

Even the head of a snake may be of use.

(Waste not want not.)

*Sānp kã sir hī kuchalte haiñ.*

A snake's head is made to be crushed.

*Sānp ke muñh meñ chhachhūndar : nigle to  
andhā, ugte to koṛhī.*

Like a muskrat in a snake's mouth: if he  
devours it he becomes blind; if he vomits  
it he becomes leprous.

(On the horns of a dilemma: the proverb ex-  
presses a common superstition that the snake  
to escape out of such difficulties has to go  
into water.)

*Sānp kī sī kenchhī jhārā.*

He casts his skin like a snake.



*Sāp, singh jet deh pahluen, Dhor, manukh  
hālan jūn hālen. Rus.*

Where snakes and tigers lay their limbs  
Men and cattle shake like an earthquake.

*Sāp mare, nā lāhi tūe.*

(i) Let the snake die, but let the stick not  
be broken.

(In removing one evil, take care not to incur  
another.)

(ii) Neither let the snake die, nor the stick  
break.

(An amicable settlement of a quarrel.)

*Sāp ukal gayā :—lakir pūā karo !* [track !

The snake has gone off :—now destroy his

(To make to beat the shadow.)

*Sāpūā kī abhā men jūhoi kī lapā lap.*

In a company of snakes tongues do wag.

(Said of a company of great talkers and little  
doers.)

*Sāp sab jagah tēhā chaltā hai, par apne bil  
men sīdhā jātā hai.*

The snake's course is always crooked, but  
he goes straight to his own hole.

(Crooked with others, true to one's own.)

*Sānsā bhulā na sāns kī,*

*Aur bān bhulā nā kāns kī.*

Anxiety even for a moment is not good,

Like a rope of kāns grass.

(Which is of no use.)

*Sānsā mat kar, mūrkhā, kī sir par hai Kartār;*

*Tohi mat sab jagat kī sānsā mē tūhār.*

Fool! have no care when God is with  
thee. For he alone is the remover of  
the cares of all the world.

*Sānsā Sūn mat de, aur na matē kos. Jab ho*

*kāmsandeh kī, to nām usī kī lo.*

God can cure all care, and none else.

When thou hast an anxious business  
trust in him alone.

*Sānsā with budh sabhi ghatāve. Sānsā sukh kī  
khoj mēāve.*

Care destroyeth sense and wisdom. Care  
destroyeth rest and ease.

(Post equitem sedet atra cura.)

*Sāns sāns men jītab qute. bādhā mūl na ho;*

*Is jītab par phāi kar mat bhūlo Harī ko.*

Life waxes with every breath, and increases  
never; Puffed up with pride of life for-  
get not God.

*Santān kī bānī sune prem sahī jo koē, Gangā  
ādī tirath phal bin asāne hoē.*

Who listens with all his heart to the dis-  
course of saints, Will obtain the reward  
of the Ganges and other holy places  
without bathing.

*Sānsā*

*Santokh karvā par phal mīthā hai.*

Contentment is bitter, but its fruit is sweet.

*Sapūti rove tūkoñ ko, nipūti rove pūtoñ ko.*

Hin. Wom.

The mother with a son cries for food, and  
the mother without one for a son.

(The mother cries for the moon.)

*Sa, ān k kapū, aur kapūtoñ ke sapūt hote  
ā hain.* [good ones.

Good men do have bad sons, and bad men

*Sā ā dhar deh nāche morvā, pāoñ dekh lajā.*

The peacock is delighted with his body, but  
ashamed of his feet.

(It has ugly feet.)

*Sarāē kī kuttā har musāfir kī yār.*

The dog of the inn is the friend of every  
traveller.

*Sārā gāh jal gayā, kīle meghā pānī de.*

The whole village has been burnt, and now  
the black clouds rain.

*Sārā ghir jal gayā jab chūryāñ pūchhāñ.* Wom.

After the whole house had been burnt to  
ashes my bangles were noticed.

A showy woman once put on a new set of  
glass bangles and went out to see her neighbours,  
hoping that they would be admired. But none  
of her neighbours took any notice of them, and  
so in her mortification she set her house on fire,  
upon which a great crowd assembled at the spot  
where the woman stood artfully wringing her  
hands in despair. One of the spectators, however,  
noticed her bangles at last and said "you have  
new bangles on to-day!" on which the woman  
replied in the words of the proverb.

*Sarāhat baharā dōm ghurjā.* E. Wom.

Praise a daughter-in-law and she will go with  
a sweeper.

(i. e. praise will turn her head.)

*Sārā jātā dekhiye, to ādhā dīje bāñt.* [of it.

When you see your all going, share half

*Sārā khel tūqār kī hai.*

It is all the sport of fate.

*Sārā navarā pīrdī, kūāñ dekh dardī.* Panj.

After wandering through the whole desert,  
she is frightened at a well.

(Navarā, a desert, a terrible solitude: proverb  
alludes to the uncertain nerves of women.)

*Sārāñ, ne sārāñ gaho, sārāñ bolo āē; Jo sārāñ  
sārāñ kahe, sārāñ mūñh te jāē.*

A peacock caught a snake, while clouds  
their thunder rolled; When the peacock  
screamed the snake let go its hold.

(The peacock is said to scream and dance with  
joy at the sound of thunder: the saying  
contains elaborate puns on the word *sārāñ*  
which means a peacock, a snake, thunder, and  
the peacock's cry: it also means a musical  
measure, a cloud and a frog.)

*Sāras kī ē jorī.*

Like a pair of cranes.

(Inseparable friends.)

*Sāras kī ē jorī ; ek andhā ek korhī !*

They are like a pair of cranes ; one blind,  
the other leprous !

(Two bad people closely connected: *Arcades ambo.*)

*Sardārī kā ḍandā atkā hai.*

The badge of office still sticks to him.

(Said to one who won't condescend to take a lower place than that he formerly held.)

*Sardhā ḍhāl jo pahne khāve, Vā ke toṭā kadhi na āve.*

Who eats and wears as his means permit, Will suffer no loss.

*Sardhā lāgal kailoṅ bhatār, Ohu niksāl jāt ke Chamār.* E. Wom.

With great eagerness I took a husband, And then he turned out to be a Chamār.

(Chamārs are a very low caste : marry in haste and repent at leisure.)

*Sardī kā mārā panaptā hai, an kā mārā nahīn panaptā.*

Frozen out revives, starved out dies.

*Sāre dhar kī sūī nikāle, so koī nahīn ; āñkh kī sūī nikāle, so sab koī.* Wom.

Who takes out the pins out of the whole body is nothing ; but who takes the pins out of the eyes only is every thing.

Women especially are wont to have recourse to magicians in order to revenge themselves on their enemies; and one plan is to make an effigy of flour, prick it all over with pins and leave it in the *marghaṭ* or place of cremation, in the belief that the object of enmity will be similarly pierced and die. If, however, the pins are again extracted from the figure by the aid of magic, the dead person returns to life. The story goes that once upon a time the wife of a man thus slain, having extracted all the pins but those in the eyes, was obliged to suspend her work in order to go to prayer, the hour for which had arrived. A slave-girl, however, happening to come in drew out the remaining pins. The man returned to life, and believing that it was the slave-girl that had drawn out all the pins, forthwith married her and repudiated his wife.

*Sāre dīl meṅ zabān hī halāl hai.*

The tongue is the purest member of the body.

(An advice to speak the truth.)

*Sāre dīn pīsā pīsā, chapnī bhar bhī na uṭhāyā.*

Wom. [pot lid.]

She ground all day and filled not even the

(To describe one who has labored much to no advantage : he toiled all night and caught no fish.)

*Sarese kā taṭṭū banā phirtā hai.*

He struts about like Indra's nag.

(Saresa is Indra : there is infinite contempt thrown into the proverb by the use of the word *taṭṭū*, a worthless pony, a nag.)

*Sāre shahar meṅ unṭ bad-nām.*

The camel is notorious throughout the city.  
(Give a dog a bad name and hang him.)

*Sarfiyān rā magz bāyad chūn sagān ; Nahviyān rā magz bāyad chūn shahān.* Per.

A dog's brain for the Accidence, But a king's brain for the Syntax.

(Said of Arabic.)

*Sārī choṭ nihāi ke sir.*

It's the anvil that gets well hammered.

*Sārī deg meṅ ek hī chāval dekhle haiṅ.* Mah.

One grain tests the whole pot full.

(To see if the rice is boiled : judging the whole by the sample.)

*Sārī khudāi ek taraf, Fasal Ilāhī ek taraf.*

The whole creation on one side, and God's grace on the other.

*Sārī khudāi ek taraf, jorū kā bhāi ek taraf.*

The whole world on one side, the wife's brother on the other.

(Please the wife please her brother : love me love my dog.)

*Sārī kurīān mar gaī, nānī se rāh chale ?* Panj.

Are all the young women dead, that you run after your grand-mother ?

*Sārī Rāmāyan sun-ke pūchhā 'Sītā kis kī jorū thī ?'* Hin.

After listening to the whole *Rāmāyan*, he asks whose wife Sītā was.

Expresses one who from stupidity or inattention, after appearing to listen to a discourse betrays a total ignorance of the subject. Every Hindū knows the leading incidents in the *Rāmāyan*, as every Englishman knows those in the *Bible*, so that not to know who Sītā was would be like not knowing who the Virgin Mary was.)

*Sārī rāt kahānī sunī, subeh ko pūchhe 'Zulekhā aurat thī yā mard ?'* Mah.

He has been all night listening to the story, and in the morning asks, 'Was Zulekhā a man or a woman ?'

(Zulekhā, *vulgo* Zulekhān, was Potiphar's wife; a story as well known in the East as in the West. The point of the proverb lies in the chance masculine termination of her name as vulgarly and commonly pronounced, Zule Khān.)

*Sārī rāt mimyānī, aur ek hī bachchā byānī.*

E. Wom.

The goat bleated all night, and produced

would mean the death of more than one person—hence this proverb has the same sense as the preceding.)

*Sārī rāt soē, ab subeh ko bhī na jāgeñ ?*

I have slept all night and shall I not wake in the morning ?

(Better late than never.)

*Sārī sādhibī aur gach kā sonā.*

Shabby gentility and sleeping upon a plastered roof.

(Applied to a mean person who aspires to great things.)

*Sārī umar bhār hī jhokā.*

He fed the oven for the whole of his life.

(Passed his life unprofitably in menial occupation.)

*Sārī umar kāth meñ rahe, chalte vaqt pāon se gā.*

He remained a life-time in the stocks, and in the end he lost his leg.

(In his hurry to get out of them.)

*Sarkār se milā tel, palle hī meñ mel.*

If a ruler gives you oil, take it in your wrapper.

(Royal gifts are no inheritance : take it and be thankful.)

*Sār parāī pīr kī kyā jāne an-jān ?*

What does one man know of what gives another pain ?

(The wearer only knows where his shoe pinches.)

*Sār sarāvat nā karen byāh kāj ke bich ; Is meñ dhan ko yūñ samjh jaise kankar kich.*

Be not economical at a wedding ; Look then on money as on dust and mire.

(A saying of the Brāhmins to encourage that extravagance at weddings by which they prosper.)

*Sarson phūle Phāg meñ aur sāñjhī phūle sāñjh.*

Nāh kadhe phūle phale, jo tiryā ho bāñjh.

Mustard blooms in February, and twilight comes in the evening. But a barren woman shall never bear.

(It is a great abuse to a woman to be barren in India.)

*Sāsar kāran baid bulāyā, Sank kahe terā dhagrā āyā.* Wom.

I called in the doctor for my mother-in-law, And my co wife says he is my lover !

*Sāsar sānsā mat kare, dekh thupairā kām : Thorē ko bahotā kare, den lage jab kām.* Wom.

Mother-in-law, grieve not because business is slack : When God is favorable little becomes much.

*Sās bahū kī huī larāī, Kare parausan hāthā pā.* Wom.

When a bride and her mother-in-law fall out The neighbours intermeddle.

*Sās bin kaisī susrāl ; Lābh bin kaisā māl ?* Wom.

Without his mother it is no husband's house ; without gain there is no business.

*Sās gai gāon, bahū kahe, ' main kyā kyā khāūt ? ' Wom.*

The mother-in-law is gone to her village, and the bride thinks of what she shall eat.

(That is, what luxuries she shall enjoy in her absence : when the cat's away the mice may play.)

*Sās jhāñke tūñ tūñ, bahū chālī Baikunth.* Hin. Wom.

The mother-in-law peeps out meekly and the daughter-in-law goes to Heaven.

(Said as a skit on a young wife who makes pilgrimages and leaves the old woman at home : by Hindū custom the young women live at home and old women go abroad.)

*Sās kā orhnā, bahū kā bichhauñ.* Wom.

The covering of the mother-in-law is the bedding of the daughter-in-law.

(Things upside down :—the Hindū bride is below her husband's mother in the household.)

*Sās ke āge bahū ko kyā barāī ?* Wom.

In the presence of the mother-in-law, what is the rank of the bride ?

(See preceding.)

*Sās ke orhnā, patoh ke bichhonā.* E. Wom.

The mother-in-law's covering is the daughter-in-law's bedding.

(See *Sās kā orhnā, bahū kā bichhauñ.*)

*Sās kī cherī, sab kī jathērī.* Wom. [all.]

The mother-in-law's maid is the mistress of (i. e. all the women in the house are afraid of her.)

*Sās kī risī patoh ke mātke.* Wom.

The habits of the mother-in-law are copied by the daughter-in-law.

(Boys ape their teachers as monkeys copy their keepers.)

*Sās ko nahīñ pāñche, bahū chāhe tanbū aur sorāche.* Wom.

The mother-in-law has not even drawers, and the bride wants a tent and screens.

(i. e. to be a grand lady, her position being below that of her mother-in-law ; hence the sting of this proverb.)

*Sās kothe, bahū chabūtre.* Wom.

If the mother-in-law goes into the hall, the daughter-in-law will go out into the entrance.

(In imitating her she will exaggerate her follies ; modest Indian wives should always stay at home.)

*Sās, kothe par kī ghās.* Wom. [roof.]

A mother-in-law is like the grass on the

*Sās mar gaī apnī arvāh tōñbe men chhor gaī.*  
Wom.

When my mother-in-law died she left her soul in the gourd.

It is related of a strict woman, who had always kept her daughter-in-law in great restraint, that on her death bed she told her, that after she was dead she could deposit her spirit in a gourd, of which the girl was always to take advice. When the old woman was dead and gone the girl was in great fear of the gourd, and whenever she wanted to do any thing she first asked its advice as her mother-in-law had enjoined her. One day a neighbour, happening to come in when she was consulting the gourd, dashed the gourd to the ground and broke it into pieces, and thenceforth the girl enjoyed full liberty.

*"Sās morī mare, sasur morā jīe," nāī bahuryā ke rāj bhāz.* Wom.

When her mother-in-law dies and her father-in-law lives the bride reigns supreme.

*Sās mūī, bahū beṭā jāyā; Vā kā paltā vā meñ āyā.*  
Hin.

The mother-in-law died, and the daughter-in-law gave birth to a son; And so the account was balanced.

*Sās na nandī, āp hī ānanāī.* Wom.

There is neither mother-in-law nor sister-in-law, so she is happy by herself.

(A sister-in-law is no less a disturber of the wife's peace in an Indian home than is her mother-in-law.)

*Sāsra, sukh bāsra!* Wom.

In your husband's house you will live in comfort!

(Advice to a young bride.)

*Sāre tere sāg, mātke tere bhāg: Bāp ke tere rāj, tū baīkhī baīkhī jhānk.* Hin. Wom.

Comfort in your husband's house, and good fortune is to you: Royalty in your father's house, and you may only look on.

(A mother-in-law's rebuke to her daughter-in-law, when the latter extols her father's easy circumstances and deprecates her husband's petty means: a daughter has no claim to her father's estate according to Hindu law.)

*Sās, sās, tujhe peṭ kā dukh; pahle chūlhā hī yā āyā.* Wom.

Mother-in-law, your stomach is a trouble to you; your first thought is the kitchen.

*Sās se bair, parausan se nātā.* Wom.

An enemy to her mother-in-law, and a friend to her neighbour.

(A foolish woman.)

*Sastā hañsāve, mahñgā rulāve.* Agric.

Cheapness moves to laughter, dearness to tears.

*Sastā rove bār bār, mahñgā rove ek bār.* Mercantile.

Cheap weeps oft, dear but once.

(Cheap and nasty.)

*Sasta ūñt, mahñgā paltā.*

A cheap camel and a costly collar.

(Said when a thing costs more than it is really worth.)

*Saste ko dek kh bhālke lenā chāhige.* Mercantile.

Think twice over a cheap bargain.

*Sastī bher kī fāng ūthā-ūthā-ke dekhte hai.* Mercantile.

Lift up the leg of a cheap sheep.

*Sāsū chhoṭī, bahū barī.*

The mother-in-law small, and the daughter-in-law tall.

(The allusion here is to a second marriage with a small girl of a man, who has already a grown up son with a grown up wife.)

*Sās udhalyā, bīhū chhinalyā, sursā bhār chukāve, Phir bhī dūlhā sās bahū ko Sitā sūī batāve.*

Though his wife be a harlot and her mother a strumpet and father a scullion, Still will the bridegroom call them chaste as Sitā.

(A man will never speak ill of his own female relatives:—its an ill bird that fouls its own nest.)

*Sasurār sukh kī sār: Jo rahe dinā do chār!*

A father-in-law's house is the abode of rest, If one live there for two or three days!

(Never outstay your welcome.)

It is said that once a Kāgadh visited his father-in-law's house and finding that all his creature comforts were well attended he wrote down the first line of the above proverb. His brother-in-law judging from this that his sister's husband had taken a fancy to the house and not wishing him to outstay his welcome wrote the second line under it as a hint.

*Sāṛe kī sagāī, aur biājū rupae kā ehsān kyī!* Mercantile.

A betrothal for a consideration and money lent on interest confer no obligation.

*Sāṭhā nāṭhā.*

A man of sixty is a bull.

(Virility is supposed to last sixty years.)

*Sat hārā aur gayā mārā.*

Who eschews truth (or spirit) is ruined.

*Sāṭhā so pāṭhā, bīsī so khīsī.*

A man of sixty is a young elephant and a

*Sāh gāon baderī chur gur.*

A goat has eaten up the sixty villages.

The story is told of a king, who returning from the chase much fatigued, happened to go in into a beggar's hut. The owner showed him all the hospitality he was capable of and welcomed him to his frugal fare. The king was much pleased with him, wrote him out on the leaf of a tree a grant for sixty villages in recognition of the hospitality he had received and started for his capital. Unfortunately a goat ate up the leaf and next day the beggar appeared at the royal court and shouted out the words of the proverb. The king recognized him and gave him a new grant.

*Sāhī aisā chāhīye, jo sārā sāth nibhāē. Sāth na us kā lūjīye jo dukh bich kām na āē.*

A friend is he that is ever with thee. Hold him not for friend that is useless in trouble.

(A friend in need is friend indeed.)

*Sāhī to vohī bhalā jo dhoor de tujhān puchā; Vā ko sāhī mat kaho jo chhor udhan mūh jā.*

He is a true friend that carries thee to the end; Call not him a friend that will leave thee half way.

*Sāh jorū khasam ē.*

Husband and wife make a good partnership.

*Sāh kaun kistē ko jāū hai?*

Who goes with any one (to his grave)?

*Sāh ke liye bhāt ē hapā jātā hai.*

Food is deserted for the sake of company.

*Sāh ko āyā, na koi jātā.*

Nobody came with you, and nobody will go with you.

(Naked came I out of my mother's womb and naked shall I return. *Gen. 28. 12.* We shall carry nothing away with us when we die.)

*Sāh sār. nanad hoī sau. Hā kī koy na ē sūā ho.* Wom.

If a woman have sixty mothers-in-law and a hundred sisters-in-law, None will be like her own mother.

*Sāh so, bāt khoī.* Wom.

When she slept with him, her honor was gone.

*Sāh soā, aur mānh chhup nā!* Wom.

Sleep with a man, and hide your face!

*Sāh so, pet kī dukh.* Wom.

Sleep with a man, and be troubled in your belly.

*Sāh to hāth kī āyā hī chātā hai.*

What you give with your hands will go with you (to the next world).

(A saying of the mendicants.)

*Sāhī kuchā, parānj mātāgi, kevarī kēs, gajant, Sūr kaṭārī, bīr dhan, mīre pē lāge hast.*

A chaste woman's breasts, a serpent's gem, a lion's hair and an elephant's tusks; A brave man's sword, and a Brahman's wealth are not obtained till they are dead.

*Sāt māmā kā bhānjā bhūkā hī bhūkā pukāre.* Him.

The nephew of seven uncles goes hungry.

(i.e., no one feeds him or looks after him: everybody's business is nobody's business.)

*Sāt māmā kā bhānjā, nautā hī nautā phire.*

The nephew of seven uncles lives on invitations.

(See above.)

*Sāt mat chhāde, he piyā! sāt chhāde pat jāē!*

*Sāt kī bāndhī Lachhmi phir milegi āē.* Wom.

Don't give up truth, my love; by leaving truth you will lose your credit; Fortune guarded by truth will come again.

(Consolation on losses by a wife to her husband.)

*Sāt pānch kī lākṛī, ek jāne kā bojh.* [one.

Sticks from several people make a load for (Spoken when several persons each contribute a little towards the relief of one.)

*Sāt pānch mil kīye kāj, hāre jite nā āve lāj.*

When half a dozen do a job, no one gets the credit of loss or gain.

*Sāt pānch pakuā, mī ek pāse.* E.

One Indian fig is better than half a dozen pakuās.

(*Pakuā* is a wild tasteless fruit.)

*Satāṭi bahatā.*

Seventy or seventy-two.

(*Sat* for nothing; in *lāchhāṭe*.)

*Sāt sau. The bhāṭ. Līlī Lāj ko chātī.* Mah.

Wom.

After tying up seven hundred rats, the cat is going on a pilgrimage (to Mecca).

(In case of a very rich person, who pretends to have become pious and religious; applied to old prostitutes who take a religious turn.)

*Sāt sau āṭhā bhāṭ ke Līlī Lāj ko chātī.*

After doing seventy rats the cat went on a pilgrimage (to Mecca).

(First sin then prayer: see preceding *Sāt sau chātī bhāṭ*, etc.)

*Sāt ar kīye sāt ke, aur sāt kī ke kīye sau. Byāj barā, re bāṭe; gā sāt rāṭhō bhau.*

Seven grows to seventy, and sixteen to a hundred. Usury is a bad thing, my lad; always fear it.

*Sāt tarōṅ se mānh kālā karnā.* Wom.

To blacken one's face with seven frying pans.

(To disgrace another, or one's self exceedingly: one tarā would of course be enough.)

*Sāt mām-ke bakrā loē. kām pakar sir kātā:*

*Pājā thī so mālan le gur, mīrat ko dhar chātā.*

True faith brought the goat and cut off its head; But the gardener's wife got the offering, and so the idol was none the better for it.

(A skit at idolatry attributed to Kabir.)

*Sattā bāndh-ke pīchhe parnā.*

To tie up your provender and go on.

(To follow up an object persistently.)

*Sattū khā-ke shukr kyā?* Mah.

Why give thanks (to God) for a feast of *sattū*?  
(*Sattū* is the flour of parched pulse and is the food of the very poor.)

*Sattū man-bhattā, jāb ghulbā, jāb khaibā, jāb jāibā; dhān bichāre bhalle, kūte khā challe.* E.  
Pulse-meal is a pleasant thing; you knead, and eat and go your way; but rice is a pleasanter thing, for you simply husk and eat and go your way.

(Proving two and two make five, or black is white: specious argument: it takes very little time to prepare and eat *sattū*, but husking rice and then cooking it is a laborious task.)

*Satvantī kā lāj bar, chhinārī ke bāt bar.* Wom.  
A chaste wife is very bashful and a bad one a great talker.

*Satyā rahegā sab maregā.*

The truthful will live, all else will die.

*Sau aibōn kā ek aib nā-dārī hai.*

Poverty is as bad as a hundred faults.

*Sau bairī katvān kahe, mastak likhā so hoḍ, Lekh likhe ko, bālke, meṭ na sakke koḍ.*

Though my enemies may speak ill of me, what is written in my fate will be; What is written in my fate, my son, none can efface.

*Sau bār terī, to ek bār merī.*

If a hundred times be yours, one time will be mine.

(Said to thieves: you will be caught at last.)

*Sau bāt kī ek bāt yeh hai.*

There are a hundred words in this one word.  
(*Multum in parvo.*)

*Sau bharve maren to ek chammach-chor paidā ho; sau randī maren to ek āyā.*

It takes a hundred pimps to make one stealer of spoons, and a hundred harlots to make one *āyā*.

(The "stealer of spoons" means the *khidmat-gār* of European households in India: both these, and the *āyās* or maids are of notoriously bad character.)

*Saudā acheliḥā lābh kā, aur rājā achchhā dāb kā.*

Let a bargain be profitable and a king terrible.

*Saudā bik gayā, dūkān rah gayā.*

The goods are sold, the shop remains.  
(Her bloom is gone, the frame remains.)

*Saudā kar, nafā hogā.*

Buy and sell and you will get profit.

*Saudā lije dekh-kar, aur roṭī khāye sek-kar.*

Test your article before you buy it, and toast your bread before you eat it.

*Sau ḍanḍī na ek Bundelkhandī!*

A hundred clubs to one Bundelkhandī!

(The Rājputs of Bundelkhand are reputed to be powerful men.)

*Saudā saudāyon, bāt nafe men.*

Bargain for bargain and the flattery for profit.  
(Allusion to the habits of native merchants to induce their customers to buy.)

*Sau Dillī ujaṛ gayā, tau bhī savā lākh hāthī.*

Though Delhi has been ruined a hundred times, there are still a million and a quarter elephants in it.

(The elephant in India is a sign of wealth.)

*Sau din chor ke to ek din sāk kā.*

A hundred days are the thief's, but one day is the merchant's.

(A rogue may often escape detection, but will be caught at last. The pitcher goes often to the well, but breaks at last.)

*Sau gāliyon kā ek gālā banāyā aur urḍ diyā.*

I made a ball of his abuses and cast it to the winds.

(Forbearance: water off a duck's back. There are puns here—*gālī* means an abusive expression, a bad name: *gālā* a viler expression still and also a flake of cotton.)

*Sau gārī na ek chhakṛā; sau harām-zāde na ek magṛā.*

One waggon is equal to a hundred carts, and one sulky man to a hundred black-guards.

*Sau gārī na ek chhakṛā, sau sote na ek machlā.*

One waggon is as good as a hundred carts, and one drowsy man as a hundred sleepers.  
(None are so blind as those that won't see.)

*Sau gaz vārūn, aur gaz bhar na phārūn.*

I will sacrifice a hundred yards and will not give away one.

(Words without deeds.)

*Sau gulāmōn ghar sūnā.* Mah. Wom.

Although there be a hundred slaves, the house is empty.

(If the master be absent.)

*Sau guṇḍā na ek muchh munḍā.* Panj.

One man with a shaven moustache will match a hundred reprobates.

*Sau hāthī laṭ gayā, tau bhī savā lākh tike kā.*

Though an elephant be old and decrepit, still he is worth a million and a quarter.

*Sau jivōn kā ek bachāwā.*

A hundred lives and one to preserve them.

(Reference to the working member of the Hindu joint family, on whom all the others depend for support and who has no right to any more than his own share in the total earnings.)

*Sau kāliyon kā ek kālā.*

He is as black as a hundred black men.

(A very great black-guard.)

*Saukan burī hai chūn kī, aur sājhe kā kām.*  
*Kāntā burā karīl kā, aur badrī kā ghām.* Wom.

A co-wife is bad though made of dough, and bad is a joint concern. Bad is the thorn of the acacia and the heat of a cloudy day.

The *chūn kī saukan* of the proverb is founded on the story of a man who set up a flour model of an ideal co-wife, which he covered with rich dress and precious jewels and caressed and worshipped every day, in order to vex his living wife.

*Saukan chūn kī bhī burī.* Wom.

A co-wife though of flour is intolerable.

(See *Saukan buri chūn kī*, etc.)

*Saukan gāi aur ānkh chhor gāi.* Wom.

The co-wife is gone, but she has left her eyes (sons).

*Sau kapūt se ek sapūt bhalā.*

One good son is better than a hundred bad ones.

*Sāu kā sāth bhalā, Aur rāt kā ghāt bhalā.*

A true friend for companionship and the night for wickedness are the best.

*Sau kavon meñ ek baglā bhī nares hai.*

One heron amongst a hundred crows is a prince.

(Both the heron and the crow are the types of what is bad in India.)

*Sau ke rah gāi sañh, ādhe gāi nañ : das denge, das dilā denge, das kā denā kyā ?*

Sixty remains of the hundred, let us remit half: ten I give, ten I'll get given and the other ten are not worth giving.

(Rebuke to a debtor who shilly-shallies over payment of a debt.)

*Sau khoton kā voh sardār jis kī chhātī ek na bāl.*

He is a rogue in hundred rogues who has no hair on his chest.

(A bodily defect is supposed to create mental vice.)

*Sau kī hānī sahasar bakhānī.*

A hundred lost is called a thousand.

(Men are apt to exaggerate a loss.)

*Sau kosā aur ek masosā barābar hai.* Wom.

One forbearance is equal to a hundred curses.

*Sau lagīñ tau kyā ? hazār lagīñ tau kyā ?*

If it be a hundred what does he care? If it be a thousand what does he care?

(Reference to blows with a shoe: the saying is applied to one who runs inconsiderately into debt; or to one who has already been frequently disgraced.)

*Sau lathait na ek patait.*

One foil equals a hundred cudgels.

(Skill has the advantage over brute force.)

*Sau māre aur ek na gine.*

Hit him a hundred times and count it not one.

(He is fit for nothing but a sound thrashing.)

*Sau māre aur ninnānve se bhūl jāē.*

Give him a hundred blows, but forget when you are at ninety-nine.

(So that you may go on.)

*Sau meñ phulā ; hazār meñ kānā ; Savā lākḥ meñ eñchā tārā.*

Wall-eyed against a hundred; one-eyed against a thousand; Squint-eyed against a million.

(Degrees of evil in people who are effected in the eyes.)

*Sau nakṣon meñ ek nāk-vālā nakkū.*

Among a hundred noseless men, one with a nose is called a nakkū.

(i. e. one with a great nose: a good man in a bad company is the worse for it.)

*Saut bhalī, sautelā burā.* Wom.

A co-wife may be good, but her child never.

*Saut chūn kī bhī burī.* Wom.

A co-wife even of dough is intolerable.

(See above *Saukan chūn kī*, etc.)

*Sautiyā dāh mashhūr hai.*

The malice of a co-wife is notorious.

*Saut jāē, saut kā nārā na jāē !* Wom.

May the co-wife go away, but not her petticoat string!

(i. e. her husband.)

*Saut kī mūrat bhī burī.* Wom.

The very statue of a co-wife is intolerable.

(See above *Saukan chūn kī*, etc.)

*Saut par saut aur jalāpā !* Wom.

Co-wife upon co-wife and heart-burnings!

*Savāb na azāb ; kamar ṭūṭī muft meñ.*

Nor sin nor virtue; my back has been broken for nothing.

(Said of unprofitable labour.)

*Savāl dīgar, javāb dīgar.*

Question one way, and answer another.

(Cross purposes and crooked answers.)

*Sāvan ghorī, Bhādon gāē, Māgh māś jo bhāns biyāē, Jī se jāē kī khasme khāē.* Superstition.

A mare that bears in August, a cow that bears in September, A buffalo that bears in January, Are sure to die or kill their owner.

*Sāvan hare, na Bhādon sūkhe.*

Nor green in summer, nor dry in autumn.

(Always the same: an equable temperament.)

*Sāvan kuisā sānthrā ? Poh, māh kaisā pāñkh-ṛā.*

A mattress of straw in the autumn and a fan in winter.

(Are useless: the *sānthrā* is supposed to be a cool bed of straw among the poor.)

*Sāvan ke andhe ko harā hī harā sūjhe.*

Every thing is green to him who goes blind in summer.

(Applied in contempt to an official out of office, as implying that he regrets that he has no longer opportunities for filling his pocket.)

*Sāvan ke rapte, aur hākim ke ḍapṭe kā kuchh ḍar nahīñ.* Hin.

It is no harm in slipping in Sāvan, or in being snubbed by a master.

(Sāvan being the rainy month in India all the roads get miry and slippery: usually it is very unlucky for a Hindū to slip.)

*Sāvan khīr jo khāē sakāre, Mirag ḍhāl kurchā-leñ māre.* Rus.

Who eats milk and rice in August Will bound about like a deer.

*Sāvan kī nā sīt bhaṭī : jātak kī nā pēt bhaṭī.*

Butter milk in August is not good; nor is the love of begetting children.

*Sāvan mās bahe purvaiyā, Becho bardā, kīno gaiyā.* E. Agric.

When east winds blow in August, Sell off your oxen and buy cows.

(East winds in Sāvan mean a good rainy season and when the rains are plentiful oxen will not be required for irrigation, and there will be ample fodder for milch cows.)

*Sāvan mās chale purvaiyā, Khile pūt, balā le maiyā.* Agric.

When East winds blow in August, The children play and the mothers cheer them on.  
(See preceding.)

*Sāvan meñ hue siyir, Bhāṭā meñ ā bār, "aiś bār kabhī nahīn dekhī thī"!*

In August the jackal was born, and in September he sees a flood and says "never in my life have I seen such a flood."  
(Said of one who makes a great deal of what he has never seen before.)

*Sāvan meñ kareḷā phulā; nānī dekh navāsā bhūlā.*  
The kareḷā blossomed in August, and the grandson's head was turned over his grandmother's (wealth).

*Sāvan sāg na Bhādoñ dahī, Kuār mīn, na Kātak mahī.*

Eat not greens in August, nor tyre in September, Nor fish in October, nor curds in November.

*Sāvan Siva upās.*

August is a fast to Siva.

(In the month of Sāvan the Hindūs, especially the worshippers of Siva, keep a fast in honor of Mahādev.)

*Sāvan sove sātthre, aur Māh khurairī khāt, Ap hī voh mar jāenge, jo Jeṭh challenge bāt.*

Who sleeps on straw in September, on a plain cot in January, and travels in May, dies on purpose.

(In North India September is damp, January cold, and May excessively hot.)

*Sāvan suklā sapṭamī, chhipeke uge bhān, Kahe Ghāg, 'sun Ghāgnī, barkhā d-o uḥān'.*

If the sun rises out of clouds on the seventh of the bright half of Sāvan, Saith Ghāg to Ghāgnī 'the rains are over.'

(Suklā is bright and the kṛishnā the dark half of the Hindū lunar month; the date in the proverb would be about the 22nd of July. Ghāg is the Hindū Hoḷge.)

*Sek kā kān'ā ghar meñ mat rakkho, laṛāi hogi.*  
Superstition.

Don't keep a porcupine's quill in the house or it will create strife.

*Sej kī makkhī bhī burī.* Wom.

Even a fly is insupportable on the marriage bed.

(i. e., a co-wife however insignificant is intolerable.)

*Señhur na laṛāñ, to bhaṭār kā man kaise rakhēñ?* E. Him. Wom.

If I am not to put the red-spot on my forehead, how am I to please my husband?

(The red-spot is the sign of conjuncture.)

*Sañhur tikulī jarāl, to peḷo meñ hajjar parāl?* E. Wom.

If I have no red-spot, must my stomach starve?

(See explanation of *señdār* in the preceding.)

*Señt kā chūnā, dūlā kī qabar.* E. Mah.

Building a grandfather's tomb with unpaid for cement.

*Señt kā mā, hīrdā nirdā.* E.

The heart has no pity on easily gotten wealth.

(Easy come easy go.)

*Ser kī hāñḍī meñ savā ser parā aur uphñī.*

Put an ounce and a quarter into an ounce pot and it bubbles over

(A light head is soon turned by a little success in the world.)

*Ser ko dūdh, alḥann ko pāñī, Ghammar ghammar phire matāñī.*

A pint of milk and a gallon of water, And swish swish goes the churn.

*Ser ko savā ser.*

There is a pound and a quarter somewhere for every pound.

(Every oppressor has some one who can oppress him.)

*Ser meñ pūñī bhī nahīñ katī hai.*

Of the pound of cotton not a skein is yet spun.

(Very little of the work has been as yet done.)

*Ser meñ panserī kā dhokhā.* Mercantile.

He'll cheat you five pounds out of every pound.

(A great rogue.)

*Seth kyā jāne sāban kā bhāo?*

What does a banker know of the price of soap?

(He deals in money only.)

*Señā aiś lāh de iññ nāñḍā de ras. Sevā kī thī*



*Sevak sath, nirap kīrpan, kunārī, Kaytī mitr  
sūl sam chārī.*

A stupid servant, a nigardly king, a bad  
woman, and a treacherous friend, are all  
as thorns.

*Sevak sō jāniye, rahe b pat meh sāig; Tan chhā-  
yā jān dūp meh, rahe sō the e-ratj.*

He is a true servant, who remains with you  
in adversity, like the shadow of the  
body that remains with you in the sun.

*Shābāsh, miyān, tejh ko! Tū ne moh byā magh  
ko! Mah. Wom.*

Bravo, my dear sir! You have taken my  
fangs.

(Ironical: also an assignation.)

*Shahād bhed ko lakkā nahīn, to kya ho push-tak  
denh tiye? Jo dil dī-bar se milā nahīn, to  
kya ho karā kopīn tiye?*

What boots it to a man to read if he doth  
not understand the book? If the heart  
obtain not its desire what signify the  
howl and furies' rages?

(A saying of the *ādīlīs*.)

*Shāti gamī sab ke sath hai.*

Pain and pleasure are with all of us.

*Shāti hai, kuchh gurayn ka byā thora hī hai.  
Wom.*

A marriage feast is not a doll's wedding.

(It is an expensive affair: also used when a  
man spends but very little at a wedding.)

*Shādī, khānā ab hī.*

Marriage is the house of procreation.

*Shāpird q har, usād gurab.*

The oppressive servant of a tyrant mas-  
ter.

*Shād ki chhurī.*

A knife of honey.

(A hypocritical fair words and foul deeds.)

*Shād laqī kar chō.*

Spread honey on it and lick it.

(Said of a paper or document which is no  
longer of use: a dead letter.)

*Shād, subāgī, ghī mārī dhāt kī jī.*

Honey, borax and *ghī* are the essence of  
refined metal.

(All these are used as tonics in the native  
pharmacopoeia.)

*Shāh kā gundā hai.*

He is a city rake.

*Shāh kā salām, dehāt kā dāl bhāt.*

The citizen makes a salute, but the villager  
gives pot-luck.

*Shāh men unā bud-nām.*

The camel has a bad name in the city.

(Give a dog a bad name and hang him.)

*Shāhid vār vār, magdme-wāle pār pār.*

The witnesses are on this side and the  
parties to the suit on that.

(Cross purposes and crooked answers.)

*Shāhjāhān būrhe, bagal meh chharī, Khāte pite  
bipat parī.*

When Shāhjāhān was old, and required a

crutch, in the midst of plenty misfortune  
befell him.

(He was deposed and confined by his son  
Aurangzeb, in 1656 A.D.)

*Shāhji kī am-lār hai.*

These are the days of Shāhji.

(Shāhji was the father of Sivaji, the great  
Mahrattā, and was a thorn in the side of  
Shāh-jahān and his successor Aurangzeb  
between 1635 and 1663.)

*Shāh kā māl bhātīn par dānū.*

When a banker's wealth falls on the ground  
it doubles.

(The wealth of a king is doubled by tillage.)

*Shāh ke dāne.*

The banker's profits are double.

*Shaitān jān na mārē, to hairē to zurūr karē.  
Mah.*

If the devil will not kill, he will at any  
rate torment.

*Shaitān kē kār bahre. Mah. Wom.*

May the devil be deaf.

(May this not reach the ears of those, who  
will found a calumny on it.)

*Shaitān ke kār kāte. Mah.*

He has cut off the devil's ears.

(He surpasses him in iniquity.)

*Shaitān kī ānt. Mah.*

The guts of the devil.

(Said of a very long thing.)

*Shaitān kī bhālā. Mah. Wom.*

The devil's aunt.

(Said of a very wicked woman, as a caution.)

*Shaitān ne bhī laqōn se panāh mānjī hai. Mah.*

The devil even seeks refuge from boys.

(That dreadful boy: it was the boy that did it.)

See The story goes that the Devil, who took  
a peculiar pleasure in playing with boys, one day  
appeared amongst them in the shape of a *to key*,  
whereupon four boys got on his back; and a  
fifth, for whom there was no room, rode on a  
stick which he inserted in *anum*. This was too  
much for the Devil, who forthwith vanished and  
forsook their company ever after.

*Shaitān se zyād h mashhūr. Mah.*

More notorious than the devil.

*Shaitān sir par chah rahā hai. Mah.*

The devil is riding on his head.

(He is under the influence of the devil.)

*Shaitān tūjān se Khudā nigahbān. Mah. Wom.*

May God protect us from the devil and his  
calumnies.

(Used towards a great and very artful calum-  
niator.)

*Shakal bhūt kī sī, nāon Albele Lāl!*

As ugly as a goblin, and Beauty his name!

*Shakal churāvi kī, mizij puryon kā. Mah. Wom.*

Ugly as an ogress and imperious as a fairy.

*Shakir ko shakkar, mūzi ko lakkir. Mah.*

Rewards for the grateful, and blows for the  
ingrate.

*Shak'ir diye mārē, to zahar kyōn dēje?*

If sweets can kill him, why give poison?

*Shakkar-khore ko Khudā shakkar hī detā hai.* Mah.

God gives sugar to the sugar-eater.  
(God tempers the wind to the shorn lamb.)

*Shakkar-khore ko shakkar hī milī hai.*

He that eats sugar will get sugar.  
(See preceding.)

*Shalīte meñ mekh na rakkhe, lashkar meñ Shekh na rakkhe.*

Do not put a peg into a sack, nor a Shekh into a regiment.

(There are four classes of Musalmāns, Sayyids, Mugals, Pathāns, and Shekhs; of whom the last make the worst soldiers, being usually low-caste converts or descended from such.)

*Shamā kā pusht aur rū barābar hai.* Mah.

The front and back of a candle are the same.  
(Said of an honest character, whilst an insincere man is compared to the earthen lamp (*chirāg*), the back of which casts a shadow.)

*Shamā ke sāmñhe chirāg kī kyā zarūrat?*

Before a candle an earthen lamp is not needed.  
(As it gives less light.)

*Shamā kī raushnī jalte talak, aur diyā kī raushnī Mahshar talak.* Mah.

The light of the candle lasts while it burns, the light of a lamp till the day of Judgment.

(Pun on the word *diyā* which also means charity.)

*Shām bhāī, dīn dhal gayā, chakvī dīnī roē, "Chal chakve vādes meñ, jāñ shām kudhī na hoē."*

Night comes, the day declines, and *chakvī* weeping calls, "Come, *chakvā*, to that land, where evening never falls."

*Chakvā* and *chakvī* are the male and female of the ruddy goose or *anas casarca*, which frequent river banks and have a plaintive cry at night. The natives have a legend that they are the embodiments of a pair of lovers, who "loved not wisely but too well" in life and so were cursed to be separated and to cry out to each other all night. The cry is "*Chakvā, main āūñ?*" "*nā, Chakvī?*" "*Chakvā, may I come?*" "*no, Chakvī?*"—To which is replied "*Chakvī, main āūñ?*" "*nā, Chakvā?*"—"Chakvī, may I come? no, *Chakvā*."

*Shām ke murde ko kab tak roē?* Hin.

How long will you weep for him who died in the evening?

(i. e. it will be a long time before the corpse is carried to the burning place, as Hindūs do not burn their dead at night. So a man who has died in the evening, must of course, be waited upon till the next morning.)

*Shamā ba-miqdār-i-ilm.* Pers.

His turban is as great as his learning.

*Shān meñ kyā juṭe pareñge?* Mah.

What detriment will your dignity suffer?  
(Said to one too indolent or haughty, to help himself: also to one who thinks much of himself, or is above his work.)

*Sharābiyōñ se dūr hī bhale.*

It is best to keep one's distance from a drunkard.

*Sharāb Kāethōñ kī ghutī meñ paṭī hai.*

Drinking comes to Kāiths with their mother's milk.

*Sharāb-khār, hamesha khuār.*

Wine bibers are always wretched.  
(They spend what they can lay their hands on in drink.)

*Sharāb se sab nashe niche haiñ.*

Wine is the best of all intoxicants.

*Shara meñ sharm kyā?* Mah.

What shame is there in lawful dealings?

*Sharan gurū kī āē-ke, jo sumre Siyā Rām, Yāhāñ rahe ānand se, ant base Hari Dhām.* Hin.

Who follows a prophet and calls on God, Will be happy in this world and go to God's home in the next.

(Siyā is Sitā the wife of Rāma, now a synonym for God. Hari is Vishnū, also God: *gurū* is a religious teacher, a prophet in the sense of the Old Testament.)

*Sharmāī billī, khambā noche.*

A cat ashamed scratches at the pillar.  
(To hide one's shame: look foolish.)

*Sharm che kuttīst kī pesh mardāñ biāyad.* False Pers. [men!]

Is shame a bitch that she should come to  
(Said by the *literati* towards a shameless person.)

*Sharm kī bahu nū bhūkhī mare.* Wom.

A bashful bride is always hungry.  
(When she goes to her husband's house: the bashfulness of native girls in a strange house sometimes prevents their eating properly.)

*Shatranj nahīñ, sad ranj hai.*

It's not chess but a hundred cares.  
(Allusion to the deep thought required by the game.)

*Shauq dād Ilāhī hai.*

Taste is a gift of God.  
(*De gustibus non disputandum.*)

*Shauqīn bahurāy, chatāī kā lahṅā.* E. Wom.

A gay bride with a mat for gown.

*Shauqīn bibī, kammal kī cholī. Cholī meñ āg lagal, tahlal phīrī.* E. Wom.

My fair lady has a blanket for bodice. The bodice is burnt into holes and still she struts about.

*Shekhī aur tīn kāne !*

Bragging over three mites !

*Shekhī kā munh kālā.*

Brag has a black face.

(i. e. is disgraced. Pride goes before a fall.)

*Shekhī-khore se kahā, 'terā ghar jalā hai.'*

Kahā, 'balā se, merī shekhī to mere pās hai.'

Said one to Mr. Dignity "your house is on fire." Said he "never mind, my dignity remains !"

(Applied to one whose pride is not abated by external misfortunes.)

*Shekhī seṭh kī, dhotī bhāre kī !*

The dignity of a millionaire in a borrowed loin-cloth !

*Shikh kyā jāne sāban kā bhāo ?*

What does a nobleman know of the price of soap ?

*Shekh ne kaashue ko bhī dagā dī hai.*

A Shekh can deceive even a tortoise.

(Spoken contemptuously of a deceitful person.)

*Shekh ne kuvve ko bhī daga dī hai.*

A Shekh can deceive even a crow.

(In India the crow is noted for its cunning.)

The story goes that a Shekh once planned a scheme to catch a crow, which was in the habit of drinking water out of his water pot and thus spoiling it. He put some butter on his mouth and lay on his back stopping his breath as if he were quite dead. The crow came and pecked at his mouth, when the Shekh instantly pinned its beak firmly between his teeth. The crow finding no escape asked him what his caste was, thinking to escape when he opened his mouth to answer. But the Shekh was too clever to be thus out-witted so he replied between his teeth pressing them down more firmly than before 'Shekh.'

*Shekhon kī Shekhī, Pathānon kī tar. Yahan na dhovenge, dhovenge ghar.*

The brag of a Shekh and the pride of a Pathān. "If I am not to wash here, I'll wash at home."

*Shekh Saddo kā bakrā hai.*

It is a goat devoted to Shekh Saddo.

(Shekh Saddo is a malignant spirit much feared and worshipped by women.)

*Shekh Sādī Shirāzī ashiqon ke bādshāh, mā-shukon ke qāzī. Mah.*

Shekh Sādī of Shirāz was the king of lovers, and the judge of the beloved.

(Allusion to his erotic writings which are universally known in the East.)

*Sher bakrī ek ghāt pānī pite hai.*

The tiger and the goat drink at the same spring.

*Sher kā ek hī bhālā.*

One cub is enough for a tiger.

(One son is sufficient.)

*Sher ka khājā bakrī.*

The goat is the prey of the tiger.

*Sher ke burqē mē chūchhre khāte hai.*

He eats offal in the vesture of a lion.

(To get a dishonest livelihood.)

*Sheron kā mūnh kis ne dhoyā ?*

Who ever washes a tiger's mouth ?

(Allusion to the dirty faces of little native children. The practice, however, arises from the notion that a dirty face is a protection against *nazar*, or the evil eye.)

*Sheron k sher hī hote hai.*

Tigers beget tigers.

*Sher Shāh kī dārī barī, yā Salīm Shāh kī ?*

Which had the longest beard, Sher Shāh or Salīm Shāh ?

(Said in reproof of ridiculous quarrels about trifles. Sher Shāh Sūr and Salīm Shāh Sūr were father and son, and Emperors of Delhi between 1542 and 1554 A. D.)

*Shikārī shikār khelē, chūyā sāth phirē.*

The huntsmen go for their sport and fools follow them.

*Shikār ke waqt kutiyā hagāsī.*

When it's time to go hunting the bitch is purged.

(Spoken of one, who keeps out of the way when wanted under a false pretence.)

*Shikār ko gaē, aur khud shikār ho gaē.*

He went out to hunt, and was hunted himself.

(The biter bit.)

*Shin ke shatakke yā sharappe.*

Gulping down sh.

(Said in reproof of one, who pronounces s as sh.)

*Shiv japē, nā Rām japē, na Hari se lāvēn het, Wol nar aise jāenge, jūn mūli ke khet.*

Who worships neither Siva nor Rāma nor Hari (Vishnu), Will be ruined as ruthlessly as a field of radishes.

*Shugl beher hai ishū-bāzī kā, Kyā haqīqī o kyā majāzī kā ?*

To be in love is a good thing, Whether spiritually or carnally.

*Shukar-vār kī bādī, rahī Sunīchār chhā: Aisā bole Bhaddarī, 'bin barse nahīn jāē.'*

Agrie, Clouds on Friday and again on Saturday, Bhaddarī says, will never pass away without rain.

*Shuk sāro rākhēn sabāī, kāg na rākhē koē ; Mān hot hai gunan tēh ; gun bin mān na hoē.*

All keep parrots, no one keeps crows : Respect is shown to goodness ; without goodness there is no respect.

*Shutar gamze karte hai.*

They are making camels' eyes.

(They look upon us disdainfully or haughtily.)

*Siār ke mantrī kavvā :—chhor dahale hār chām,  
khāhale masvā.* Bhoj.

The crow's advice to the jackal :—leave the bones and the skin and eat up the flesh.

☛ Todar Mal is said to have made a similar remark as to his financial operations in the Kangra Valley for his master Akbar. He took certain lands for the crown and the rest he allowed the loyal chiefs to keep; and regarding these lands he remarked, that he had taken the flesh and left the chiefs the skin and the bones.

*Sidhā ghar Khudā kā.*

There is nothing crooked about the house of God.

(Spoken of a court of justice, easy of access to all.)

*Sidhī rāh chhor-ke terhī rāh mat chalo.*

Don't leave a straight road for a crooked one.

*Sidhī ungliyon ghī nahīn nikaltā.* Mercantile.

Straight fingers bring no butter.

(Natives put their hands into a butter pot and bend the fingers to get it out; hence this action, which is universal, is used as a metaphor to express that exertion is required for any result however trifling.)

*Sidhī ungliyon ghī nikāl, to terhī kyā kije?*

If you can get out butter with a straight finger, why bend it?

(When a case can be amicably settled why go to law? See preceding.)

*Sift kī mat Māgh.*

January is death to the poor.

(Because of the cold.)

*Sift bhī ho, muft bhī ho, bure panē kā bhī ho.*

Stout and wide and for nothing.

(A good bargain.)

*Sih-bandī ke pāide kī ājā pīchhā barābar.*

The future and the past are the same to a man on six pence a day.

*Sih, sānp se het kar, bhātoñ ke gal lāj; Rānghar uthe narāj ko to kos pavhāse bāj.*

Be in love with tigers and serpents and embrace goldins and demons; But when a Rānghar is going to prayer fly fifty miles from him.

(A skit at the Rānghar tribe, who are very quarrelsome and quick to take life and property.)

*Sikhāe pū durbār nahī jāte.*

A son who has to be taught should never go to Court.

(i. e., coached up witnesses never win a case.)

*Sikh det aurāñ ko Pāñdā, Ap bhare pāpoñ kā bhāñdā.*

The Pāñdit preaches to others And fills up for himself a pot full of sins.

(Practise what you preach.)

*Sikhegā nāñ kā, kutegā batāñ kā.*

A barber learns by cutting travellers.

(To express that every one seeks his own advantage, regardless of the injury it may inflict on others: a barber learns by shaving fools.)

*Sikhī, sikh parāusan ko, ghar men sikh jūhāñi ko.*  
Hin. Wom.

She teaches what she has been taught to her neighbour and her sister-in-law.  
(Borrowed knowledge.)

*Sikhnā na sikhāñā, nāhaq sir phornā.*

He neither learns nor teaches, he simply worries his head.

*Sikho, betā, soī, jā men handyā khudbud hoī.*

Learn, my son, what will keep the pot boiling.

(A father's advice to his son on entering school.)

*Sikh utē ko denī āchhī, jo terī sikhā māne sāñ-chī.*

He is worthy of your advice that trusts in it.

*Sikh to vā ko dījye, jā ko sikh suhāē. Bandar ko kyā dījye, bayē kā ghar hī jāē.*

Teach him who can be taught. What's the good of teaching the monkey that destroyed the weaver bird's nest?

☛ The story goes that a weaver bird invited a monkey to build himself a shelter from the rain, in the following words: "Mānas ke se hāth pāoñ, mānas kī sī kīyā, Chār mahine barhā bitī, chhappar yon nahī chhīñā"! "With man's hands and feet and a man's body, How come you to sit four months in the rain without a thatch over you?" He then taught the monkey how to weave a nest after his own fashion, but the result was that the monkey destroyed the weaver bird's nest in order to make one for himself without of course succeeding in doing so.

*Siwant gun nā taje, augun taje na gūlām; Har-dī zardī nā taje, khūtras taje nā ām.*

The virtuous never give up their virtue, nor the vicious their vice: As turmeric never gives up its yellowness, nor the mango its acidity.

*Simāb kī khāsyat rakhtī hai.*

Like quick-silver.

(Unstable as water, he shall not withstand.)

*Sincho ham hī jāñ-ke, in na karī kuchh kāñ, Chhātī ye pāñdā kīyā, ochhe kī pahchāñ.*

I nourished him gently as a friend but he heeded not, And made a way on my breast, this is the way of the low.

(The above couplet is put in the mouth of water, which nourishes wood in the form of trees, and these when grown and strong make their way in the form of boats and ships on the surface of the water in spite of all the advantages received from it: ungratefulness.)

*Sing katā bachhroñ men milnā.*

To drop the horns in order to mix with the heifers.

(Said of second childhood, and of a person who acts childishly.)

*Sing kī ke hūk? aur arand kā ke rūkh?*

Can you make a hook out of a horn? Or a tree out of a castor plant?

(Hūk is English and is now a universally used word in India.)

*Sing parāē des meñ, nit māreñ nit khāñ.*

A lion in a foreign country will ever prey and eat.

(Natives believe that lions leave their homes for prey! The proverb means that great robbers have to go to a distance for their victims.)

*Sing se sarbar kare siyār.*

A jackal vying with a tiger.

(Society upside down.)

*Sinkh saraphe to Lālāñ ke sang gae; ab to dekho aur khāo.* Hin.

Licking the broomstick is gone with my father; now you can only look and eat.

It is said of a miser that he allowed his family only as much butter as could be drawn up on a broomstick out of a gallipot; when he was dead, he was outdone by his son, who used to place a sealed up pot of butter before his family to be looked at only. There is also a story of a Bangālī miser who sat by the river side with his platter of rice and at each mouthful, pointing to the river, consoled himself exclaiming "a maslī, i bhūt. There's the fish and here is the rice."

*Sipah-garī ke chhattis fan haiñ.*

There are thirty-six arts in the soldier's profession.

(Native notion on the subject.)

*Si, ahi kã māl, jhāñ kã bāl.*

A soldier's property is not worth a hair.

(He possesses very little.)

*Sipāhī kī jorū hamesha rāñd.*

A soldier's wife is ever a widow.

*Sipāhī kī roṭī sir beche kī.* [head.

The soldier gets his bread by selling his

*Sipāhī ko dhāl dharne ko jaguñ chāhiye.*

A soldier only wants room for his shield.

(He will soon make the room required for himself.)

*Sipī se samudr khālī karnā.*

Baling out the sea with a shell.

(A foolish act.)

*Sir barā sardārōñ kã, pair barā paldārōñ kã.*

Great men have good heads, and porters good feet.

*Sir diyā okhī meñ, to mūsloñ se kyā ḍarnā?*

When your head is in the mortar, why fear the pestle?

(When a man is engaged in a pursuit which he knows to be perilous, he ought not to shrink from danger.)

*Sire hī kī bher kani.*

The very first sheep is blind.

(Wrong at the very outset.)

*Sir gail sirvāhā hai.*

As the head so the turban.

(To express that without a leader the people fall into ruin and confusion.)

*Sir gālā, mūñh bālā.*

A white head and childish speech.

(Second childhood.)

*Sir gālā, mūñh bālā.*

*Sirī hai to kyā? par bāt thikāne kī kahtā hai.*

He may be a fool, but his words are wise.

*Sirī sirī chhat par chahle haiñ.*

Step by step the ladder is won.

*Sir jhār, mūñh puhār.*

The head a bush, the face a hill.

(Said of a forbidding countenance.)

*Sir kã bāl ghar kī khetī hai.*

The hair of the head is one's own plantation.

(It grows and is pulled out at will.)

*Sir kã nahayā pāk.* Mah.

He that bathes his head is pure.

(Applied to a decision, which comes from the fountain-head, or supreme power.)

*Sir kã pāñ, aur pāñ kã sir.*

The head and feet have changed places.

(Without order or regularity: upside down: topsy-turvy.)

*Sir kã pasinā erī ko āñā.*

The sweat of the head reaches to the heels.

(The sweat of the brow.)

*Sir meñ bāl nahīñ, thāl se larāī.* Wom.

No hair on her head and she fights with the bear.

(i. e., she fights without proper preparation; being bald headed she is liable, so the native women think, to be more scratched than if she had hair.)

*Sir munda-ke fazihat hue.*

Brought infamy on himself by shaving his head.

It is said that a man shaved his head to become a *faqir* in the expectation of getting his livelihood easily, but experience taught him that begging was harder work than working and he was thus put to shame: out of the frying-pan into the fire. Also, Hindūs shave their heads when a pilgrimage is accomplished and the proverb is a skit at a man who shaved his head without doing the pilgrimage and so brought ridicule on himself when found out.

*Sir munda-ke kyā ghutnā mundañ se?*

After shaving your head, will you shave your knees?

(There will be no more left for you.)

*Sir mundañ hī ole pare.*

His head was no sooner shaved than it baled.

(Misfortune overtook his first venture.)

*Sir nahīñ yā sarohī nahīñ.*

Either no head or no sword.

(i. e., may my enemy lose his head or I my sword: death or glory: pistols for two, coffee for one.)

*Sir naqad, naukri udhār.*

Your head in cash, your wages on credit.

(I want your work now and will pay your wages hereafter.)

*Sir par are chal gaē, tau bhī Madār hī Madār.*

Mah. Wom.

The saw is across her head, yet she cries

meaning to be in great distress, and the whole means that if you want to get out of trouble exert yourself.)

*Sir par jūtī, hūth men rotī.* Mah. Wom.

Blows on the head and the bread in the hand.  
(Disgrace endured, a meal secured.)

*Sir sahlāven, bhejā khāven.*

Pats the head and eats the brains.  
(To pick the brains.)

*Sir salāmat, to pagrī pachās.*

If your head be safe, you may wear fifty turbans.

*Sir se kafan bāndhe phirte haiñ.*

He wears a cerecloth on his head.  
(Said of a desperate character, who is reckless of his own life and of course ready to take another's also: he carries his life in his hands.)

*Sir se khāyā bhārī.*

His testicles are heavier than his head.  
(A big hat on a small head.)

*Sir se utre bāl gū men jāo yā mūt men.*

The hair once off the head may go into the excrement or urine.

*Sir sijde men man badiyon men.* Mah.

Bowings of the head and evil in the heart.  
(Said of a hypocrite.)

*Sir sir aqal, gur gur biddiyā.*

To every head its own brains and to every master his own teaching.  
(As many men so many minds: *quot homines tot sententia.*)

*Sir to nahin khujāyā hai ?*

Your head has not been scratched yet.  
(Said to one whose acts require chastisement.)

*Sir to nahin phirā hai ?*

Is not your head turned ?  
(Why do you talk nonsense ?)

*Sisakte gaē, bilakte dē.*

He went sobbing and came back roaring.  
(An unwilling or sulky servant.)

*Sis kate, bāl kī rakshā.*

To cut the head and protect the hair.

*Sital rakh sansār ko, jo tū bhī sital ho ; Tansi āg, re bālke, phūnk dei jag ko.*

Keep the world cool if thou wouldst be cool: A little spark, my son, can set the world on fire.

(In India coolness is synonymous with pleasure.)

*Stī, dūdh jis ne de Sāñ, vā ko to Baikunth hai yāñ.*

To whom God hath given curds and milk hath a heaven in this world below

is the goddess of small-pox, and "offerings" are usually made of worthless things, hence point of the proverb.)

*Sitlā kā tharā.*

The abode of small-pox.  
(Said of a man much pitted with small-pox.)

*Sivaiyōñ bin Id kaisi ?* Mah. Wom.

It is no *Id* without vermicelli.

(It is no Christmas without plum cake. At the *Idu'tir*, or festival at the close of the *Ramazōn* fast, Muhammadans eat *sivaiyān* or *semiān*, a kind of vermicelli.)

*Siyāhī bālon kī gaī, dil kī ārrū na gaī.*

The blackness has gone from his hair, but not desire from his heart.  
(An amorous old rake.)

*Siyāh karo yā safaid.*

Do it black or white.  
(*Carte blanche.*)

*Siyālkoṭī, harām boṭī.*

The very bones of the *Siyālkoṭis* are wicked.  
(A skit at the people of *Siyālkoṭ* in the Panjāb.)

*Siyām na chhoṛo, chhoṛo na set : Donoñ māro ek hī khet.*

Leave nor black nor white; But kill them both at once.

☛ The story goes that a man had two co-wives, who died and turned into black and white kites, and haunted a third wife he married later. The proverb embodies her advice to him.

*Siyānā kavvā khe khā.*

A wise crow will eat dung.  
(To describe a person who conceives himself to be very prudent, but falls into a palpable blunder.)

*Siyāne kā gūh tīn jagah.*

A clever man's ordure goes into three places.

(Applied to one, who pretends to superior wisdom, and falls into a ridiculous mistake. The phrase supposes one of this description to have trodden on some ordure, and not being satisfied with the first impression and with wiping his foot on the grass, to examine it accurately, by first putting to his hand and then his nose to it.)

*Siyāne to haiñ bahut se, sab se siyānā chho ; Hīnā dekh ho chaugunā, thāde par kam ho.*

There are many wise, but the wisest of all is wrath, Which falls four-fold on the weak and gently on the strong.

*Soā so chūkā.*

Who sleeps fails.

*Sobhā lāven manukh ko surat, phurat aur gyān : Jis men yeh tinoñ nahīñ, ve nar dhor pahchhān.*

*Soch-ke chalnā, musāfir, yeh thagon kā gāon hai.*  
Mind your steps, wayfarer, this is a village of murderers.

*Sochnā jī mochnā.*

Anxiety gnaws at the heart.

*Sohbat kā asar hai.*

The effects of companionship.

(A man is known by the company he keeps.)

*Sohnī bīdā, aur chaṭāī kā lahṅgā!* Wom.

A handsome old lady and a mat for her gown!

*So jāē supne meṅ prānī, dhan daulat ko pāve;*

*Jāg paṛe jaise ko taise, hāth kachhū nahīn āve:*

*Supne kī āī māyā jis ko apnī battāve.*

A man may sleep and dream of wealth and riches; But when he wakes he finds himself as before with nothing in his hands: So are but a dream the riches which man calls his own.

*Somūn pūchhe som se, kāhe badan malīn?*

*Kā gāñhī se gir parā? Kā kāhū ko kuchh dīn?*

*'Nā gāñhī se kuchh gir parā, nā kāhū ko dīn;*

*Detē dekhā aur ko, tāte badan malīn.'*

Saith a miser's wife to a miser, 'why look you so sad? Have you dropped aught from your pocket, or given aught away?' 'Naught have I dropped from my pocket, naught have I given away; I saw another give, and for this am I so sad.'

*Sonā chāndī āg hī meṅ parkhe jāte haiṅ.*

Gold and silver are best tried in the fire.

(Trouble tests the quality of men.)

*Sonā chhūle to maṭṭī ho jāē.*

If he touches gold it turns to clay.

(An unfortunate man.)

*Sonā jāne kase, aur mānas jāne base.*

Gold is tested by the touch-stone, and a man by living with him.

*Sonā-jhonā kuchh sāt nahīn.* Wom.

Wealth is not caste.

*Sonā kahe sunār se, 'uttam mhārī jāt.*

*Kāle mūñh kī ghūngchī tule hamare sāt!'*

*'Ham lālōn kī lālī, lāl hamārā raṅg;*

*Kālā mūñh jab se huā, tulī nich ke saṅg.'*

Says gold to the goldsmith, 'I am of the highest caste, And yet a black-faced weight is weighed with me!' (Answered the carat) 'I am the best of rubies, and red my hue, My face has become blackened by being weighed with the low.'

(There are elaborate puns in this saying: gold is weighed against carats in India made of small red black-faced weights called *ghūngchī*. *Lāl* red also means ruby.)

*Sonā lo-ke maṭṭī bhī nahīn detā.* Mercantile.

home dreary; I neither got my gold nor has he returned: only my hair has gone (silver) white.

*Sonā nīk, to kān pharāe ke?* E. Wom.

If gold is good, it will not tear the ear.

*Sonā pānā aur khonā dono bure.* Superstition.

To find gold or lose it are both bad.

*Sonā sugandh hai.*

It is golden and fragrant.

(It is very excellent.)

*Sonā sunār kā, abhṛan sansār kā.*

The ornament is the wearer's, but the gold remains with the goldsmith.

It is said that a king once asked a goldsmith, how many *ānās* in the rupee he was wont to appropriate. He replied the whole sixteen. To put him to the test, the king ordered him to make a golden image, and caused a strict watch to be placed over him night and day during the execution of the work. Before entering on his task within the palace walls, the goldsmith made a brass image, which he left at his own house in his wife's pot of tyre. When the golden image was made, the goldsmith said to the watchmen, 'Now one thing only is wanting. It must be immersed in an acid.' Accordingly, by previous arrangement his wife at that moment passed by calling "lo dahi" (Who will buy my tyre?), and was called in by the goldsmith who pretended to buy her tyre for his acid, and slipped his golden image into the pot and took out the brass he had placed there.

*Sonā uchhālṭe chule jāō.*

You can go along tossing gold.

(Used to express the security in which the subjects live under a good government.)

*Sone kā garvā aur pīṭal kī pendī.*

A golden pot with a brass bottom.

(Spoken of persons or things which possess excellent qualities along with great defects.)

*Sone kā nivālā khilāiye, aur sher kī nazron se dekhīye.*

Rear and nourish with kindness, but chastise with severity.

(Spare the rod, spoil the child.)

*Sone kī āngūṭhī, pīṭal kā ṭānkā, māñ chhīnāl, gūṭ bāñkī.*

A ring of gold patched up with brass, is a harlot's son that is a fop.

*Sone kī barerī, phūs kā chhappar!*

A golden ridge pole for a thatched roof!

*Sone kī chirvā hāth lagī hai.*

A bird of gold has come into our hands.

(To meet with a liberal patron or benefactor: also said by pleaders and court officials, (*amlā*) when a rich man comes into their clutches: also said by begging Brāhmins at the death of a rich man when they receive largesses.)

*Sone kī chirvā hāth se ur aī.*

*Sone kī kī torī meñ kaun bhī k na degā?*

Who would not give alias into a golden cup?

(A handsome young woman finds no difficulty in getting a husband; also, people are ready enough to lend money to the rich.)

*Sone ko salām, rūpe ko alek, bhāṅk kī na dekh.*

Say *salām* to gold, and *alek* to silver; but don't look at the poor.

(Salute the rich, but not the poor: *salām alek*, a corruption of the Arabic *salām alaikum*, peace be upon thee, is the usual form of salutation among Muhammadans.)

*Sone meñ pīṭī, mol gān meñ dīvalī.* Wom.

She is yellow with gold and white with pearls.

(Richly decorated with ornaments.)

*Sontī bāl bīn kām na ave, Bairī chhīn tujhe gukare.*

Your club is of no use without strength, For then enemy can snatch it away to thrash you with.

*Sontā hāth deñ meñ hāngā, Us ne bhente sab kachh māṅgā.*

With a club in his hand and strength in his body. He can get whatever he asks for.

(Might is right.)

*Sontē, chūṭ, ab terī bārī.*

Go on, club, it's your turn.

66. It is said that Sheikh Chilli, a typical fool, once asked his mother to cook him some food for a short trip, which he intended to make. His mother made him four loaves which he took for his journey. At the end of first stage he seated himself in the cool shade of a tree (which happened to be haunted by four fairies) and placing the four pieces of bread before him said to himself "I may eat one, I may eat two, I may eat three, or I may eat all four." The four fairies thought him to be some great demon who intended to eat up all of them and so they begged him to spare them and promised to give him some wonderful thing. To this Sheikh Chilli agreed. So they gave a magic frying pan and told that it would supply him with as much bread as he might want. Sheikh Chilli returned with the booty and on his way home stayed at an inn, the keeper of which he boasting revealed the secret virtue of the frying pan. The innkeeper being a great rogue and Sheikh Chilli a fool, the latter was cheated out of the frying pan, which was replaced by another. The next morning when Sheikh Chilli came to his mother in great glee and revealed the hidden mystery of the frying pan, she took it with hesitation and put it on a stove for trial. It did not of course answer her expectations and Sheikh Chilli was greatly mortified. Next day he resolved to go again on the same road and asked his mother to bake him another four loaves. She did so and he started. When he came to the same tree he repeated his former words to his four loaves of bread. This greatly shocked the fairies who rightly conjectured that he must have been cheated out of their former gift. So they gave him a rope, and a club, telling him that by their means he would recover his stolen property. Sheikh Chilli on his return put up at the same inn and threw down the rope at full length, saying "Fasten all the men present, you

rope." The rope instantly tied up all the men. Next he cast down his club and said "Now, my, it is your turn," whereon the club began to pummel all the men present, till the innkeeper owned his fault and gave up the magic frying pan, which Sheikh Chilli brought home in great triumph.

*Sone se ghīṛāt mahāṅgī.*

The workmanship is dearer than the gold.

*Sorath mīṭhī rāṇī, ran mīṭhī talār, Jāe mīṭhī khaṇṭī, soṅh mīṭhī nār.*

Sweet is the *sorath* tune, sweet a sword in the battle field, Sweet a blanket in winter, and sweet a woman in bed.

*Sotā nāj jagānā.*

To wake a sleeping snake.

(To wake a sleeping lion: let sleeping dogs lie.)

*Sote kā kīṛā, jagte kī kaṛgā.*

The bull buffalo for the sleeper and the cow for the wide awake.

(To sleep is to lose. A female buffalo is more valuable on account of her milk than a male one, which is only used for carrying burdens.)

*Sote kā mūṭh kīṭā kīṭā.*

A dog can lick the sleeper's mouth.

(When the cat's away, the mice may play.)

*Sote ko sotā kī jagānā hī?*

How shall a sleeper wake a sleeper?

(Shall the blind lead the blind?)

*Sote kīṭe kī mūṭh chānā, na mār kīṭh nā, kīṭh.*

To kiss a sleeping child is no pleasure to its father or mother.

(To do a man a favor without his knowledge brings no thanks.)

*Sotī bhīṛ jagānā.*

To wake sleeping wasps.

(Let sleeping dogs lie.)

*Sī rāṇ jagānā.*

To wake up a sleeping quarrel.

(So proceed.)

*Sotī ṭhī, per kārā nahīn, jo kārā to pāñch pā.* Wom.

I was sleeping and I did not spin, but when I began, I spun one and a quarter.

(A skit as an idler.)

*Sot kā ānī pāk.*

Running water is purest.

*Sove bār par, suṇā dekhe dhar-dhar kār.*

He sleeps on the oven, and dreams of treasures.

(*Bār par sonā*, idiom for extreme poverty. *Chez eux en Espagne*.)

*Soveṛā so khoṛṇā, jagṛā so pāṛṇā.*

Who sleeps loses, who wakes gets.

(To sleep is to lose. Early to bed and early to rise Makes a man healthy, wealthy and wise.)

*Sove rājā kār pūt yā joṅī abdhāt.*

You must be a prince or an ascetic to sleep soundly.

(Ordinary natives have a notion that princes are free from care.)



*Soyā aur mūā barābar.*

Sleep and death are the same.

(The sleeping and the dead are but as pictures: sleep the twin brother of death.)

*Suāns suāns meñ Krīshn rat, suāns bīrthā mat kho: Nā jānūñ yā suāns kā yehī ant na ho.*

Call on God with every breath, don't pass a breath in vain: Who knows but that this will be your last breath.

*Suarg se utrā, babūl meñ atkā.*

It descended from heaven, but stuck in an acacia.

(The *babūl* is a very thorny tree. The saying is used of Government officials who are apt to stick to money that passes through their hands.)

*Sūā semal dekh-ke, sabhī gañvāī budh:*

*Phūl dekh-ke ram rahe, phal kī rahī na suddh.*

A parrot seeing a *sema* flower lost his senses: Stuck to the flower and forgot the fruit.

(The *sema* tree with its beautiful flowers and want of shade and fruit is a standing synonym for what is delusive in the world.)

*Suāt-būnd sīpī mukat. kadlī bhayo kapūr, Kāre ke mukh bikh bhayo; sangat sobhā, Sūr.*  
The rain-drop in Suāt makes pearls in shells, camphor in plantains, And poison in a snake's mouth: (behold the effect of) association (saith) Sūr Dās.

The proverb embodies a series of superstitions associated with rain which falls during the lunar asterism Swāti (Arcturus). Sūr Dās was a celebrated Bhagat or a Mediaeval (religious) Hindū reformer.

*Subah hī subah Khudā kā nām lo! Mah.*

Begin the day in the name of God.

(Said in reproof of one who begins the day with a lie on his tongue, or says or does anything improper.)

*Subah hotī hai shām hotī hai! Umr yūñhī tamām hotī hai.*

Now morning and now evening! Thus pass our lives.

(Fleeting life.)

*Subah kā bhūlā, shām ko āve, tau bhī bhūlā nahīñ kahlātā.*

If what was forgotten in the morning be remembered in the evening it cannot be called forgetfulness.

*Subah kī bohnī, aur Allāh miyāñ kī ās. Mercantile.*

Take the morning handsell and put your trust in God.

(It is a common superstition that it is very unlucky to refuse handsell.)

anger comes wisdom goes: He is a perfect man that lets not wisdom go.

*Sudh budh apnī thīk rakh, jab tujhe āve chho: Chho hai bhūt bigārvā: is kā māt na ho.*

Anger is a devil; have no love for it; If anger seize thee keep thy senses straight.

*Sudh budh nā kho apnī, bāt ne merī māñ. Is dunyā rahnā nahīñ; mat nā ho anjāñ.*

Put not away thy sense, but listen to my words. Thou shalt not remain in this world: forget not this.

(A saying of *fagirs*.)

*Sūdhe kā mūñh kuttā chāṭe.*

A dog may lick the face of the simple.

*Sudh sūñ suñhren kār sab, sudh bin hot bigārvā: Aisā sudh bin hai manukh jaisā pāthar, jhāṭ.*

It is skill that does the work, without skill it is spoilt: A man without skill is like a stone or a bush.

*Sufaid bāl maut kā paigām.*

Hoary hairs are the harbinger of death.

*Sufaid bāl javāñī kā zavāl.*

White hair is the sign of declining years.

*Sufārish bagair rozgār nahīñ miltā.*

Without interest you cannot get a berth.

*Sugandh lagāñ to ubh marāñ, ubh marāñ pahne tan sārī, Hār chāñbelī kā bhārī lagat, tum jānat ho tan kī sukhvārī!*

Scent is a nuisance and my gown is a nuisance And a flower garland is heavy upon me—as I am so delicate!

(Affected delicacy.)

*Sughar balayāñ sursā le, Bāl māñg bahū ke de. Agric.*

If the bride be clever her father-in-law will caress her, And get her oxen on credit.

*Sughar sughar hañs gañ phīlārōñ ko āyā hāñsā. Wom.*

The simpleton laughs aloud where the wise woman smiles.

*Suhāgan kā pūt pichhvāre khale hai.*

The married woman's child plays at the back of the house.

(If a child dies, a married woman has hopes of supplying his place. The phrase is used when speaking of losses sustained by a person who has a good income, and is able soon to repair them.)

*Suhāg bhāg arzāñī, chūlhe āg na ghāre pāñī. Mah. Wom.*

Wedlock's joys are cheap, but there's no fire in the hearth nor water in the pitcher.

*Suhāte kī lāt, na suhāte kī bāt.*

Better the kicks of a pleasant man than the speech of an unpleasant one.

*Sāhe kī rūt nahīn, mashrū kī taufiq nahīn.*  
Wom.

Red garments are not customary, and silk not procurable.

(The horns of a dilemma.)

*Sui chor, so bajjar chor.*

Steal a needle, steal a thunderbolt.

(The sin is in the fact, not in the amount.)

*Sū jāhān na jāz, vahān sūā ghuseṛte haiṅ.*

Where a needle cannot pass, they thrust in a skewer.

(To strain at a gnat and swallow a camel.)

*Sū kā bhālā ho gayā.*

Making a spear of a needle.

(Making a mountain out of a mole-hill.)

*Sū kahē 'maiṅ chhedūn chhedūn,' pahle chhed karā.*

The needle says "I'll pierce, I'll pierce," but first it's pierced itself.

(He sees the mote in his neighbour's eye, but perceives not the beam in his own eye.)

*Sū, katarnī, gaz, unglaiṭā rakhe, so darśī kā betā.*

Who keeps a needle, scissors, yard and thimble, is a tailor's son.

(A tree is known by the fruit.)

*Sū ke nāke se sab ko nikālā hai.*

All are drawn through the eye of a needle.

(Said of one who is no respecter of persons.)

*Sūjhe na bitaurā, Chānd se "Rām Rām."*

He can't see the (village) dunghill and salutes the New Moon.

(Natives always salute the New Moon.)

*Sūjhe nahīn, aur gulī kā shauq !*

He can't see and is fond of shooting !

*Sūjī phūlī jaise ghī kā kuppā.*

Swollen and puffed up like a butter bag.

(Kuppā is a leathern receptacle for holding ghī.)

*Sūjī saṭkā kapṛā phatak.*

Putting in the needle tears the cloth.

(Said of a mischievous man.)

*Sūkhā dhāk, baṛhai kā bāp.*

Dry dhāk wood is the carpenter's father (master).

(Dhāk wood when dry is very hard.)

*Sukhan-goī mushkil nahīn, sukhān fahmī mushkil hai.* Ped.

It's not hard to speak well, the difficulty is to understand.

*Sukhan unhoṅ par dālye, jo haṅs haṅs rākhē mān.* Wom.

Beg only of them who smile and show you due respect

The thin Brāhman has turned into a fat Mugal.

(To describe one who from poverty has acquired great wealth.)

*Sukh baṛhe, muṭāpā chāṛhe.*

When ease comes corpulence comes.

(Very true in India, where fatness is often synonymous with respectability.)

*Sukh dukh meṅ jo rahe sahāī, sajjan vā ko bolīn, bhāī.*

He is a true brother, my friend, that is true through weal and woe.

(A friend in need is friend indeed.)

*Sukhe dhāñhoṅ pānī paṛā.*

The rain fell just as the rice was withering.

(In the nick of time.)

*Sukhe lakṛī kī tarah, khāē bakṛī kī tarah.*

Thin as a stick he eats like a goat.

*Sukhe mān jhaṛ ber ghane hoṅ : Sammat mān an dher ghane hoṅ.* Agric.

In draught wild plums are plentiful, And in a good season corn.

(The appearance of a heavy crop of *bars* is a sign of a dry season.)

*Sukhe Sāvan, rūkhe Bhādoṅ.* Agric.

A dry Sāvan means a barren Bhādoṅ.

(Sāvan is July—August and Bhādoṅ is August—September. The autumn harvest which is cut in Bhādoṅ depends on the rain in Sāvan.)

*Sūkhī chināī karteṅ haiṅ ?*

He builds with dry mortar.

((1) To do a business badly. (2) A skit at the Brāhmins, who will eat without drinking at a feast, so that they may eat the more.)

*Sukhī rahēgā voh sadā, jin chho dinā mār : Jo mān bhālā kīhāt hai chho kā māran-hār.*

He will be ever happy that stilleth his wrath : The suppressor of anger is ever praised in the world.

(A soft answer turneth away wrath.)

*Sukh karan sāgar tajo, an bindh āyo ang, Moṭī nar yūn kimpīyān, tū kīhāt aur ke sang.*

For happiness sake it leaves the ocean and is bored through: Like a pearl man trembles when a woman laughs.

*Sukh ke baṛe joīhā rakhvālī haiṅ.* Hin.

Happiness is guarded by bold warriors.

(i. e. happiness is difficult to reach.)

*Sukh ke sab sāthī haiṅ.*

Prosperity has many friends.

*Sukh māno to sukh hai ; dukh māno to dukh : Sachcha sukhī voh hai, jo sukh māne na dukh.*

Take it for pleasure and it is pleasure; take it for pain and it is pain : The truly happy is he who mixes neither pleasure nor pain.

*Sukh meṅ āē Karam Chand, lage munāḍān*

*Sukh men Sāin ko bhajo, jo dukh mūl na ho :*  
*Sādh kahan, re bāke, sikh mān jas lo.*

Call on God in pleasure that pain come not to thee : Hear this my sons, saith the saint, and be respected.

(Remember now thy Creator in the days of thy youth, while the evil days come not: nor the years draw nigh, when thou shalt say: I have no pleasure in them. *Ecclesiastes* xii. 1.)

*Sukh samgat kā sab koī hai.*

All associate with the prosperous.

*Sukh se dukh bhalā, jo thore din kā ho.*

Trouble is better than ease, if it last but for a while.

*Sukh sove horū, jis ke gāē na gorū.*

He will sleep soundly, who has no cattle.

*Sukh sove kumhār, jā kī chor na leve matyā.*

The potter sleeps soundly, for thieves will not steal his clay.

*Sukh soven Shekh, aur choran bhānde le.*

The mendicant sleeps soundly, while thieves walk off with his pots.

(The *Shekh* here is a wandering bard of the *bhuraīn* class, who sing songs in honor of saints. They are poor and of course their pots are not worth stealing.)

*Sukh sove Shekh, jin ke taṭṭū na mekh.*

Happy sleeps the mendicant, who has nor horse nor tether.

(See preceding.)

*Sūti par bhī nīn'l āti hai.*

Sleep comes even at the stake.

(The horribly cruel punishment of impalement was common enough in former times in India.)

*Sūti par kī roṭī khāte hai.*

He eats bread at the stake.

(To earn one's livelihood by hazardous means: always liable to punishment: to live on a volcano.)

*Sūm ke ghar kuttā jāē na jāne de.*

The dog at a miser's gate, neither goes in himself nor lets others pass.

(A skit at the niggardly servants of a rich miser: the dog in the manger.)

*Sūm kī thātī.*

The deposit of a miser.

(1) Describes one so avaricious as to spend absolutely nothing.

(2) Describes something to be taken special care of: as a miser is sure to try and cheat about his deposits with another, in the hope of gaining by it.)

*Sumran kar meṁ, surat na Hari meṁ, kaho,*  
*bhek yeh kaisā hai? Upar se to sidh ban*  
*baithā, bhīkar paisā paisā hai.*

Remember in heart, the form of Hari, say, how,

*Khet birānd boṛ-ke bij akārath jāē. Agric.*

Deer will graze the unguarded field, thou fool.

And seed sown in another's field, profits nothing.

*Sunār apnī mān kī nath mēn se bhī churātā hai.*

The goldsmith will steal a piece of his own mother's nose-ring.

(He would cheat his own father.)

*Sunārī becheṁ kāntū, andārī becheṁ mānchhū. E.*

The wise man sells the bones, the fool his fish.

*Sunār kī khatṭī, aur darzī ke band.*

The goldsmith's acid and the tailor's tag.

(Said of an evasive answer.)

These classes are habitually behind hand with their work: the first tells you your jewels are ready and just put into the acid to be cleaned, and the second that your clothes are ready and only the tags remain to be tacked on.

*Sūne mān mat chiz rakh, lejā chor chakār :*

*Khas hui dhan aur jū kā sūnd aur ujār.*

Place not thy goods in a lonely place, for thieves will steal.

A wilderness and a desert are the bane of life and property.

*Sūnī sej se markhanā bail bhī bhalā. Wom.*

A butting ox is better than a lonely bed.

(Better a bad tempered husband than none at all. Widows in India have a very rough time of it: hence proverb.)

*Sunī sunī bāt kī, gathrī bāndhe khūnt :*

*Barchhin kī mār paṛī, kakrin kī bhaī lū.*

He believes implicitly all he hears :

(For instance) a man was speared for stealing cucumbers.

(Cucumbers being of no value in India: it would be absurd to put a man to death for stealing them.)

*Suniye sab kī, kijiye apne man kī.*

Listen to all, but do as your mind desires.

*Sun koī hazār kuchh sunāve, Kije volī jo samajh*

*meṁ āve. Qabū ho to kije na gasta. Ājiz ho*

*to hāriye na himmat, Ātā ho to hāth se na*

*dije : Jātā ho to us kā gam na kije.*

Listen to a thousand plans, But do what you understand. As far as you can make no mistakes. Let not disappointment destroy your courage. Give not up what comes to your hand : And grieve not for that which leaves you.

*Sunnī na Shīa, jī meṁ āyā so kiyā. Mah.*

Neither a Sunnī nor a Shīa, I do as I like.

(Said by a free-thinker: the Sunnis and Shias are the two main sects of the Muhammadans and are always at daggers drawn.)

her son of the bad conduct of his wife, but he did not believe her. His wife afterwards fell sick and the family priest advised her to confess all her sins, as her last moments were approaching, which she consented to do. While she was preparing herself for the difficult task the old woman contrived to put her son within a large drum which she placed next to the sick bed. While the sick woman was giving over her sins one by one, the old mother kept on beating the drum to the words of the Proverb.

*Sun sun-ke teri bāt, sahelī, soch huā mere man ko: Kar-ke byāh gharon nahīn rakhte bābāl apnī dhī ko.* Wom.

My maid, I have heard and my heart grieves, That after marrying her off a father keeps not his daughter at home.

(In India girls are well treated in the parents' and badly in their husbands' homes: hence the point of this saying.)

*Sun sun, mithā bolgāt, baith na bairī pās: Dahi bhulāve, bāore, khāē kadhī kapās?*

Keep not company with thy enemy, misled by his honeyed words: Thou fool, thou mayest not eat any time cotton for curds.

*Sāp bole se hole, chhainī bhā bole jis men bahat-tar chhed.*

The winnowing-fan may speak, but the sieve with its seventy two holes never.

(Those who live in glass houses must not throw stones.)

*Supah hot man kāmā, Tulsi, prem partī: Apna epan lāē-ke tiryā jīyat bhī.*

Tulsi, the heart's desires are fulfilled through love and faith: A woman worships a wall for her own ends.

(Faith can heave mountains. Tulsi Dās was the celebrated author of the Hindi Rāmāyan.)

*Supne kī ēi māyā, jis ko apnī batlāve.*

Our possessions are but the illusions of a dream.

*Supne men rājā bhāe, din ko volī ahvāl.*

Though a king in your dreams at night, in the day you will be as you were.

*Supne men suāmī mile kar na sakī do bāt:*

*Sevat thī, rovat uñhī, maltī rah gāi hāth.*

I saw my lord in dream and could not talk with him: I awoke from my sleep weeping and wringing my hands.

*Supurdam ba tū māga-i-khesh rā: Tū dānī hisāb-i-kam-o-besh rā.* Pers.

I have made over my property to you: You now know all its good and bad points.

(A preface to books.)

*Sūraj bairī grahī hai, aur dīpak bairī paun, Jī kī bairī kāl hai; āvat roke kaun.*

The enemy of the sun is an eclipse, the enemy of the lamp is the wind, And the enemy of life is death: who shall avert it?

*Sūraj dhūl dāne se nahīn chhūptā.*

*Sūraj ne bhān abhārī, raat ghar ko sidhārī.*

When the sun comes out, the night goes home.

*Sūrā kātē aur bil men ghus jāē.*

A brave man will cut a hole and escape through it.

(Discretion is the better part of valour.)

*Sārā, rau men jāē-ke lohā karo nisānk. Nā mohe chāhe randāpō, nā tohe chāhe kalānk.* Wom.

Go, warrior, to the battle-field, and fearless wield your sword. Your death will bring no widowhood to me, nor cavil at your name!

(A woman's advice to her husband when starting for war.)

*Sūrā so pārā.*

The brave are the full.

*Sūrat churail kī sī, misāj parigon kī sē.*

The face of a goblin, and the airs of a fairy.

*Sūrat men aise, sūrat men aise.*

Such without and such within.

(Altogether bad.)

*Sūrat mere mitr kī man men rahi samāē, Jai mehdi ke pāt men lāī lakhī na jāē.*

The image of my love fills my heart within, As their redness is not seen in the myrtle leaves.

(Mehdi leaves are used for dyeing the palm and nails red, but are themselves green. The saying has a spiritual and allegorical meaning.)

*Sūrat na shukal, bhār men se nikal.*

Nor face nor shape, as if just out of an oven.

(Said of an ugly woman.)

*Sūr Dās janam ke nahīn āndhar?*

Sūr Dās was not born blind!

(Sūr Dās was a Bhagat or free-thinking Hindu reformer. He is said to have blinded himself to avoid contamination with a woman, with whom he had fallen in love.)

*Sūrmā chand bhār nahīn phor saktā.*

The hardest grain of pulse won't split the oven.

(It is in vain to strive against greatly superior force: chand or pulse is parched in ovens in India; hence point of proverb.)

*Sūrmā sab lagātē haiñ, par chīvan bhānt bhānt.* Wom.

All apply antimony, but their manners differ.

(Manners make the man: surmā antimony is used for beautifying the eyes.)

*Sar men Issar base.*

God dwells in music.

*Sar, nar, muni kī yehī rīti: Sudrath lāē karai sab prīti.*

This is the way of gods and men and saints: To love their own ends.

*Surtālā so phurtālā.*

timid sort; Their lives begin to go at sight of man or dog.

*Susson jāūn yā goson jāūn ?*

Shall I go for a hare or for forest dung ?

☛ A country woman whose daily avocation was to collect forest dung for fuel, one day happened to catch a hare. She concluded that hares would come to her every day and hence proverb.

*Susti burī, re bālke, yā kusī jī se tār ; Rattī bojā sust ko lāge bojā pahār. Rus.*

Idleness is a bad thing, my lad, thrust it from thy life; An ounce weight to an idle man is as heavy as a mountain.

*Sut mūnakh kā koī na lāgā, Phurtīle ke sab te bhāgū.*

None befriends the lazy; But all men love the active.

*Sutā jo rākhe chorī par ; to pagrī-pat rakh morī par.*

Who sets his heart on thieving stakes his own good name.

*Sūt ke bīnāule ho gā.*

All the thread is turned into cotton seed.

(i.e. the whole work is spoilt, or all the plans are thwarted.)

*Sūt kī antī, aur Yūsuf kī kharīdārī ! Mah.*

Purchasing Joseph with a skein of thread.

☛ The Muhammadan story is that when Joseph was being sold as a slave in Egypt, an old woman came forward to purchase him for a skein of cotton.

*Sūt na kapās, kolī se lattham latthā.*

Neither thread nor cotton and quarrels with the weaver.

(To describe one who quarrels without any reasonable pretence.)

## T

*Tab lag jhūt na boliye, jab lag pār basā.*

Lie not if you can help it.

*Tahaliye ko tahal sohe, bahaliye ko bahal sohe.*

Service befits a servant, and his caste befits a man of caste.

(Every cobbler to his last.)

*Tahal karo faqīr kī, jo deve tumhen asī ;*

Rain dinā rāzī raho jo men bisvī bīs.

Serve the holy that thou mayest be blessed, And pass thy days in all happiness.

*Tahal karo mā bāp kī, jo hoen samprān de.*

Yā tahal sūh jo phāroh Narak unhoī pā bās. Serve thy father and thy mother that thou

*Tāī kī lerī, khaprī kī merī.*

What's on the platter is yours, what's in the basket is mine.

(What is being cooked is yours, what is ready cooked is mine: selfishness.)

*Tairāk hī dūbte haiñ.*

It is only swimmers that sink.

*Tairagā so dūbegā.*

Who swims will sink.

(Sooner or later: don't go out of your depth.)

*Tā' allī ko takār nahīñ.*

There is no disputing what's evident.

*Takā ho jis ke hāth men, voh barā hai sāt men.*

Who hath a penny in his pocket is of high caste.

*Takā karāī, aur gandā davāī.*

A penny for the article and two pence for the repairs.

(Penny wise, pound foolish.)

*Takalluf men hai taklīf sarāsār !*

Verily ceremonies are troublesome !

*Takalluf men rel chal dī.*

While ceremony squabbles the train is off.

☛ The story goes that two punctilious native gentlemen on the platform of the Railway Station at Lucknow would out-do each other in politeness; said one, 'Hasrat savār kajiye!' 'Qiblā ap!' 'Nahi, qiblā ap!' 'Be seated, your highness, 'After your reverence!' Nay, after your excellency!' Meanwhile the train went off. Observe the English word *rel* in a recognized proverbial saying.

*Takā parāyā hāth aur gayā Narak.*

Who depends on other's hands will go to Hell.

*Takā roī ab le, chāhe tab le.*

You may take your bread and your penny now or when you choose.

(You are not to expect more.)

*Takā sā javāb de diyā.*

He gave a penny answer.

(A flat denial.)

*Take kā sārā khel hai.*

It's money that makes all the fun.

*Take kī laūng Banyāyan khāē; kaho, ghar rahe kī jāē ?*

When a Banyā's wife takes to two-penny cloves: say, will he be ruined or not?

(A skit at the proverbial niggardliness of the Banyās.)

*Take kī murgī, chha take maksul.*

A penny for the fowl and six pence for the tax on it.

*Tab bīar gailā par, pānah rupayā par. Bhoj.*

A partridge for a penny in poverty is (as

happens to lie upon another it brings bad luck to the master.)

*Tak-jhānk-kar chāl mat; yeh hai burā su-bhāo. Jār kahēñ, yā choṭā, yā kahēñ ūdhilāq.*  
Don't go about looking and staring; it is a bad habit. People will call you a rake, or a thief, or a fool.

*Takle kā sū bal nikal gayā.*

The twist has been taken out of him, as out of a spindle.

(Said of a naughty boy made to behave himself by punishment: he has learnt a lesson.)

*Tak tiryā ko āpnī, par tiryā mat tāk; Par nārī ke tākne parē sis māñ khāk.*

Look on your own wife; never on another's; Looking on strange women will lay your head in the dust.

*Talam toḷā mat kare, kiye bachan bhugtā; Jo nar bachnoñ se phire, voh pat det gañvā.*

Eyade not and keep thy word: Who goes back in his word loses his honor.

*Tāl bajā-ke māñge bhik, Us kā jog rahā ke thik.*  
Who rings a bell to beg for alms, His mendicancy prospers not.

(A skit at the mendicants who go about begging alms with bells in their hands.)

*Tāl batā us ko na tū, jis se kiya qarār: Chāhe ho bairī terā, chāhe have yār.*

Disappoint him not to whom thou hast made a promise: Be he your enemy, or be he your friend.

*Tāl dhār, ūpar dhār. E. Agric.*

Above and below it's all a stream.

(Raining cats and dogs.)

*Tāl Dharī, ūpar Rām.*

By the Earth below and God above.

(An oath.)

*Tāl kā dam talē rah gayā, ūpar kā ūpar.*

The inner breath remained inside and the outer outside.

(Dazed by bad news.)

*Tāl gherā, ūpar sehrā.*

A ring below and a chaplet above.

*Tāl ke dāñt talē rah gañ, aur ūpar ke ūpar.*

The lower teeth remain below, and the upper teeth above.

(That is, the jaw is set with fear: used to express being shocked at any thing.)

*Tāl parī kā mol kyā?*

What is the value of what's under your feet?

(Said by a meek and obedient wife. Used also to express the inutility of wasting time in the discussion of matters which are past: reviving the dry bones of a discussion. Also that what is in one's power is not valued.)

*Tāl tāñg, ūpar māñg.*

The legs below, and the head above.

*Tāl bin kaisā tālā? Jorū bin kaisā sālā?*

No lock without a key: No brother-in-law without a wife.

*Tālī dōḥ kar bāje. E.*

It requires two hands to clap.

(It takes two to make a quarrel.)

*Tāl meñ chamkē tāl maqharyā, ran chamkē tarvār, Tanbūā chamkē sāiyāñ pagaryā, seipe bīndyā hamār.*

Fish look well in a lake, and a sword on the battle field, My husband's turban in a tent, and my spangles on my bed.

(Every thing has its place.)

*Tāl munḍyā, Pātāl dhuḍyā,*

Looking for Hell with his head down,

(A great rogue always plotting mischief.)

*Tāl na bhūke ko kubbī, jo de tujhe Khudā. Adhī meñ se pās bhī, use bāñt kar khā.*

Refuse not the hungry what God hath granted thee, If thou have but half a loaf, share that half with him.

*Tāl na tūliyā, bōvo singhārē, bhāiyā. Agric.*

Nor tank nor lake and he wishes to sow water caltrops my friend.

*Tāl se talaiyā gahrī, sāñp se sāñpolā jahri.*  
Superstition.

A lake is deeper than a pond and a young serpent more poisonous than a large one.

*Tāl sūkh patpar bhzyo, hansā kīhīñ na jē.*

Mare purāñī pūt ko, chun chun kankar khā.  
The lake hath dried up but the swan goes not away. Out of its old love it lives on pebbles and stones.

(Home sweet home.)

*Tāl to Bhopāl Tāl, aur sab talaiyāñ hañ.*

The only lake is Bhopāl Lake, the rest are but ponds.

(Tāl is one of those artificial lakes called "tanks" by Europeans in India.)

*Tāl uñhal kar uñheñ kyār, Jab barkhā ho pūrām pār. Agric.*

Lakes and ponds will overflow, When rains are heavy.

*Tolvār kā ghāo bhartā hai, bāt kā ghāo nahī bhartā.*

A wound from a sword can be healed, but the wound from a word never.

(Thy tongue like a sharp razor worketh deceitfully. Psalms, lii, 2.)

*Tolvār kā khet harā nahīñ hotā,*

The field destroyed by the sword never revives.

*Tolvār kī āñch ke sāmhe kol birlā hī shāirtā hai.*

It wants a brave man to stand up against the flash of a sword.

*Tolvār māre ek bār, chāñ māre bār bār.*

The sword slays once, but kindness oft.

(Mistaken kindness.)

*Talvarya vā ko mat kaho jo khāndā le kar hāh, Ran se bhāge ekā, chhor tol kā sāth.*

Don't call him a swordsman who takes his sword with him, As he runs from the battle field and leaves his comrades behind.

*Talvarya vohi bhālā, jo ran men hāth dikhāve, Bairi ke tukre kare, aur ap turat bach jāve.*

He is a true swordsman who can use his sword in the field; Cuts down his enemies and so saves himself.

*Talvon ki si kahūn, yā jīb ki si? E.*

Shall I judge according to the soles of my feet, or according to my tongue?

The story goes that a judge received bribes from both parties to a suit. One presented something eatable, and the other slipped a gold mohar under his feet; and hence the dilemma described in the proverb. It is applied to the difficulties of a bribe-taker.

*Talvon se lagī hai.*

She is stuck to the soles of his feet.  
(Said of prostitutes.)

*Talvon se lagī, sir men se nikal gai.*

It entered my heel, and comes out of my head.

(I am burning with rage from head to foot.)

*Tālyān bajā le, banno, byāh hogā.*

Clap your hands, my child, you will be soon married.

(Said to amuse children.)

*Tamāchā māre mūh lāl rakhte haiñ.*

A slap on the face keeps the cheeks red.

(People punished recollect the punishment: to hide one's poverty with a good grace.)

*Tama ra seh harf ast, har seh tiki. Pers.*

Avarice has three letters and all three empty.

(In Persian writing there are no dots to the three letters of the word *tama*, avarices.)

*Tām-jhām lage!*

Bring the sedan!

It is related of a man, who became the fortunate owner of a sedan, that he used to ride about in it upon the slightest occasion. At last he determined to do his own marketing and to thus call the sedan continually into service. "I want pepper" says the wife. "Bring the sedan" says her husband. "Oh I forgot the salt." "Bring the sedan." The proverb is used to express silly vanity.

*Tāmā bāmā sūt purānā.*

The warp and the woof are both of old thread.

(To labor in vain.)

Seeing money settles, seeing the person does business.

(Business is transacted face to face or for cash payments.)

*Tan de, man le.*

Give your body, and get money.

(Work and you will get.)

*Tandurustī hazār nemat hai.*

The health is equal to a thousand blessings.

(Health is better than wealth.)

*Taṅgī gai, farākhī āi.*

Poverty gone, and plenty come.

*Taṅgī ke sāth farākhī, aur farākhī ke sāth taṅgī lagī hui hai.*

Plenty waits on poverty and poverty on plenty.

(The mutability of the affairs of this world.)

*Tāng ke niche se nikāl diyā.*

Kicked from beneath the feet.

(Subdued.)

*Tāng pakar ke lāe aur pūñch pakar ke bahā diyā?*

Pull him in by the leg and kick him out by the tail!

*Tan gudri, man dhāgā: koī kuchh hī lakhe, man lāgā.*

The body is a clout and the mind a thread: say what they will, this is my opinion.

(A saying of the *fāqirs*: the mind keeps the body together.)

*Tāng uhe nā, chapāl chāhe hāthī.*

He cannot lift his leg, and he wants to mount an elephant.

(Attempting beyond one's powers.)

*Tānī ghāt kī bānī ghāt?*

Which is in fault: the warp or the woof?

(Both are: faults on both sides.)

*Tan kā bairi tāp hai, aur man kā bairi neh; Jis tan men yeh dōū rām, to gae jiu aur deh.*

Fever is the enemy of body and love the enemy of heart; The man possessed by both loseth heart and body.

*Tānkā pānā mil gayā.*

The pieces have been joined again.

(To express a quarrel having been settled.)

*Tan kasrat men, man aurat men.*

The body in exercise and the heart set on women.

(The native notion is that the two are incompatible!)

*Tānkī baj rakī hai.*

It resounds with chisels.

(The building is going on rapidly.)

*Tan kī kar le tuntunī, aur man ke kar le tār.*

The body is ever moving and has no rest at all; The marching-drum of the breath is beaten night and day.

(We are always on the road to death.)

*Tan ko kaprā, na peṭ ko roṭī.*

Nor covering for the body, nor bread for the stomach.

*Tan lagī dhuprī, to balā chhāṛē jhuprī?*

When the sun warms his back, who cares to put up a hut?

(To forget the necessity for a want the moment it ceases to press.)

The story goes that a man in the cold of the night swore to put up a hut in the morning, but as soon as the sun warmed him he forgot all about it.

*Tan milā to kyā huā, man kī bījī na piyās,*  
*Jaise sīp samudr meṅ kure "tirās tirās."*

What boots it to have a body when the heart is not appeased, And like a pearl-shell in the sea cries out "I am athirst, athirst."

(The natives say that pearls are formed by rain-drops falling into the shells of oysters during the time of Swāti (Arcturus).)

*Tan par chīr na ghar māṅ nāj: Dad-susre kā ropā kāj!*

No clothes to her body, nor grain in the house: And celebrating the funeral of her wretched old grandfather!

(Which would cost much money.)

*Tan par sohe kāprā, aur ran sohe ranjīt. Bir purakh vohī bhale, jo sab se rāḱheṅ prīt.*

Clothes befit the body and heroes a battle field. Those men are good that love all men.

*Tan phūar kā bhāṅs sūn bhārī: Kahe "kaho mohe Nājo Pyārī." Rus.*

The ninny is heavier than a buffalo, And asks to be called Miss Slip.

(Nājo is a slim and slender girl; a slip of a girl.)

*Tan pinjra, man tūtrā, sāns jīvan kā sūl. Jab fītar ud jāt hai, to ho jā pinjar dhūl.*

The body is a cage, the soul a partridge in it and breath the means of life. When the partridge flies the cage it turns to ashes.

*Tan putlā hai khāk kā, ise dekh mat bhūl. Ek dīn aisā hoegā mile dhūl meṅ dhūl.*

Be not proud of thy body; it is but a bag of dust; And one day it will turn to dust again.

(Dust unto dust, and ashes to ashes. The above is a well known saying of the *bhagats* or religious reformers, and is to be found every where in endless variation.)

*Tan sītāl ho sīt sūn, aur man sītāl ho mīt sūn.*

Milk pleases the body and friendship the heart.

*Tan sukhāe pinjar kare, dhare rain dīn dhyān: Tulsī, mīṭe nā bāsnā, binū bichāre gyān.*

They reduce their bodies to skeletons and night and day they meditate: But, Tulsī, avarice will not go till they get heavenly knowledge.

*Tan sukhā, kubrī pūth huī, ghore par sīn dharo. bābā! Ab mauṭ-naqara bāj chukā, chalne kī fikr karo, bābā.*

Your body thin, and your back bent, you should now saddle your horse, sir! Your death march is being beaten, and you had better think of going, sir!

*Tan sukhī to chain hai, Nā to dukh dīn rain hai.*

If there is health there is pleasure, If not there is pain day and night.

*Tan sukhī to man sukhī.*

The body at ease, the mind at ease.

(*Mens sana in corpore sano.*)

*Tan tājā, to qalandar rājā.*

When his belly is full, the beggar is a king.

(*Qalandars* are Muhammadan mendicants: in India many of them carry about performing monkeya.)

*Tan takiyā, man bisrām: Jahān par rahe, vahān ārām.*

When your body is your pillow and your mind your inn, You will find rest wherever you may sojourn.

(A saying of the mendicants.)

*Tāntā mat kar, jab talak bin tānte ho kām.*

*Tāntā bis kī bel hai; yā kā mat le nām.*

Never quarrel as long as you can do without it. A quarrel is a poisonous creeper; never even take its name.

*Tānt bājī rāg pāyā.*

We get the note by striking the string.

*Tānte se nātā bhalā, jo deve turnāt jabāb. Foh tāntā kis kām kā, jo barson kare kharāb?*

The churl that refuses at once is better than he that argues. What is the use of an argument, that spoils your life for years?

*Tānt sī deh, rāon nū hāth, Lāṛan chālī sūran ke sāth?*

A body like a catgut, and no hands and feet, And still he goes to fight with heroes!

(Said in reproof of one who evinces preposterous desires without means to fulfil them)

*Tan ujlā, man sānolā, bagle kā sā bhak: To se to kāgā bhalā, bāhar bhūtar ek.*

Fair of body and foul of mind, you are like a heron: A crow is better than you that is the same within and without.

(The heron standing stately and motionless, watching for its prey is the conventional Indian simile for a hypocrite, and the crow for all that is objectionable in appearance and fact.)

*Tanūr-bāzī aur Allāh rāzī. Mah.*

Living on baker's bread pleases God.

(Muhammadan religious mendicants are the



chief frequenters of public bakers' shops in India and hence point of saying)

*Taolā so bāolā, dhīrā so gambhīrā.*

Haste is madness, patience wisdom.

(More haste less speed.)

*Tape Jekh to barkhā ho bhar pet. Agric.*

A hot July brings plentiful rains.

*Tape nakhat Mirgshirā joē, Tab barkhā pūran jay hoē. Agric.*

Heat in *Mirgshirā* and the world will be filled with rain.

(*Mirgshirā*, alunar asterism, falls in June-July.)

*Tayke kā dar hai.*

There is much fear of a leak.

The story runs that an old soldier, who had seen better days, once came riding tattered and torn on a weary hack to a little hut, in the vicinity of a village haunted by tigers, and asked the old woman of the hut if there was anything to be afraid of in it, to which the lady replied that *tapkā*, or leakage, was greatly to be feared. A tiger standing in the rear of the hut overheard the woman saying this and supposed that the *tapkā* must be stronger and more ferocious than himself and became very much afraid of it. After nightfall there came on a storm, and when it thundered and lightened the poor soldier's pony got loose. The soldier with a stick in his hand went out in search of it, and in the darkness of the night mistaking the tiger for his pony gave him a sound thrashing, brought him into the hut and tied him to the tether. The tiger, taking him for a *tapkā*, made no resistance. Early in the morning the report that a tiger had been tethered with a rope spread till it reached the king of the place, who came to see what had happened, and being much pleased with the valour of the old soldier, gave him a robe of honor and appointed him the chief commander of his army.

*Taqat kamar meñ chāhiye aulād ke liye. Rakhte nahin haiñ sirf bharosā Madār kā.*

Strength in the loins is necessary for offspring. It is not enough to put reliance in *Madār*.

(*Shah Madār*, the great saint of *Maknnpūr*, died in 1433 A. D.)

*Taqāze hā huqqā bhī nahin pāyā jātā.*

Even a borrowed pipe is unpleasant.

(Natives generally lend a *huqqā* if asked for it. *Moral*—never borrow anything.)

*Taqdīr ke āge nahin, tadbīr kī chālī.*

Scheming avails not against fate.

*Taqdīr ke likhe ko tadbīr kyā karē? Gar hākim khaṡā ho, vazīr kyā karē?*

What schemes avail against the decrees of fate? If the king be angry what can his minister do?

*Taqdīron bāzī hai.*

It is gambling with fate.

*Taqdīr. māhī hai, to sab kuchh.*

If fate be propitious all will go right.

*Tāq par baitha ullū, māṡga bhār bhār chullū.*

The owl sits in the niche, and demands by handfuls.

*Tarāzū se khare ho-kar na tolo : barakat jāñ hai.*  
Muh. Wom. Superstition.

Don't use your scales standing : you will lose your luck.

*Tarkash meñ to tīr nahin, par sharmā sharmī larte haiñ.*

Not an arrow left in his quiver, but he fights on for very shame.

(Hoping against hope.)

*Tarke kā bhūlā sāñjh ko āē, to bhūlā nahin khatā.*

If what was forgotten in the morning be remembered in the evening it cannot be called forgetfulness.

(Another interpretation is,—If one who had gone astray in the morning came home safe in the evening he cannot be said to have gone astray.)

*Tarke uthkar khāt se, chhor chhār sab kām, Mālā le kar hāth māñ, jab Sātā hā nām :*

When you rise from your bed in the morning eschew all work, Till you take your beads in your hand and call on God.

*Tarvar āchhā chhāñlā aur rūh sūhāñā sāñolā.*

Good is a shady tree and good is a brunette.

*Tasalvā tor ki mor ? Tir.*

Is the pan yours or mine?

*Tasbīh pherūñ, kis ko gherūñ ? Muh.*

Counting my beads, whom shall I cheat?

(Put into the mouth of a hypocrite.)

*Tāsh par mūñj kā bakhiyā. Wom.*

Rope lace upon brocade.

(To put the beggar on the gentleman. *Māñj* is a grass of which ropes are made.)

*Tas Makūd, tas pādāñ ghori : Bidhī ne āñ milāi jorī. E.*

As *Makūd*, so his roaring mare : Fate has made a rare match of them.

*Tātā, tātā, āmlā, tinon dhāt binās.*

Hot, warm, and sour destroy virility.

*Tāte dūdh bilār nāche.*

The cat dances about the hot milk.

(As she cannot drink it.)

*Tāt, kāmā, dolrā, tinon jāñ gulām ; Jit chāhe, jīt baith kar turat karo bīrām. Rus.*

Canvass, blanket and bedding are lowly things, On which thou canst take thy rest when thou wilt.

*Tāt kāmle ghar māñ ghātē ; Bār battāre sāl dūsdle. Rus.*

He keeps canvass and blankets at home. And abroad calls them shawls,

*Tāt kī āngyā, mūñj kī tanī ; Dekh, mere. deorā, māñ kaisī banī ? Wom.*

A canvass boddice and strings of straw ; See, brother-in-law, how beautiful am I ?

*Tatā ne dīwā. jānām—āñā ne khāñā : iñh iñā.*

fellow ate it; but it had neither pungency nor flavor.

(No good can come of what two unlucky people do for each other: the saying is also used of a very small quantity of food given to eat.)

*Tattā kaur nigalne kā, na ugalne kā.*

A scalding morsel, neither to be swallowed nor spat out.

(i. e. in company: Scylla and Charybdis.)

*Tattar khol, nikhattū āē.*

Open the door, the idle fellow is come.

(Great boast, little roast.)

*Tattī khichrī ghī na pāyā; ab kā syālā yūh hī gayā.*

Hot *khichrī* without *ghī*: this is how my winter was passed.

(*Khichrī* is pulse and rice which is unpalatable without *ghī*; hence proverb means great poverty. It is usually eaten in winter.)

*Tattī kī oṭ shikār khetle haiṅ.*

They hunt behind the curtain.

(To have secret vices.)

*Tattū ko koṛā aur tāzī ko ishārah;*

The sorry horse requires a whip; but a sign is enough for the generous steed.

(A word is enough to the wise, but a rod for the fool's back.)

*Taubah barī sipar hai gunehgār ke liye. Mah.*

Repentance is the best shield for a sinner.

*Taubah kā darvāzah khulā hai. Mah.*

The door of repentance is ever open.

(It is never too late to mend.)

*Taubah kar, bande, is gande rozgār se. Mah.*

Forbear, my friend, from such a dirty trade.

*Talvā charhā aur jīv haṛhā.*

When the frying pan is on the fire the heart is warmed.

*Tavā charhā baiṭhī misrānī, Ghar meṅ nāj, agan-nā pānī!*

The cook-maid has placed the frying-pan on the stove, though there is neither corn nor water, nor fire in the house.

*Tavāef ke bichhaune par banā hai kām sone kā Na thairegā, mulammā hai; abas hai zar ke khone kā?*

The gold that's spent on a harlot's bed, Remains not and is mere gilt; so why throw away your gold?

*Tāval mat kar kār mān, dhīrā dhīr banā; Tātā bhojan, bāṭke, devat jīv jalā.*

Haste not over your work, do it slowly; A hot morsel, my son, will scorch your tongue.

*Tavā na kūṇḍā nā chu/hārī! Kahe nār 'main hūn bhatyārī'!* Wom.

She has no frying pan, no oven and no fire; And the woman would be called an inn-keeper!

*Tavā na tagārī, kāhe kī bhatyārī?*

No cooking pots nor pans and an inn-keeper all the same!

*Tavā, tagārī, āg, jal, an, inḍhan, jīt hoṅ, Bāḍ dūn ujār mān bhuke manukh na roṅ.*

Where there is a frying-pan, a kneading pan, fire, water, corn and fuel, Even if it be a mighty wilderness there is no starvation.

*Tave kī terī, hāth kī merī.*

The cake on the fire is yours, that in the hand is mine.

(To express that the person spoken to is in a great hurry. See next.)

*Tave kī terī, tagārī kī merī.*

What's on the fire is yours, what's in the plate is mine.

(To express hurry and impatience: also selfishness.)

*Tavele kī balā bandar ke sir.*

The misfortunes of the stable are on the monkey's head.

(Allusion to the superstition according to which a monkey is always kept in a stable in order to transfer evil from the horses to the monkey.)

*Tave par kī būnd.*

A drop on a hot frying-pan.

(Soon expended or of no avail: the phrase alludes to the practice of testing the heat of an iron plate, on which bread is to be baked by sprinkling drops of water on it, whilst heating it over a fire.)

*Ṭayar bhalā nā lāngṛā; rūkh bhalā nā jhāṅṛā.*

A lame hack is not good, nor is a thorny tree.

*Ṭayar, ṭattū, gaj, gau, pūt, mūt, dhan māl, Eo bhī sang na jāi hai, jub leṅ jū nikāl.*

Thy mare, pony, elephant, cow, son, friend and goods, Go never with thee when thy life departs.

*Tāzī ko mārā, aur Turkī kānpā.*

When the Arab horse is whipped the Turkish is cowed.

(One example sets many aright: pour encourager les autres.)

*Tāzī mār khāē, Turkī āsh pāē.*

The Arab (horse) is whipped, while the Turkish is fed up.

(The good and able are in distress and those less worthy are in prosperity, Desert and reward seldom go together.)

*Tāzīm-i-kārigarān muāf! Pera.*

Working men are excused.

(From conventional formalities.)

*Ṭek unhoṅ kī rakhe Sāṭh, gabar kapāṭ nahīn jin ke mānhīn.*

God keeps their honor safe that have no pride nor treachery within them.

*Telan se kyā dhoban ghāt; is ke mūsāl us ke lāṭh.* Wom.

The washerman's wife is no worse off than the oilman's; this has a pestle, that a rod.

(i. e. both are equally bad: Arcades ambo.)

*Tel dāl, kambli kã sājha.*

By sprinkling a little oil, he became a partner in the blanket.

☞ It is customary when a blanket is finished, to rub oil on it to give it a gloss, and the story is that when one man had prepared a blanket another dropped a little oil on it, and on the strength of that claimed a share in the blanket. The proverb is used to express a person laying claim to a share in the property of others by making a trifling addition of his own.

*Tel dekho, tel kī dhār dekho.*

Look at the oil, or look at it flowing.

(Examine the matter; also wait for the issue.)

☞ It is said that a certain prince had four friends, a soldier, a priest, a camel driver, and an oilman. When the reigning monarch, his father died, and he succeeded to the throne he made his four old friends his ministers. The adjoining rulers and governors shortly afterwards finding the new prince given to luxury and indolence and his companions ignorant of their duties marched against him. The prince hearing of their advance called a meeting of his ministers and asked each one for his advice. The soldier at once advised war: the priest advised peace at any price: the camel driver said that there was no occasion for hurry and that it was always best to wait and see on which side the camel sits. (*Dekhiye thāt kis kāl baithā hai!* Proverb.) Whereupon the fourth minister, the oilman, in approval of the last opinion said "Let us first look at the oil and then see it flowing," i. e. there is no hurry.

*Telī jorē palī pālī, Rahmān luphāve kuppe.*

The oilman stores by ladles, and God spills by cans full.

(*L'homme propose, Dieu dispose.*)

*Telī kã bail ho gayā.*

He has become an oilman's ox.

(i. e., working like a galley slave. The oilman's ox is the embodiment in India of hard and thankless toil for another's benefit.)

*Telī kã bail le-ke kumhārīn pālī hoē. E. Wom.*

The potter's wife dies for the oilman's ox!

(Wasted sympathy.)

*Telī kã kām tashdoli kare, chulhe men āg uṭhe.*

If the hotel vendor does the oilman's work, he will set the chimney on fire.

(Every cobbler to his last.)

*Telī kã tel, bhagat Bhaiyājī kī.*

The oil is the oilman's, and the saintship is the Saint's.

(This expression is used when one person gets the credit of a work performed at the expense of another. The point is that the oilman gave the oil burnt at the shrine of the saint, for which of course the saint only got the credit.)

*Telī kī tel girā hīnā huā, Buniye kã non girā*

*Telī kã tel jale, mashālchī kã dil jale.*

While the oilman's oil burns, the torch-bearer's heart burns.

(The servant grieves over the oil which might have been his gain.)

*Telī ke bail ko ghar hī kos pachās.* [stall.

The oilman's ox travels 50 miles in his own (Allusion to his going round in a circle while working at the mill.)

*Telī ke tīnoñ mareñ, aur ūpar se tūte lāth.*

All three of the oilman's may die and his (oilpress) beam break.

(i. e., the two oxen that move the mill and the man who drives them may be ruined, for aught I care: I have no concern with them.)

*Telī khasam karā aur rūkhī khāyā! Mah. Wom.*

Marry an oilman and live on dry bread.

(Applied to one who attaches himself to some powerful person and yet remains in 'trees.)

*Telī kyā jāne musk kī sār.*

What can an oilman know of the odours of musk.

*Telī rove tel ko, Maqsūdān rove khālī ko.*

The oilman weeps over his oil, and Maqsūdān over her oil-cakes.

(Each is interested in what concerns him. Maqsūdān is here a fanciful name for a menial servant.)

*Tel jal chūkā.*

The oil is consumed.

(All the wealth is dissipated: there is no more to spend.)

*Tel jale ghī, ghī jale tel.*

Oil boils to butter, butter boils to oil.

(Native notion.)

*Tel kī jalebī mūd dūr se dikhāē. Mah. Wom.*

The wretch shows his oily sweetmeats at a distance.

(Applied to one who promises fair, but does not perform: sweetmeats fried in oil instead of ghee are very indigestible.)

*Tel na miḥāī, chulhe dhārī karhāī. Wom.*

Without sugar or oil, the frying-pan is put on the fire!

*Tel tiloñ hī men se niklegā.*

Oil certainly comes from oil-seed.

(The tax falls on the consumer. Or, the people pay.)

*Teñt āñkh men, mūñh khurāilā; Kahe pīyā 'morā chhail chhailā.'*

A cataract in his eye, and his face pitted with small pox, And yet his love calls him her handsome husband.

*Teñt bārvā kāl ke mīt: Khāñ kīāñ aur gāveñ gīt. Agric.*

Wild fruits are the friend of famine: The labourer eats and rejoices

*Terā hāth aur merā mūnh.* Wom.

Thy hands and my mouth.

(Earn and feed me: selfishness.)

*Terā kiya tere āge āue !*

May thy ill-deeds overtake thee !

*Terā māl so merā māl, merā māl so—heñ heñ !*

What's yours is mine, but what's mine—hā hā !

*Terā pāni main bharūn, mere bhare kahār.*

Hin. Wom. [for me.

I draw water for you and the water-bearer

(Put into the mouth of a vain servant.)

*Terā pi to men base, jūn patthar men āg; Dekhā chāhe dīdār ko, chakmak ho ke lāg.*

Your love lives within yourself as fire within a flint; If you want to see your love, be like a flint.

*Terā thā so merā huā, barāē Khudā tūk dekhne de.* Mah. Wom.

What was mine is now yours, for God's sake let me see him for a while.

(Said by a mother to her son's wife, who has acquired great influence over her son.)

*Tere baingan, meri chhāchh.*

Your egg plant for my butter milk.

(Said of one who claims much in return for little, the *baingan* being very much more expensive than *chhāchh*.)

*Tere dayā dharam nahin man men, Mukhā kyā dekhe darpan men ?*

When within thy heart is nor mercy nor compassion, Why look at thy face in a glass ?

*Tere jau, teri darānti; chāhe jaise kāt.*

Yours the barley, and yours the sickle, cut it when you please.

(It does not concern me.)

*Tere mere sadqe men, us ki jori peṭ se.*

His wife is pregnant on our charity.

(Said by her family to the ill-conducted wife of an impotent man when in the family way.)

*Tere mūnh men ghī shakkur.*

Sugar and butter for your mouth.

(Said to one who brings good news.)

*Terhvi sadi men sharā ki bāten koi nahin mān-tā.* Mah.

In the thirteenth century none minds religious precepts.

(The century of the Muhammadan era that has been very lately completed.)

*Teri ān yā tere gusaiyān ki ?*

Am I afraid of you or your master ?

(Put into the mouth of an insolent servant.)

*Teri āvāz Makke Madīne men.* Mah. Wom.

*Teri karni tere āge, meri karni mere āge.*

May thy deeds overtake thee, and mine me !

(Let us each reap the reward of what we have done; said as a curse to a person returning good for evil.)

*Teri qudrat ke āge koi sor kiṭi kā chale nahin. Chintī par hāthi chāṭh baiṭhe, tab rok chintī mare nahin.*

Might availeth not against Thy wondrous power (O God !). An elephant may mount an ant and still the ant not die.

*Teri qudrat ke qurbān !*

I sacrifice myself to Thy power (O God) !

*Ter ter-ke rove, apni lāj khove.* Mercantile.

Who weeps and cries aloud loses his credit (Keep your losses to yourself.)

*Tetar ke mūnh Lachchmī.*

Fortune dwells in the third man's mouth.

(Used when the parties to a dispute refer it to the arbitration of a third person.)

*Tele pān pasāriye, jēi lambi saur.*

Stretch your leg according to your coverlet.

(Cut your coat according to your cloth.)

*Tetri beṭi rāj rajāve, tetra beṭi bhāṭ māngān.*

Hin. Superstition.

A daughter after two sons, brings prosperity; a son after two daughters, brings beggary.

*Thag na dekhe, dekhe kalvār.*

If you've never seen a *thag* look at a publican.

(A *thag* is a member of a gang of criminals banded together for the purpose of robbery by means of murder.)

*Thag nā dekhe, dekhe qasā; sher na dekhe, dekhe bilān.*

If you've never seen a *thag* look at a butcher; if you've never seen a tiger look at a cat.

(For explanation of *thag* see above.)

*Thairi men rupayā, mūnh men gur.*

Money in your purse and honey on your tongue.

(The two requisites for a happy life in the world.)

*Thailiyan bhī silā lūn ?*

Have you a bag ready sewn for it ?

(Said mockingly to one who asks for money.)

*Thair thair-ke chāliye, jub ho dūr purāo : Dūb jāt andhiyāo mān dūr chalanī nāo.*

Walk slowly and surely when the halting place is far off: Fast going boats are often upset in a storm.

(The hare and the tortoise.)

*Thakal nairānī chāt chāt.*

*Thākūr patthar, mālā lakkar, Gangā Jamnā,*  
pānī ; *Jab lag man men sānch na upje,*  
*chāron Bēd kahānī.*

Idols are stone, beads are wood, the Ganges  
and the Jamnā are water; All the four  
Vedas are but tales, if truth finds no  
place in the heart.

(A saying of the free-thinking *Bhoguts*.)

*Thālī banyā kyā karē? Is kothī ke dhān us*  
*kothī men bhare.*

What will the unemployed shopkeeper do?  
Remove his rice from one barn into an-  
other.

(Doing nothing is more painful than doing  
something.)

*Thālī girī, jhankār sab ne sunī.* Hin.

When the brazen dish falls, all hear the  
clang.

(There's no smoke without a fire: the spread-  
ing of a report.)

*Thālī par se bhūkā nahīn uphā jātā.* Hin.

The hungry man does not leave the platter.

*Thālī phūṭī na phūṭī, jhankār to sunī.*

Whether the platter was cracked or not, I  
heard it clink.

(Give a dog a bad name and hang him.)

*Thandā hai barf se bhī, mīthā hai jaise olā;*

*Kuchh pās hai to de jā; nahīn pī jā rāhe Maulā.*

Colder than ice, sweeter than sugar; Give,  
if you have any thing; if not drink in the  
name of God.

(i. e. *gratis*: the water carrier's cry.)

*Thandā lohā garam lohe ko kūtā hai.*

Cold steel cuts the hot.

(Patience will prevail in the long run: a cool  
man will always get the better of a pas-  
sionate one.)

*Thandī chhāon jo baithī jal jātā woh rūkh:*

*Jalī bultī main phirūn, ban men detī kūk. Wom.*

Had I sat under the cool shadow of a tree,  
it would have burnt up: Consuming and  
burning I roam about and cry out in the  
woods.

(To express great misfortunes.)

*Thān gun kājāl, thāon gun kālak.*

In one place it is a beautiful spot, in another  
a black stain.

(What's one man's meat is another man's  
poison: *kājāl* is lamp-black used for brighten-  
ing the eyes—it becomes some women and  
not others.)

*Thā roch jo kuchh avāl, ākhīr vohī pesh āyā.*

First thoughts are best.

(Used to express the intelligence of the  
speaker:—didn't I say so?)

*Thāhar khol mil-bhattāz āyā Wom.*

of the same profession: who is to decide  
when doctors disagree?)

*Thekā le us kām kā, jo tujh se hove thik.*

Contract for that which you are sure about.

*Thēke kām phikā.*

Work on contract is unsatisfactory.

*Thenge thām, labedē hazār. E.*

Stand my ridicule, or a thousand blows.

*Thes lage, budh barhe.*

Stumble and get sense.

*Thik nahīn theke kām :* *Thekā de, mat khov*  
*dām :*

Work on contract is never to be trusted.

Don't give on contract and lose your  
money.

*Thikrā hāth men hogā aur bhik māngtā phirēgā.*

May you ever have a potsherd and wander  
from door to door.

(A curse: the *thikrā* is the potsherd used by  
mendicants to receive alms.)

Gālib, the witty poet of Delhi, relates that  
one day he heard his servant murmuring over  
the *chūām* (pipe) which he had filled with live  
coals from the *thikrā* (fire place, also potsherd)  
for his master: so he enquired of him what he  
had been saying to the *thikrā*. The servant re-  
plied that he had been explaining that he had  
had no pay for eight months. "And what did  
the potsherd say?" "Never mind, I am with  
you!"

*Thikrā hāth men aur us men sattar chhed!*

May you carry a potsherd and may there be  
seventy holes in it.

(A curse: see preceding.)

*Thikre kām suk, kharchī kām dukh.*

Plenty of land but no money to spend.

(Said by prostitutes when badly paid.)

*Thokar khāve, budh pāve.*

Stumble and get sense.

*Thokar laṭī pahār kī, torēn ghar kī sil.*

Kicked by the mountain he breaks the grind-  
stone at home.

(Applied to one, who having suffered injury  
from another he is unable to cope with,  
wreaks his vengeance on his own family  
and dependents: passing on the rebuke  
with interest.)

*Thok bajā le bast kī, thok bijā de dām :* *Bigrat*  
*nāhīn, bul ke, dekh bhāl kām.*

Buy your goods carefully and give a proper  
price: The work, my son, which is done  
carefully is never spoilt.

*Thonjē mār kiya sir ganjā, kahe 'mere hai*  
*hāth na panjā.'*

He has made my head bald with his blows  
and says he has no hands and fingers.

*Thonī chīterā man men jhīnkē.*

The maimed painter mopes

which is quite subversive of all that is proper to the native mind.)

*Thorā denā, bahut ārzū karnā.*

Little giving and great entreaties.

*Thorā karen Gāzi Miyān, bahut karen ḍaḥālī.*  
Gāzi Miyān could do little, but his followers do much (for him.)

(Gāzi Miyān or Gāzi Sālār, the great saint of Bahrāich in Oudh, was the nephew of Mahmūd of Ghazni and being killed at Bahrāich in a disturbance, in A. D. 1033, is now considered to be a martyr and to work miracles. The proverb is a skit at the pretensions raised up for the many saints of India by their modern adherents.)

*Thorā khānā aur Banāras meñ rahnā.* Hin.

Little to eat and a life at Benares.

(The wish of a pious Hindu, who hopes to obtain salvation by the penance of fasting and by living in the holy city of Benares: metaphorically, it is better to earn small pay at home than large pay abroad.)

*Thorā khānā, izzat se rahnā.*

Eat moderately, and live with honor.

(Used in reproof to one, who spends his all on his stomach.)

*Thorā khānā javānī kī mauṭ.*

Eat little and die early.

*Thorā khānā sukhi rahnā.*

Eat little and live in health.

*Thorā thorā hī kar-ke bahut ho jātā hai.*

Little by little makes much.

(Many a little makes a mickle.)

*Thorē dhan meñ khal ūṛā.*

Little money turns the head of a fool.

*Thor mol kī kāmli kare baṛon kī kām, Mah-mūdī aur bāṭlah sab ke rākkhe mān.*

A cheap blanket can render service to the great, And be as useful as silks and satins.

*Thorē pānī meñ ubhre phirte haiñ.*

Swaggering on small means.

(Little fishes disport in little water. Said of the nouveaux riches: pānī "water" here means "money.")

*Thorī ās Madār kī, bahut ās gulgulon kī.*

Little trust in Madār, but great in sweets.

Madār or Shāh Madār is the great saint of Makhnapūr, who died in 1482 A. D. At his festival sweets are distributed and hence the point of the proverb.)

*Thorī pūñji khaṣmōñ khā.* Mercantile.

A small capital ruins the master.

*Thothā chanā, bāje ghanā.*

An empty pea makes a great noise.

*Thuk-kar chāṭnā.*

To lick up one's own spittle.

(To turn back on one's word.)

*Thukōñ sattū nahīñ sante.*

You can't make dough with spittle.

(Empty words buy no barley.)

*Tiddī kā ānā kāl kī nishānī.* Agric.

When locusts appear, famine is near.

*Tij paṛe khet meñ bīj.* Agric.

On *tij* the seed is sown.

(*Tij* is a Hindu festival held in the month of Sāvan or July.)

*'Tik tik' samjhe. 'ā ā' samjhe, kahe sunē se rahe kharā: Kaheñ Kabir, suno, bhāī sādho, as mānas se bail bhalā.*

An ox that understands '*tik tik*' and '*ā ā*' and stands still when told, Saith Kabir, hear O Saints, is better than a man who will not listen.

( '*Tik tik*' and '*ā ā*' are the noises made to bullocks by their drivers.)

*Tikuli sendur gail, to khāne meñ bhī bajār purub?* E. Hin. Wom.

Because my red spot is gone, am I to lose my food as well?

(Married women during coverture wear a red spot on their foreheads, which they are obliged to drop on becoming widows.)

*Til chor, so bajār chor.*

Steal a pin, steal an anvil.

(As will be hanged for a sheep as a lamb.)

*Til-gur bhojan, Turak mīṭāi, Āge mīṭh, pāchle karvāi.*

Sesamum, molasses, and a Musalmān's love, Are sweet first and afterwards bitter.

(Allusion to the ease of divorce among Musalmāns.)

*Til kī ojhal pahār.*

A sesamum seed can hide a mountain.

(If it be held near enough to the eye: the sesamum seed is very small.)

*Til rahe to tel nikle.*

As long as there is oilseed, there will be oil.

*Til. tikhār, dānā. ghī, shakkar meñ sālā; khāe buddhā, hoe javānā.*

Sesamum, linseed and the poppy-seed mixed with sugar and butter, will make an old man young.

(The above recipe makes a nutritive caudle.)

*Tim tām kī pagṛī bāndhī, voh bhī sadqa jorū kā, Nek pāk kā chāukā dānā gobar gāe gorū kā.*

To plaster with cow-dung to make a place

*Tin bulā terah ā; dekho yahān kī rīt : Bāhar-vāle khā gaē, aur ghar ke gāven gū !*

Three were invited and thirteen have come; such is the custom here :—Outsiders eat and the family have only the songs !

( Which accompany the feast : see preceding )

*Tin bulā terah ā; suno gyān kī bānī. Rāgho Chetan yūn kahē, "tum do dāl men pānī" !*

Three were invited and thirteen have come, hear the wisdom of this speech. Saith Rāgho to Chetan,—“put water into the porridge.”

( See preceding proverb.)

*Tin din ke chhokrā, hamēn sikhāvat bā ! Jable voh līhēn thīkrā, table mārah lāl ! Bhoj.*

A three days' old boy and teaching me ! When he picks up his pebble I'll give him a kick.

( Teaching your grandmother to suck eggs.)

*Tin din qabr men bhī bhārī hote haiñ. Mah.*

Even in the grave, there are three days of trouble.

( Musalmāns believe that during the first three days after death the deceased has to answer to God for all his doings in life.)

*Tin diye aur terah pā; Kaisē lobh byāj kā jā. Mercantile.*

I gave three and got thirteen : How the love of usury does increase !

( The proverb is a skit at the usurers.)

*Tin gunāh Khudā bhī bakshī hai. Mah.*

Even God forgives three sins.

( How oft shall my brother sin against me and I forgive him ? Till seven times ? I may not unto thee until seven times but until seventy times seven. *Matthew* xviii, 21, 22.)

*Tin haiñ sāh kisān ke; jāñd, jāl aur knir. Agric.*

The three bankers of the husbandman : the *jāñd*, the *jāl*, and the *knir*.

( These three trees are the last resource of the starving cultivator in seasons of famine.)

*"Tin k chaurī, nū barālī, khāo chāram hūr" ! Aē jhar-busī ! tere byāh hai, yā lutam lūt ?*

*"Bundī jab karī hai, jab aiśā hī karte."*

"Three cakes and nine wedding guests and gobble them all up ! My lady, is it a wedding or a robbery ?" "When I do it—I always do it like this."

( A Barmecide feast.)

*Tinkā girā gaīnd mukh, nek na ghaṭo ahār ! So le chalī papilkā pālan ko pariyaṛ.*

If straw fall from an elephant's mouth, his food is in none the worse for it : But

*Tin kā ṭaṭṭū terah kā rīn.*

The nag worth three rupees and the saddle thirteen.

*Tinkā utāre kā chēdān hotā hai.*

To take away a straw confers an obligation.

*Tinke kī chatāi, nau bigahā phailāi.*

Stretching a mat of straw over nine acres. (Promising more than can be performed.)

*Tinke kī oṭ pahār. Wom.*

A mountain can be hid by a straw.

( See above, *Tū kī oṭhal pahār.*)

*Tin lok se Mathurā niyārī. Hin.*

Mathurā is apart from the three worlds.

( Eccentricity.)

*Tin men, nā terah men, na ser bhār sulī men, na karvā bhār rāi mē.*

Nor one of the three, nor one of the thirteen, nor on my string, nor in my mustard pot.

The story goes that a certain courtesan sorted her admirers into grades—first came three, then thirteen, then those she noted by knots on a string, and last the common herd represented by the seeds of mustard in a mustard pot. Hence the proverb expresses a person of no value at all.

*Tin narī men terah gaz.*

Three kids' skins stretch thirteen yards.

*Tinon tir/lok d-khāi de-guē.*

I saw all there was in the three worlds.

( And found nothing to eat : said by the hungry.)

*Tin pāo bhūtar, to deolā aur pītar. Hin.*

We remember the gods and ancestors, when the stomach is full.

( Hunger makes a man neglect his religious duties : three quarters of a *ser* of grain makes a full meal in the native notion.)

*Tin pāo kī t'n pākāñ, savā ser kī ek ; Jekh ni-pūtā tinon khā gayā, main sankhan ek.*

Three of three quarters and one of one *seer* and a quarter : My greedy brother-in-law ate the three and I was content with one.

( This is ironical : the small loaves my brother-in-law ate and I was content with one, but that was a very large one.)

*Tin per bakāñ k, miyāñ bigbāñ ! [gardener !*

Three *bakāñ* trees, and my gentleman a

( The *bakāñ* or *melia azadirach* is a very shady tree.)

*Tin tāng kī ghoṛī, nau man kī ladnī !*

A lame mare and nine hundred weight on her back !

*Tin terah ho gaē.*

Gone to threes and thirteens.

( Dispersed and scattered : cast to the winds : used especially of a Hindū joint family that has separated.)

*Tin tikaṭ mahā bikaṭ, aur chūr kā mūñh kālā,*  
*pāñch ho to bhālā.* Wom.

Three stares are bad, four disgrace and five ruin.

*Tin Tirkūtiyā mile, paknā rah gayā.* [cook.

When three Tirkūtis meet, there's no one to  
(A skit at the strong caste prejudices of the  
Tirkūti Brāhmins.)

*Tin titālā, chavthe kā mūñh kālā.*

Three are cheats, and the fourth a black-guard.

*Tirath gaē, munḍāē sidh.*

If you go on a pilgrimage, you have to shave.  
(Shaving the head is one of the ceremonies  
at Prāg (Allahabad) and other holy places.)

*Tirath, mūrat pūj-kar mat nā umar gañvāē.*

*Pūjā kar Kartār kī, jo turat mukat ho jāē.*

Waste not thy life in pilgrimages and worshipping of idols. Worship thy Creator that thou mayest quickly be saved.

(A saying of the bhagats or reformers.)

*Tiretā ke bijoñ ko pahūñch gaē.* E.

It has run to seed in the Third Age.

(The Tretā Yug or Third Age of the world was the one that immediately preceded the present one. In it mankind was three parts bad.)

*Tir judāi ā lagā, diyā kalejā chhed. Pī apnā*  
*pardes māñ, kis se kahiye bhed?*

The arrow of loneliness hath pierced my heart. My love is abroad, to whom shall tell my secret.

*Tir, kavve, tir!*

Arrow, crow, arrow!

(Crows are commonly scared by shouting *tir*, arrow.)

*Tir na kamāñ; kāhe ke pathāñ.* Mah.

Neither bow nor arrows; what kind of Pathāñ is he?

(Said of one who pretends to qualifications, which he does not possess. *Pathāñ* is here used to mean a soldier or warrior.)

*Tir na kamāñ, mere chachū khūb lare.*

My uncle fought famously, though he had neither bow nor arrows.

(Vain glory see preceeding.)

*Tir na kamāñ; miyāñ kā Allāh nigahbāñ!* Mah.

He has neither bow nor arrows, may God protect him!

*Tir, turumtī, istrī, chhūṭat bas nā āēñ; Jhūṭ jo māne yeh bachan ve nar kūñh kahāēñ.*

An arrow, an eagle and a woman once out of hand come never back; Who disbelieves this saying is certainly a fool.

*Tiryā bhalī vohī hai, bhāī, jo purkhā sang kare bhalāi.*

The woman that doeth a man good, my friend, is a good woman.

(O woman, in our hours of ease, fickle, vain and hard to please: When pain and anguish wring the brow, A ministering angel thou!)

*Tiryā bhī nar bin hai aiś, Binā dhanī ke khetī jaiś.*

A woman without a husband is as a field without an owner.

*Tiryā bin to nar hai aiśā, rāh bulāū hove jaiśā.*

A man without a wife is as a traveller on the road.

(i. e. he has no fixed abode.)

*Tiryā bis kī bel hai; yā sūñ bach-kar chāl*

*Yā kā nehā khoṭ hai dīn, dhuram, dhan, māl.*

Woman is a poisonous creeper; avoid her company: Her love destroys faith, caste, wealth and money.

*Tiryā chalit, aur chor kī ghāt, Pāi paye na, kah gaē Nāth.*

Women's wiles and thief's tricks Cannot be fathomed; so say the Saints.

*Tiryā charitr āne nahīñ koē; Khasam mār-ke satī hoē.* Hin.

None knows the wily tricks of women; They kill their husbands and then burn themselves.

(To prove their innocence! *Satī* is burning at a husband's pyre, and is the act of the best women only.)

*Tiryā jāṭ kamāñ hai, jūt chāhe tit tūñ.*

Women are like bows; they can bend as much as they please.

(Changeable as the moon: *varium et mutabile est femina*.)

*Tiryā purakh bin hai dukhī, jaise an bin dek; Jale bale hai jīvā, jūñ khetī bin menh.*

A wife is troubled without her husband, as the body without food; She is burnt and dried up as a field without rain.

*Tiryā rove purakh binā, khetī rove menh binā.* Agric.

A woman weeps without a husband and a field without rain.

*Tiryā terah, mard aṭṭhārāh.* Hin.

A woman at thirteen and a man at eighteen.  
(Make a fair match.)

*Tiryā thirakat jo chale, vāko bhalā na jāñ; Jaise hāth likher kā kāñpat ho nugsāñ.*

Don't think her good who goes with mincing gait: If the painter's hand trembles, it spoils his work.

*Tiryā to hai sobhā ghar kī, Jo ho lāj rakhāvā nar kī.*

A woman is indeed the ornament of the house, When she upholds honor of her husband.

*Tiryā, tujh meñ tīn gun, augun haiñ lakh chār; Mañgal gāve, sal rache, aur kokan upjēñ lāl.*

Woman, thou hast three good qualities and four hundred thousand bad: To sing, to burn (as *satī*), and to produce sons.

*Tiryā tujh se jo kahe, mūl na tū voh māñ; Tiryā mat par jo chaleñ voh nar haiñ nīr gyāñ.*

Never listen to your wife's advice: Who takes his wife's advice has no sense.

(Madame, we look to you to give us heirs, but not advice.)



*Tis ke khet meñ jolhā bhutlāne.* E.

The weaver loses his way in the linseed field.  
(Through his stupidity: the stupidity of the weaving classes is a standing joke in India.)

*Tis-mār Khāñ bane phirte hai.*

He struts about like a Tismār Khāñ.

The story goes that once an idle husband and a soldier by birth, being much goaded by his wife to earn a living, resolved to go to a distant land. His wife, a day previous to his march, prepared 30 sweet-meat balls or *laddūs* as provisions for one month, but she unknowingly crushed a poisonous insect into them. The next day the man set out and had not reached the first stage before thirty thieves attacked him. They got nothing in plunder but the thirty poisonous *laddūs*, which they very eagerly ate up, as they had been starving for the two previous days. No sooner had they eaten them than the poison made them torpid. When the soldier saw the condition of the thieves he cut off their noses and went his way. He came to a city where he was suspected of some heinous crime and apprehended. He boldly and frankly told what he had done and explained the whole truth. The king set an enquiry on foot and finding that the thieves were thirty out-laws, who had been banished from the country and had incessantly harassed the people, he gave him a suitable reward, with the title of Tismār Khāñ and appointed him his councillor.

*Tise din murdah bhī halāl hai.* Mah.

On the third day even a dead body is lawful.

(To a man who has fasted three days or is nearly dying of hunger any kind of food is allowed by Muhammadan law.)

*Titar bāvēñ bol jā to sagre kār hon thik; Dāhne bolat nā bhalā, sāñch jāñ yeh sikh.*

Superstition.

If a partridge cry on the left all your wishes will thrive; If it cry on the right believe me it is not a good omen.

*Titar bittar ho gae sagar Dom ke kām; Nimar gae, jīmūn, jab gāñh girah ke dām.*

All the musician's business goes to the dogs, When the money in his pocket is gone, my patron.

(Empty words buy no barley: a saying of the dōms or public singers.)

*Tuan bin nā roñi sohe; Gūndhe bin nā choñi sohe.*

Bread unseasoned is not good, Nor hair unbraided.

*Tohrā būte kan bhūsā ekko na chhuñi.* E. Wom.

You don't know chaff from wheat.

(You have no discernment: not to know B from a Bull's foot.)

*To ko levan main chālī, tū mohe gherī ā; Ab tū mo ko khor de, main tohe khor diyā.* Wom.

*To ko na bhunāñ, torā bhāiyā aur bandhāñ.* E.  
I'll not change you; I'll get more of your brothers for you.

(A skit at the proverbial avarice of the true Pūrbiyā.)

A Pūrbiyā had occasion to change a Rupee, but was loth to part with it. So he turned away from one shop after another till the perspiration broke out in the hand in which he held the rupee. Touched by what he pictured to himself as tears shed by his dear rupee he addressed it in the words of the Proverb.

*Tolā bhar kī ārsī, nāñi bole Fārsī.*

The thumb-ring weighed an ounce, and the grandmother spoke of it in Persian.

(Hyperbole: tall talk.)

*Tolā bhar kī chār kachaurī, khurmā māshe dhāñ kā, Lālājī ne byāh rachāyā, dhablā bech lugāñ kā.* [Hin.]

With four thin cakes and tiny sweets, My gentleman has held a marriage on the proceeds of his wife's petticoat.

(A skit at the pretentious marriages of the poor.)

*Tolā bhar kī tīn chapātī: Kahe jīmāne chālō hāñhī.*

With three cakes weighing on ounce, He says he is going to feed an elephant.

*Tolā ke peñ meñ ghunghrī.*

A dram goes into the belly of an ounce.

(The large fish eat the small ones.)

*Jolan māñ ghar tol bhalā: Sab bājan māñ dhol bhalā.*

One's own household is the best of company, And a drum the best of music.

*Toṛan āē chārā, aur khet par ijārā.*

Come for forage and claims the field.

(Said of a preposterous claim.)

*Toṛ dāl tāgā; tū kis bharve ke mūñh lāgā.*

Mah. Woin.

Break the marriage thread; what blackguard have you been talking with?

(Tāgā is the marriage thread: used to a woman who goes wrong soon after her marriage, as the tāgā cannot last long.)

*Torī banat banat ban jāñ, tū Harī se lāgā raho, re bhāñ.*

By and bye you will succeed, stick then to Hari (God), my friend.

*Torī hoelo mūrī khar, patvā bhailo sāg: Agvare pichhvare bññhlo, so ho bhailo sardār.* E.

Radishes and weeds for vetches and their leaves for spinach: He has become a gentleman who was but a dependent.

(Torī is the pod of a kind of edible vetch: the Indian radish is looked on as of no value.)

*Tolā karde mūñh nūñ kālā; Toṛe vāl jācat dā*

*Ṭoṭā ṭalā nā ṭale, jab lag mīte na lekḥ : Sādh  
kaheñ, re bālke, lākh jatun kar dekh.*

Poverty cannot be removed, as long as fate's  
writing is not effaced, Though thou con-  
trive a thousand plans, my son: so say  
the saints.

*Ṭoṭā ṭamak, ṭoṭrū chhāne raheñ na mūl. Yūñ  
parghaṭ hoñ jagat māñ, jūñ laskkar kī dhūl.*

A loss, a drum, and a dove cannot be con-  
cealed; They betray themselves in the  
word as doth the dust of an army.

*Tote chashm ādmī hai.*

His eyes are like a parrot's.

(i. e. restless and uncertain: said of a fickle  
man.)

*Tote kī sī āñkheñ pher letā hai.*

He turns his eyes about like a parrot.

(Said of one insensible of kindness, because a  
parrot, however petted, will fly away at the  
first opportunity.)

*Ṭoṭe mārā banjyā bhar jogī kā bhes, Hāñde  
bhichchā māñgtā ghar ghar des bides.*

The bankrupt merchant puts on the mendi-  
cant's robes and begs from door to door  
at home or abroad.

(A skit at the interested motives from which  
men turn mendicant.)

*Ṭoṭe se ho ghar kā tībā ; Ṭoṭā gayā to khulā  
nasībā. Mercantile.*

Misfortune will ruin a house, But when  
misfortune goes good fortune comes.

*Tū bhī rāñī main bhī rāñī : kaun bharegā  
pāñī ? Hin. Wom.*

I am a queen and you are a queen : so who  
is to fetch the water ?

(Said to an idle servant.)

*Tū chāḥ merī jāī ko, main chāhūñ terī khāī ke  
pāṛ ko. Wom.*

Love my daughter and I will love the foot  
of your bed.

(i. e. the very ground you tread on : said by  
a mother of the bride to the bridegroom:  
also, love me love my dog.)

*Tū chhūē aur main mū. Wom.*

Touch me and I die.

(Affectation of delicacy.)

*Tūfān, Shaitān, Allāh nigah-bāñ !*

God keep us from calumny, and the Devil !

*Tū gadhī kumhār kī, tujhe Rām se kauth ?*

You are a potter's ass, what have you to do  
with Rām ?

(Rām here means any thing important: the  
saying is a rebuke.)

*Tū gor khod mo ko, main gār āun to ko.*

You dig a grave for me and I'll bury you in it.

*Tujh par parē jo audhā dil bich mat ghabrā.  
Jab sūñ kī ho dayā kām turat ban jā. Rus.*

Let not thy heart be downcast when adver-  
sity overtaketh thee. When God shall  
have mercy thy work will quickly pros-  
per.

*Tū kahe so sach hai, buddhī ! tū kahe so sach !  
Superstition.*

What you say is true, old lady ! What  
you say is true.

(Old women are supposed to speak the truth.)

The story goes that some men having  
robbed an old woman bound her to a stretcher  
and so bore her through the streets, replying  
to her cries that she was plundered, in the  
words of the Proverb. Thus the people were  
deluded into the idea that the procession was  
one of the mimic representations commonly  
exhibited in India about the Holi season.

*Tū kañr ke māre phirat, kyōñ man meñ pachh-  
tāyo ? Jis ne jaisā diyo hai, tis ne taiso pāyo.*

Why dost thou pine for want of bread ? As  
a man gave (in a former birth) so he  
receiveth now.

(Hindu belief.)

*Tū kar apnā kām, tavalyā bhūsan de. E.*

Do your work quickly and let the curs bark.

*Tukhm tāsir : sohbat kā asar.*

As the seed so the result ; as the society so  
the man.

(A tree is known by its fruits and a man by  
the company he keeps.)

*Tū khol merā maknā, main ghar sanbhālūñ  
apnā ! Mah. Wom.*

Lift up my (bridal) veil, for I must manage  
my house.

(Said in reproof to a young bride, who is too  
eager to interfere in the affairs of her hus-  
band's house. An imprudent act according  
to native ideas.)

*Tuk jiyā to kyā jiyā.*

To live for a moment is not worth living.

(Respite under the sword.)

*Tukrā-toṛ javāb de denā.*

To give a short answer.

*Tukre de de bachhrā pālā, sīng lage jab māran  
āyā.*

I brought the calf up on my own food, and  
as soon as his horns grew he turned  
upon me.

(Ingratitude.)

*Tukre khāē dīn bahlāz, kapre phāṭe ghar ko āē.  
Wom.*

He eats his meals and wastes his days and  
comes home in rags.

(An idle husband.)

and yet she calls herself Miss Delicate-eater !

(A habit by no means confined to the women of India.)

*Tulsī, āh garīb kī Hari se sahī na jāē ! Marī khal kī phūnk se lohā bhasam ho jāē.*

O Tulsī, God even cannot bear the sighs of the poor ! Bellows of leather will turn iron to ashes.

*Tulsī, aise jiv kī kahā kare koī sākḥ, Le-ke de chāhat nahīn, kīryā karat hain lākḥ ?*

Tulsī, who would credit the man, That takes and returns not, though he swore a thousand oaths ?

*Tulsī, aise jiv kyon Narak-kund na jāēn, Man ke kapṭī mintr hain, pagyā utāro chāheñ ?*

Tulsī, why should not such men go to Hell, That betray and dishonor their friends ?

*Tulsī, aise mātṛ ke kot phānd ke jāē, Avat hī to hain mile, aur chalat rahe murjhāē.*

Tulsī, climb over a fort to go to that friend, Who meets you with a smile and leaves with a heavy heart.

*Tulsī, aise nalan kī kaise gat mat hoē, Bāp ne rākḥī pāturi, tā ke dhig rahe soē ?*

Tulsī, how shall that man be saved, That sleeps with the concubine of his own father ?

*Tulsī, aise nalan se man phāte jas dūdh, Nike kīm ko nā chalen, bure ko har dam ūdh.*

Tulsī, from such men the heart is turned like milk, That are loth to do good but eager to do evil.

(A pun here on the word *phatnā*, which means turning of the heart, as well as of the milk.)

*Tulsī, aise patit ko bār bār dhirkār, Rām bhajan ko alsī, khaibe ko taiyār.*

Tulsī, accursed be such a sinner base, That is slow to worship God and quick to eat !

*Tulsī, aisi pīt kar jaise bhor talā : Jhol-jhāl-ke pi liyā, pher lagā galā.*

O Tulsī, let thy love be as the scum upon a pond : Men part it to drink and then it joins again.

*Tulsī, am kulīn hai, nave barappan jān : Ochhā per hai reñḥ kā rahe sīs dhar tār.*

Tulsī, the mango is a noble tree, that knows its worth and bows : The creator is a mean tree that lives with its head in the air.

*Tulsī, anchhar karṁ ke moḥ na sakke Rām : Meḥ to achraj nahīn, par samajḥ kiyā hai kām.*

Tulsī, even God cannot efface the writing of fate : It would be no wonder if He could, but He hath ordained thus of a purpose.

(God obeys his own laws.)

*Tulsī, apne Rām ko khij bhajo yā rīj : Khet paren sab ūpḥēn ulte sīdhe bij.*

Tulsī, repeat the name of God willingly or unwillingly : All the seeds that fall into a field are sure to germinate whether right or wrong side up.

*Tulsī apno jān ke, kinī thī partāt. Dhoko de niyāre bhaē : bhaṭī nibhāī pīt !*

Tulsī, mistaking him for a friend I believed in him. He cheated me and went off : how well he returned my love !

(Said by a woman when her lover, who had promised to live always with her, breaks his promise.)

*Tulsī, besvā dekh-ke karan lage tāk jhānk : Avat dekho sant ko, mūñḥ linho jhaṭ dhānk.*

Tulsī, they ogle at women and cast side long glances, And when they see a coming saint they hide their faces.

*Tulsī, bharose Rām ke liye pāp bhar moḥ, Jūñ bibhichārī nār ko barī khasam kī oḥ.*

Tulsī, relying on God I have committed a full load of sins : Like an unchaste wife who trusts to her husband's protection.

(The illegitimate child of a married woman can be fathered on her husband, while a widow or maid has no such advantage.)

*Tulsī, oides jo jāt hain, karen samān anant : Nā jānūñ parlok ko kaise nar nishchant ?*

Tulsī, he who goes abroad takes much supplies with him : Who knows why men are indifferent about the next world ?

*Tulsī, birvā bāg ke sīchat hū kumhlāēn : Rām bharose jo rakhē, parbat par haryāēn.*

Tulsī, the watered trees of the garden will die : But that which trusts in God will flourish on the mountain.

(Natives of the plains of India believe that trees don't flourish on mountains !)

*Tulsī, buro na māniye jo gawār kah jāē : Sāvan kī sī nadduā burā bhalā bah jāē.*

Tulsī, don't take ill what a fool may say : A torrent in the rains takes good and bad with it.

*Tulsī, chandan biṭap basī, bin bikh bhayo na bhuang : Nich nichāī nā taje, jo pāve sat sang.*

Tulsī, the snake gives not up its poison by living in a sandal tree : So the base give not up their baseness, though they dwell with the righteous.

*Tulsī, chhal bal chhār-ke kiye Rām se neh ; Antar pat sūñ hai kahā jin dekhī sab deh ?*

Tulsī, give up all artifice and deceit, and love God ; Why hide from a husband that hath seen thy whole body ?

*Tulsī, danā na chhādiye jab laḥ ghaṭ meñ prān ;*

*Tulsi, dhirej ke dhare kunjar man bhar khāe ;  
Tuk tuk ke kārne suān ghar ghar jāe.*

Tulsi, patiently the elephant eats his hundred weight, While the dog runs from door to door for his crusts and crumbs.

*Tulsi, Hari kī bhakt bin ye āve ke kāj, Arab  
kharab loñ Lakshmi, ude ast loñ rāj ?*

Tulsi, without devotion to God, what avails it To possess millions of wealth and domain from East to West ?

*Tulsi, jag men āe-ke augun taj de chār : Chorī,  
jārī, jāmnī, aur parāī nār.*

Tulsi, in this world eschew four bad things : Theft, incest, suretyship and a stranger's wife.

*Tulsi, jag men āeke nehche bhajiye Rām : Ma-  
nukh majūrī det haiñ, kyōñ rākhē Bhagvān ?*

Tulsi, having come into the world thou must ever call on God, When man gives wages, will not God ?

*Tulsi, jag men āeke sikh ukh se leo : Jo tum ko  
anrañh kare, vā ko ras tum den.*

Tulsi, in this world learn this lesson from the sugar cane : To give them pleasure that injure thee.

(Whosoever shall smite thee on thy right cheek turn to him the other also. *Matthew* v, 39.)

*Tulsi, jag men jas rahe, yā rahe Rām ke nām.*

Tulsi, in this world reputation lasts and so does God's name.

*Tulsi, jape to Rām jap, aur nām mat le : Rām  
nām shamsher hai jam ke sir men de.*

O Tulsi, worship Rām, if you want to worship : take not another name : The name of Rām is a sword to strike at the head of Death.

It is said that Tulsi Dās, the author of Hindi *Rāmāyan*, was a bigoted worshiper of Rām. Once upon a time he came to visit Mathurā, where he was greatly shocked to hear every body worshipping Krishna and his wife Rādhā, whereupon he made the following couplet : "*Tulsi, yā Brij bhūm men kahā Rām se baīr ?*" *Rādhā Krishna ratat āk dhāk aur kair.* O Tulsi, what enmity there is with Rām in this land of Brij (Mathurā), That every leaf and leaflet calls on Rādhā and Krishna. "But when he entered one of the temples of which there is no end, and espied the splendid image of Krishna in his majestic beauty he said half yielding and half retiring : "*Kahā kahūñ chhab ājki, bhale bane ho, Nāth ?*" *Tulsi mastag jab nite jab dhanush bān lo hāth.* What can I say, O Lord, of thy grace and beauty to-day ? But Tulsi will bow his head to thee when thou takest a bow and arrow in thy hand." The image was transformed at once, holding a bow and an arrow, with all the grace of Rām-chandar, whereupon Tulsi Dās expressed himself in the following couplet and bowed down : *Kit murli kit chandrīkā, kit Gopin kī sāth ? Tulsi* *Dās ke kārne Nāth bhāī Raghū Nāth.* Where

*Tulsi, kadhi na chhādiye, chhimā, sil, santosh,  
Gyān, garībī, Hari bājan, komal bachan adosh.*

Tulsi, give not up mercy, virtue and content, Wisdom, meekness, the worship of God, sweetness and innocence.

*Tulsi, kahat pukār-ke, suno sakal de kār : Hem-  
dān, gaj-dān se, barā dān saumān.*

Saith Tulsi aloud, let all give ear : Courtesy is a better gift than gold and elephants.

*Tulsi, kāhū chor ne chorī jāe kartī : Mos māś ke  
dhan liyo, pūrī nāhīñ parī.*

Tulsi, a thief went out to steal : He squeezed men of their property and still he did not thrive.

*Tulsi, kālī kāmli chaphe na dūjā rang.*

Says Tulsi, the black blanket takes no other hue.

(Shall the leopard change his spots or the Ethiopian his skin.)

*Tulsi, Kaljug ke samae, dekho yeh kartūt ; Rām  
nām ko chhor-ke pūjan lage ab bhūt !*

Tulsi, behold the customs of the Evil Age, Men leave the true God to worship devils !

*Tulsi kī pattā kaun chhotā kaun barā. Hin.*

Is one leaf of the tulsi tree better than another ?

(Every leaf has equal virtue and alike confer future felicity. The proverb is said of individuals of like rank and worth.)

*Tulsi, kar se karm kar, mukh se bhaj le Rām :  
Aisā sama na pāe go jo lākhon kharche dām.*

Tulsi, work with thy hands, and call on God with thy mouth : Thou wilt find no better times though thou spend millions.

*Tulsi, mīthā bolīye, sab se kar ke prī, Karēñ  
prem tā se sabhī, lakhī kokil kī rīt.*

Tulsi, speak pleasantly and bear love to all, And all will love thee, as they do the cuckoo.

*Tulsi, mīthe bachan se sukḥ upjē chahūñ or : Basi  
karan yeh mantr hai, taj de bochan kañhor.*

Tulsi, pleasant words please the whole world : The charm for success is giving up harsh words.

*Tulsi, mītrakh māne nahīñ jab lag khatā na  
khāe : Jaise bidhuā istri garabh rahe pachhtāe.*

Tulsi, a fool listens to no advice until he suffers loss ; Like a widow who repents when she is pregnant.

(Pregnancy being an unquestionable proof of a widow's unchastity.)

*Tulsi, paisā pās kī sab se niko hoñ : Hote kē  
bahan aur bāp haiñ, an-hote kī joñ.*

Tulsi, to keep you, penny by you is the best of all : Your father and sister (befriend you) when you have it and (only) your wife when you have it not.

house: Thou wilt betray thy secret where none will share them.

*Tulsi, pichhle pāp se Harī charcha na sahāē; Jaise jur ke ans mein bhūk bidā ho jāē.*

Tulsi, the old sins make the worship of the God unacceptable: As fever destroys the appetite for food.

*Tulsi, pirtimā pūjibo, jyon guryon kā khel: Bhet bhai jab pūv se dhare pītārī mel.*

Tulsi, the worship of idols is like playing with dolls, Which a girl gives up when she goes to her husband.

(i. e. idol worship is mere childishness. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man I put away childish things. I. Corinthians ii, 13.)

*Tulsi, Rām kī bhakti bin dhik dādhī, dhik mūnchh: Pasū gharante nar bhayo, bhūlo sing aur pūnchh.*

Tulsi, without the love of God, beard and whiskers are worthless things; A man grows out of beasts, and wants only horns and tail.

(To make an animal of him.)

*Tulsi, saran hai Rām kī, sun le merī ter: Gaj ko chhuṛāyo grāh se merī bār kyon der?*

Saith Tulsi, I am thy slave, O God, hear my prayer: Thou didst save the elephant from the crocodile, wilt delay then to save me?

(Allusion to a struggle for life between an elephant and a crocodile in Hindū mythology.)

*Tulsi, tab hī jāniye Parmeshwar se prīt, Harakh uthe, ādar kare, āvat dekh atīt.*

Tulsi, know that a man loves God, When he stands up cheerfully and welcomes a coming mendicant.

*Tulsi, tahān na jāiye jahān janam bhūm kā thān: Aō bhagat jānet nahīn, dhare pāchhlā nān.*

O Tulsi, go not to your native place: Where they 'll show you no respect, and call you by your nickname!

(No man is hero to his valet. A prophet is not without honor save in his own country and in his own house. Matthew xiii, 57.)

*Tulsi, tahān na jāiye jahān na barn bibek! Rāng, rūp, rūā, bhūā, set set sab ek.*

O Tulsi! go not to that place where there is no distinction of caste! Tin, silver, cotton and grass flowers are all white.

(But differ in quality. Tulsi Das was the author of the Hindi *Rāmāyān* and a Brāhman and hence the saying.)

*Tulsi, tum to kahat ho. sanaat se sab hot: Rich*

*Tulsi, voh dōu gae, pandit aur girhast: Ate ādar nā kiya, jāt diya na hast.*

Tulsi, both are bad, layman and priest: That are not courteous on coming and go without giving help.

(Respect to whom respect is due.)

*Tulsi, yā sansār mein pākhandī kī mān: Sidhōn ko sidhā nahīn, jhūlōn ko pakvān.*

Tulsi, in this world all believe in hypocrites: Saints get no uncooked food, and the liars live on sweets.

*Tulsi, yā sansār mein, pānch ratn hai sār: Sādhu milan aur Harī-bhajan, dayā, dharm, upkār.*

Tulsi, in this world are five chief gems: communion with saints, worship of God, mercy, faith and kindliness of heart.

*Tulsi, yā sansār mein sab se miye dhāē: Nā jānūn kis bhes mein Nārāyan mil jāē?*

Tulsi, in this world run to meet all men: You cannot say in what disguise you may meet God.

(Be all things to all men.)

*Tulsi aur gurūb ke vaqt sijda manā hai. Mah. Superstition.*

At actual sunset and sunrise you must not kneel to pray.

*Tum ant gae, ham ant kar āyo, māron chūn kūtān ne khāyo. E.*

While you went one way, and I the other, the dogs ate up the dough.

(When the members of a family fall out, outsiders benefit by the quarrel.)

*Tum bāiyar kī pat badhāve: Tum tujhe dhanvant kahāve.*

Ornaments exalt the credit of a woman: Ornaments will make a rich man.

(The tailor makes the man.)

*Tum barā nannhā kātī ho. Wom.*

You spin a fine thread.

(Over economy: skinning a flint.)

*Tum bhī kahoge "koī mujhe jorū kare."*

You also shall say "who will marry me?"

(Said of one who is proud of superior acquisitions.)

*Tum bhī kahoge "mujhe charkhā le de?"*

Can you ask any one to buy you a spinning wheel?

(i. e. more fit for a woman's work than a man's work: said to a foolish man.)

*Tum bhī kore chālīs sere ut ho.*

You are a forty ser fool.

(Of a lad who dies unmarried, is used in the sense of the English 'cow' or 'calf': forty sers being a complete man is used as an idiom meaning completeness.)

*Tum binā bāiyar hai aisi, bin pānī ke khetī iaisī.*

Without thee, my husband, my body Is like  
the blacksmith's bellows that breathe  
without life.

*Tum dāl dāl, ham pāt pāt.*

If you go on every branch, I will go on  
every leaf.

(Whatever stratagems you practise, I will  
be a match for you.)

*Tum, Dātā, dukh bhanj ho, morī suno, Nāth,  
guhār : Hauñ aprādhi janm ko, nakh sikh  
bharo bikār.*

O God, Thou remover of pain, hear my  
prayer, O Lord, I have been a sinner from  
my birth, full of vice from top to toe.

(I will arise and go to my father and will say  
unto him, Father, I have sinned against  
heaven and before thee and am no more  
worthy to be called thy son. Luke, xv, 18,  
19.)

*Tū mere bāle ko chāhe, to main tere būrhe ko  
chāhūñ.*

You cherish my infant, and I will take care  
of your old man.

(You scratch my back and I will scratch  
yours.)

*Tū merā larhā, khilā, main terī khichrī pakdūñ.  
Wom.*

You amuse my child, and I'll cook your food.

*Tumhāre bail, hamāre bhainsā : tumhāre hamāre  
phir sāth kaisā.*

You have an ox and I a buffalo : how can  
you and I keep company?

(An ox travels faster than a buffalo, which is  
a very heavy animal.)

*Tumhāre chāte to rūkh bhī nahīñ rahe haiñ.*

Even the trees cannot stand your licking.

(Metaphor from the action of locusts : said to  
an extortioner.)

*Tumhāre farishtōñ ko bhī khabar nahīñ hai.  
Mah.*

Even your angels have no knowledge of it.

(Every man has two guardian angels that live  
on his shoulders and take note of all he does.)

*Tumhāre larhe bhī kabhī ghuñniyōñ chalenge ?  
Mah. Wom.*

When will your children crawl on their  
knees.

(When will you speak the truth or perform  
your promise ?)

*Tumhāre mare des khāk, hamāre mare des pāk.*

Your death will destroy the land, but mine  
will purify it.

(Humility : the following proverb is its

*Tumhāre mūñh meñ ghī shakkar !*

May your mouth be filled with ghī and  
sugar !

(Said to one who brings a good news or comes  
at a propitious time.)

*Tumhāre mūñh meñ kae dāñt haiñ, yeh to koi  
pūchhiā hī nahīñ.*

No one asks, how many teeth you have in  
your head.

(A phrase used to imply good government and  
security of life and property.)

*Tumhāre pāñ kā ugāl, hamāre peñ kā ādhār.*

The remains of your betel is food for my  
stomach.

(That which you can easily spare without  
missing it, will be of the greatest service  
to me.)

*Tumhāre peñ meñ chinṭe kī gāñṭh hai.*

There's an ant's joint in your stomach.

(You eat so little !)

*Tumhāre barābarī voh karē, jo dāṁṭe hiran ko  
pakre.* [deer.]

He is your equal, who runs and catches a  
(i. e. a dog : said in contempt.)

*Tumhāre barābarī vohkarē, jo tāng uthā-kar māt.*

He is your equal, who lifts up his leg to  
make water.

(i. e. a dog : see preceding.)

*Tumhāre bāt kā etebār kyā ?*

There's no trusting in your word.

*Tumhāre bāt meñ band kyā ?*

There is no reliance on your speeches.

(See preceding.)

*Tumhāre bāt thal kī mā beṛī kī.* [water.]

Your speech neither belongs to land nor  
(It is incongruous and inconsistent.)

*Tumhāre bāt uthāi jāē na dhārī jāē.*

Your words can neither be taken up or put  
down.

(They don't go down.)

*Tumhāre jūtī aur tumhārā hī sir.*

Your shoes are on your own head.

(The expenditure is met by the income.)

*Tumhāre bhatār na hamāre jōe : aś kuchh karō  
kī betvā hae. E.*

You have no husband and I no wife ; let us  
so act that we may have a son.

(A frank way of asking a widow's hand in  
marriage by a widower.)

*Tum jāno, tumhārā kām jāne.*

You know your own business best.

(I'll have nothing to do with it.)

*Tum kārre iis akhar vāṇē. ek chhor das bāṇē*

*Tum kis khet ke bathue ho ?*

From what field came this weed ?

(Said to a boaster.)

*Tum kis khet ki mūlī ho ?*

From what field came this raddish ?

(See preceding.)

*Tum ko ham sī anek haiñ, ham ko tum sū ek :*

*Ravi ko kaval anek haiñ, kavalan ko ravi ek.*  
Wom.

You have many like me, I have but one like you : The sun sees many lotuses, but the lotuses only one sun.

(An obedient wife to her husband.)

*Tum kyōñ phate meñ pāñ dete ho ?*

Why do you thrust your feet into the torn place ?

(Why do you bring another's quarrel on to your head ? They who in quarrels interpose will often wipe a bloody nose.)

*Tum ne urāñ. ham ne bhūñ bhūñ khāñ.*

You made it fly away, I fried and ate it.

(Teach your grandmother to suck eggs.)

*Tum rūñhe : ham chhūte !* Mah. Wom.

You are angry : I am free !

(Reference to the ease of divorce under Muhammadan law.)

*Tum sarike sainkrōñ phirte haiñ.*

A lot of men like you wander here and there.

(You are no great shakes.)

*Tum thūkte ho, ham thūkte bhī nahīñ.*

You may spit, but I can't.

(Noblesse oblige.)

*Tum to aqal ke pichhe lath liye phirte ho.*

Why do you pursue your good sense with a club ?

(To destroy it ! Said to a man acting rashly.)

*Tum to jab mā ke peṭ se bhī nahīñ nikle hoge.*

You were not come out of your mother's womb then.

(Does your mother know you're out !)

*Tum to kuchh jānte hī nahīñ, aunḍhe mūñh dūdh pīte ho.*

You know nothing, sucking up milk on your face.

(i. e. you are acting like a baby.)

*Tum to mujhe chhoroṅe !*

You'll lay your hand on me !

(I am afraid you are going to kiss me: sham modesty.)

☞ The story goes that a woman with an empty pitcher on her head met a man carrying pigeons in his two hands: "Don't take liberties with me" said she. "How could I?" he replied—"Oh you could put them into my nitcher."

*Tūñ kithoñ dā Khakkhā Sāhab haiñ ?*

Where are you the Lord of ?

(Are you any body in particular ? *Khakkhā* is the letter *kh*, beginning *Khāñ* or Lord, in the Gurmukhī character of Panjābī.)

*Tuntunī bajāte : mīyāñ khāte shakkar ghī ;*  
*Naukrī kī aisi taisī, ab ke bache jī.*

Blowing the trumpet my lord lived on sugar and ghī : but the service may be accursed if he save his life this time.

(The glory and danger of soldiering.)

*Tū raho rī, hauñ hī-lakhūñ : choph na atā, Brij bāl : Binā same sashī ke ugahe parhāñ aragh akāl.* Hin. Wom.

Stop, I'll go up to see : you must not mount the balcony my maid of Brij, Or libations will be poured out without a moon.

(i. e. people will mistake your face for the moon : a mother's advice to her beautiful daughter. It is customary for Hindus to pour out libations to the moon on fast days before taking their food.)

*Turāī kaddū ; lānat har dū !*

Gourd and pumpkin ; a curse upon both !

(Arcades ambo.)

*Turak kā kē mīt, sarap se kā pīt.*

The love of a Muhammadan is the friendship of a serpent.

*Turak, talaiyā, totrā, na yeh kisī ke mīt : Bhīr parat mūñh pher leh, rākhkeh na pīrī.*  
Rus.

A Musalman, a wasp, and a parrot are no body's friend : In time of difficulty these go away and show no love.

*Turat bhalāī voh nar pāve, jo dhan Dātā nām lutāve.*

Who spends his money in the name of God will soon get a good name.

*Turat dān mahā kallyāñ.* Hin.

Ready alms is sure salvation.

*Turat dān mahā pun.*

Ready alms is a great virtue.

(See preceding.)

*Turat fatch ho us ke tāñ, jis kā hāmī hove Sāñ.*

He soon conquers whom God helps.

*Turat hī poō, turut hī khāo : Bāsī khā mat, oñ barhāo.*

Quickly bake and quickly eat : Eat not stale food or your belly will swell.

(Said of the *chapātī* or unleavened cake of the natives, which must be eaten fresh.)

*Turat majūrī jo parkhāve, vā kā kār turat ho jāve.*

Who pays ready wages gets his work done

His work is very soon done whom the Government helps.  
*Turfatu'l-ain meñ.*

In the twinkling of an eye.  
*Turkī pīle tāzī kāñpe.*

When the Turkish (horse) is whipped the Arab (horse) trembles.

(The punishment of one is a warning to others:  
*pour encourager les autres.*)

*Turkī pīle tāzī ke kār hon.*

When the Turkish (horse) is whipped the Arab (horse) takes warning.

(See preceding.)

*Turkī tamām huī.*

His Turkish is come to an end.

(He has got to the length of his tether: can talk no further.)

*Turtā phurtī kām māñ achhī nahīñ jāñ : Sāñch kahā hai sādñ ne ; jalīñ māñ nuksāñ.*

Too much haste in work is not a good thing : The saints have truly said that haste makes waste.

*Tūr, tel, tāpnā, Jār māñs ho āpnā.*

Cotton, oil and a fire will conquer Winter.

*Turuk hū hue, tau bhī nā. E.*

I have turned Muhammadan and have still gained nothing by it.

(Allusion to the former custom of Muhammadans giving their daughters in marriage to Hindū converts.)

*Tū sachchā aur terā gurū sachchā !*

You are true and so is your teacher !

(Said to a truthful man.)

*Tūtā mat rah tōl sūñ rāñ bhīr ke bīch ; Ek akele manukh ko sūñhe ūñch na nīch.*

Don't lose your company on a journey or in a fight ; One man alone can never think of all the ins and outs.

(Union is strength.)

*Tū telī kā bāñ ; tujhe kyā sair ? lagā raho ghāñī se.*

You are an oilman's ox ; what have you to do with pleasure ? stick to your oilmill.

(Said as a taunt to one who drudges night and day.)

*Tūtī bāñh gale parē.*

A broken arm goes round the neck.

(i. e. it is worn in a sling : a native of India will never desert his relatives, however badly they may turn out.)

*Tūtī, chuge to ūñch chug, nīch chugan mat jā : Kule lajāve āpne, kakeñ Akubbar Shāh.*

O parrot, if you have to take, take from a lofty place : Otherwise, saith King Akbar, you will disgrace your family.

(If you have to place yourself under an obligation choose an honorable man for the purpose.)

*Tūtī hai to kisī se jurī nahīñ : aur jurī hai to koī tor saktā nahīñ.*

What is broken none can join, and if it be joined, none can break it.

(Consolation to a very sick person.)

*Tūtī kā kyā jorñā ? Gāñth parē aur na rakh.*

How can you join the broken ? You may make a knot, but it won't last.

(A quarrel between friends is never really made up.)

*Tūtī kamāñ se dareñ nau jāñ !*

Nine men afraid of a broken bow !

*Tūtī kī būtī batā do, hakimjī !*

Show me, doctor, the cure for the broken !

(Said when all hope of life is abandoned.)

*Tūtī kī kyā bātī !*

There is no remedy for the broken.

(i. e. against death.)

*Tūtī palēñ chūtīyā aur āshāq palēñ lāl : Kabītar palēñ choṭṭe, jo take parāyā māl.*

Fools keep parrots and lovers keep sparrows :

Thieves keep pigeons that look to other's wealth.

(The lāl is a little red bird emblematic of beauty : pigeons of course are easily detached from their flocks.)

*Tūtī tāng, pāñ nā hāñh ; Kahe 'chalūñ ghorāñ ke sādñ.'*

A broken leg, and no feet nor hands ; And he says 'I can run with horses.'

(Said of a fool who presumes a great deal on himself and ventures to undertake what his betters have failed to achieve. Fools rush on where angels fear to tread.)

*Tūtī telī, to kamar meñ adhelī.*

The ruined oilman has but eight annas round his waist.

(i. e. no capital.)

*Tūt na rakh, re bālke, sab se mil kar chāl : Tūtā dhobar det haiñ gām galī māñ dāl.*

Be not quarrelsome, my son, but be friends with all : The broken vessel is thrown into the village lane.

## U

*Uddam se diladdar ghate.*

Poverty declines before labor.

(Industry is the key to prosperity.)

*Udhār barī hattīyā hai. Mercantile.*

Debts are a great trouble.

*Udhār denā, larāñ mol lenā.*

Give on loan and buy a quarrel

*Udhār dīje, dushman kīje. Mercantile.*

Give a loan and make an enemy.

*Udhār dīyā, gāhak khoyā. Mercantile.*

Sell on credit and lose you customer.

(Because he will then desert you for fear of being pressed for his money.)

*Udhār dīyā gāhak gayā : sadqa dīyā rad balā. Mercantile.*

Sell on credit and lose your customer ; make an offering and avert evil.

(It is better to give than to lend.)

*Udhār kā khāyā koī nahīñ bhūltā.*

Money borrowed is never forgotten.



*Udhār khās baiṭhe haiṁ.*

They have borrowed money to do it.

(To be set upon a thing.)

*Udhār khānā, aur phūns kā tāpnā barābar hai.*

To live on credit is to warm one's self at a straw fire.

(Which went last long.)

*Udher ke rotī na khāo, nangī hotī hai.* Superstition. Mah. Wom.

It is not good to peel off the upper layer of bread and eat it.

*Udhī bahū balainde sānp dikhāve.* Wom.

The gadding wife sees a snake in the roof.

(i. e. makes an excuse for running out of the house.)

*Ūdho, ban āē kī bāt.* Hin.

It is luck that has done this, Ūdho.

(Spoken of one who has been prosperous beyond his merits.)

*Ūdho kā len, na Mādho kā den.* Hin.

I owe nothing to Ūdho, and Mādho owes nothing to me.

(I am independent.)

*Udhyaīl salvā pitṛan ke dān.* E.

Spoilt flour is offered to the ancestors.

(Offerings to the ancestors are obligatory on Hindus : hence the sting of this saying.)

*Ugat uge, mah bhare, bisvat uge jāś.* Agric.

What comes up in a month if it come up easily will soon wither.

*Ugle to andhā, khāve to kophī.* Superstition

If he vomits it goes blind, if swallows it becomes leprous.

(To be on the horns of a dilemma.)

The notion is that if a snake gets a muskrat into its mouth it will become leprous if it eat it, and blind if it vomits it. Its remedy is to go into water with it.

*Ūjar gāon meṁ murār malton.*

The oil press is lord of the deserted village.

(It being too heavy to be carried away.)

*Ūjar ho ghar sās kā, jo bair kare har bār !*  
*Pihar ghar sūbas base, jab lag hai sansār.* Wom.

May the house be destroyed of the mother-in-law that quarrels all day ! My father's house may thrive as long as the world lasts.

*Ūjar kherā, nāo na berā.*

A deserted village has neither boat nor raft.

*Ūjar meṁ Gūjar nāche, dhāk dekh Bairāgi,*  
*Khīr dekh ke Bāman nāche, tan man ho gayā*  
*rājī.*

The Gūjar rejoices in the wastes, the mendicant at the dhāk tree, the Brāhman at rice and milk with a happy heart.

(Gūjars are herdsmen, the dhāk is a sacred tree, and the greediness of Brāhmins is proverbial, hence the point of the proverb.)

*Ujāl baran, adhīntā. ek charan do dhiuān.*

of two thoughts: I thought you to be a saint, but you are a very pit of deceit.

(The *baglā bhagat* or heron standing on one leg, the picture of dignity, while all the while it is merely intent on its prey is the conventional Indian synonym for hypocrisy.)

*Ujlo ujlo sab bhalo, ujlo bhalo na kes : Nārī nīve na rīp dare, na ādar kare naresh.*

Every thing white is good, except white hair, Which no woman respects, nor enemy fears, nor king acknowledges.

*Ujre ghar kā balenḍā.*

The ridge pole of a deserted house.

(Spoken contemptuously of a very tall, thin and awkward person.)

*Ukhli meṁ musrā, mālē bāp bisrā.* E.

The pestle in the mortar, and the parents forgotten.

*Ukhli meṁ sir āyā, to mūsloṅ kā kyā dar ?*

When your head is in the mortar why dread the pestle ?

(In for a penny, in for a pound.)

*Ukh se ganderī pyārī, gur se pyārā gāṇḍā :*

*Mān bahan se jorū pyārī, jis se hoe guḍārā.*

Cuttings are sweeter than the sugarcane, lolly pops than sugar : A wife is sweeter than mother and sister that makes life go.

*Uktānī kumhārī nākhūn se matī khode.*

The sorrowful potter's wife will dig mud with her nails.

(To scratch the earth with the nails is a sign of sorrow.)

*Utajh jāyā to sulajh hī rahegā.* Hin.

When once entangled he will be disentangled.

(i. e., when once entangled by marriage he will be disentangled from his wild ways: advice to the parents of a wayward son, who is sowing too many wild oats: marriage will sober him.)

*Utajhnā āsān, sulajhnā mushkil.*

To entangle is easy, to disentangle is hard.

*Ul meṁ se nikal-kar chūl meṁ paṛnā.*

Out of the pivot and into the socket.

(Out of the frying pan into the fire.)

*Ultā chor kutvāle dānde.*

The thief threatens the constable.

(Turning the tables.)

*Ulte bāis Bareli ko.*

Bamboos to Bareilly.

(Coals to Newcastle.)

*Ultī Gangā bahnā.*

The Ganges is flowing the wrong way.

(Spoken on the occurrence of something improbable.)

*Ultī Gangā pahār ko chālī.*

The Ganges is flowing up hill.

(See preceding.)

*Ultī khopri andhā gyan.*

When your head is down you will gain

*Uṭṭi malā pheraṇā.* Hin. Superstition.  
To tell beads backwards.

(To call down curses: see following.)

*Uṭṭi saifi parhṇā.* Mah. Superstition.  
To say the *saifi* backwards.

*Saifi* is a form of imprecation against an enemy. A naked sword is placed erect before the person pronouncing the curse, who blows upon it after every sentence. The effect is said to be the death or ruin of the person so cursed.

*Uṭṭi tāngēṇi gale pariṇ.*

Twining his own legs round his own neck.  
(Bringing misfortune on himself.)

*Uṭṭi topi, gur chane.* Children.

His cap's the wrong way round: let's have sugar and pulse.

(As a forfeit: a children's saying.)

*Uṭṭi vā ki rūt hai, uṭṭi vā ki chāl, Jo nar bhoṇ-ḍi rāh men apnā khove māl.*

Depraved his habits and evil his ways,  
That loseth his wealth in the paths of folly.

*Unais bis to bhaile chāhe.* Bhoj.

It is always at nineteens and twenties.  
(In nature no two things are quite alike.)

*Unch baṛēṛi, khokhar bāns; rin khailoṇ bārah mās.*

To live all the year round on borrowed money is to have a high ridge pole made of hollow bamboos.

(Which will soon break.)

*Unche charhke dekhā, to ghar ghar yehi lekḥā.*

When I looked down from on high, all the houses were of a height.

(All trees are of one height, when you look down from the moon.)

*Unchī dukān phikān pakvān.*

A lofty shop and bad food.

(Great boast little roast: a whitened sepulchre.)

*Unch nich meṇ boi kyārī, Jo upjī so bhuī hamārī.*

If you sow on unlevel ground, You will only get what grows.

(i. e. very little: you won't get much out of bad work.)

*Uncho uncho sab chaleṇ, nicho chale na koḥ.*

*Tulsi! nicho voh chale jo garabh se uncho hoḥ.*

All like to go up on high, no one likes to go below. Tulsi! he loves to go below that is above pride.

*Unghṭe ko theṭṭe kā bahānā.*

The drowsy man falls and says, that some one shoved him.

*Unke peshāb meṇ chirāg jaltā hai.*

His very water holds a burning lamp.

(Said of persons of great influence or haughty temper.)

*Unnīs bis kā to farq hotā hī hai.*

There is always the difference between nineteen and twenty.

(In nature no two things are alike.)

*Unṭan ko kin chhappar chhāḥ? gaj kā mār-ghaṭ kamr bandā?*

Who ever thatched sheds for camels, or made a burning place for elephants?

(Camels are always kept in the open and elephants owing to their weight are burnt where they die.)

*Unṭ balbalāne se lartā hai.*

When the camel fights it gurgles.

(Allusion to the habits of the animal: a quarrel always makes a noise.)

*Unṭ barrātā hī ladā hai.*

A camel always snarls when being loaded.

(Applied to a person whose complaints are disregarded by those who oppress him: allusion to the habits of the animals which invariably make a snarling noise while being loaded up. The proverb is also used towards an unwilling servant.)

*"Unṭ balaiyān le gai," "hāñī hāñī" kije.*

If they say a cat carried off a camel, you must say "Yes sir, yes sir."

(Very like a whale.)

*Unṭ buddhā huā, par mūtnā nā āyā.*

The camel has grown old, yet he knows not how to make water.

(Said of a foolish old man grown in years, but not in sense.)

*Unṭ charke būṇṭ māṅge.*

[vetches.

Mounted on a camel he wants to pluck

(i. e. he attempts impossibilities: the Indian

vetch being a low plant.)

*Unṭ charhe, kuttā kṭe.*

Mounted on a camel, yet bitten by a dog.

(Misfortune has long arms for the unfortunate.)

*Unṭ dūbeṇ khachchar thā māṅge.*

The camels drown and the mules would wade through.

(He would bend the bow of Ulysses: he would rush where angels fear to tread.)

*Unṭ dūbeṇ, meṇḍkī thā māṅge!*

The camel drowns and the frog wants to wade through!

(See preceding.)

*Unṭ ghorā bhas gaeḥ, gadhā pūchhe, 'kitnā pānī!'*

Horse and camel are drowned, and the ass

*Ūñt kâ pād, na zamīn kâ, na āmān kâ.*

When the camel breaks wind, it reaches neither to the earth nor to the sky.

(Always hanging half-way : imperfect.)

*Ūñt ke gale meñ bēllī.*

The cat tied to the camel's neck.

A man who had lost his camel made a vow that if he found him again, he would sell him for a penny. In order to keep his vow and yet save his pocket, he tied a cat to the neck of the camel and he made it a condition that the purchaser of the camel for a penny should also buy the cat, which he priced at the real value of both.

*Ūñt ke mūñh meñ sīrā.*

A caraway seed in the mouth of a camel !

(A pinch of grain to a famished creature !)

*Ūñt kī chorī aur jhuke jhuke.*

You can't creep to steal a camel.

*Ūñt kī chorī sir par khelndā.*

Steal a camel and risk your life.

(As it is difficult to hide so large an animal.)

*Ūñt kī pakar, kutte kī jhapat.*

The grip of a camel and the bite of a dog.

(Are both very hard in their way.)

*Ūñt kī pakar, kutte kī jhapat se Khudā bachāe.*

God preserve us from the grip of a camel and the spring of a dog !

*Ūñt kis kal baithe ?*

Let us see on which side the camel sits.

(See *dekhīye ūñt kis kal baithtā hai ?*)

*Ūñt ko kis ne chhappar chhāē haiñ ?*

Who has ever thatched a roof for camels ?

(None regards the welfare of the poor.)

*Ūñt ladē begārī.*

Camels work for nothing.

*Ūñt Makkē hī ko bhāgtā hai.*

Even the camel runs to Makkā.

(See explanation under *Ūñt paakhham ko bhāgtā hai.*)

*Ūñt marā kapre ke sir.*

The dead camel is charged to the cloth on its back.

It is related that a merchant, who was lamenting the loss of his camel, was consoled by a wayfarer, who suggested that he could recoup the value of the camel from the sale of its burden.

*Ūñt makhkī ko bhī hañkātā hai.*

A camel drives off even flies.

(Never despise your enemy.)

*Ūñt re ūñt, terī haun kal sidhī ?*

O thou camel, hast thou one straight bone in thy body ?

(Said of one who has no good in him.)

*Ūñt sā qad to barhā liyā, par shaur zarā bhī nahī.*

You have grown as tall as a camel, but you have no sense at all.

*Ūpar kâ dhar bhāī, aur niche kâ alkhudā.*

Above a brother or friend, but below the Lord knows what.

(Spoken of a hypocrite of fair external appearance, concealing a wicked or profigate mind.)

*Ūpar se 'Rām Rām', bhūtar qasāī kâ kām.*

Outwardly a psalm-singer, inwardly a very butcher.

(Fair without and foul-within.)

*Ūpre jhāñt Madār kī, Shujā chale Ajmer ?*

What loss is it to Madār, if Shujā go to Ajmer ?

(The shrines of Shāh Madār at Makhnampur and of Muinuddin Chishtī at Ajmer attract large crowds of pilgrims.)

*Ūrad kahe "mere mātke fūkā ; Mo bin byāh na hove nikā."*

Saith the pulse, "I bear a mark on my forehead, Without me it is no marriage."

(*Ūrad* pulse is eaten by the guests at a marriage. 'I bear a mark on my forehead' means 'I am a thing of importance'.)

*Ūrad ke āte kī tarah aīñhtā hai.*

He turns and twists like the dough of the *urad* pea.

(Which is a very sticky substance.)

*Ūr, bhanbhīrī, Sāvan āyā.*

Up, butterfly, it is August.

(Make hay while the sun shines.)

*Ūr chal, panchhī, pī ke des.* Wom.

Fly away, bird, to my husband's country.

*Ūrdī urdon kī bhatī, aur ras kī āchhī khīr ;*

*Lāj jo rākhē pīv kī, voh bhī āchhī, bīr.* Rus.

Pease-pudding of peas is best, and sweetened *khīr* is best : She is the best woman, friend, that upholds her husband's honor.

*Ūrdū kâ muhāvra Dillī par khatam hai.*

*Ūrdū* idioms are confined to Dehli.

(Compare "the Queen's English.")

*Ūrtā gappā.*

A flying shot.

(Applied to a lucky hit.)

*Ūrte ke par kātte haiñ.*

He clips the wings of flying birds.

(He puts salt on their tails.)

*Ūrtī urtī tūq chaphī,*

Flying and flying it has rested on the shelf.

(The report is confirmed.)

*Us bastī meñ tū kadhī kījyū mat bīsrām ; Jo ho nāmī des meñ thag choran kā gām.*

Take not thy rest in that town, That is known to be the abode of thieves and robbers.

(A man is known by the company he keeps.)

*Us dīn bhūlēñ ohaukrī, volī, nabī aur pīr, Lekhā*

*Use to dhonī bhī nahīn ātī.*

He cannot even wash himself.

(A real fool.)

*Usī gharī tāhde use, jo bairī tujh ghar āē; Aisā  
nā ho dhoe se batthe pair jamāē.*

Drive away your enemy the moment he  
comes to your house, Lest he get posses-  
sion of it by treachery.

*Usī kī jūtī, usī kā sir.*

His own shoes on his own head.

(The Engineer hoist with his own petard : to  
take the arrows from his own quiver.)

*Usī rāh par chāl tū, jo tūjhe gurū batāē; Jo  
biddyā ke thān par turat thikānā pāē.*

Follow that road which the priest pointed  
out, That thou mayest quickly reach the  
abode of learning.

*Usī rūkh par hai chadhā, usī kī jar katvāē,  
Voh mūrakh to ek din gir dab-kar mar jāē.*

The fool who cuts the roots of the tree  
upon which he sits, Will one day fall  
and be crushed by it.

(To cut away the branch upon which you are  
sitting.)

*Us jātag par pyār jatāo, māt pitā bin jis ko  
pāo.*

Love the child that hath nor mother nor  
father.

*Us jātag sūn karo na yārī, jis kī mātā ho  
kalhārī.*

Never befriend the child of a wrangling  
jade.

*Us ke āge sīs nivāo, badā baderā jis ko pāo.*

Always bow to a good old man.

*Us ke bhāg baḍe albele, jo deulat meñ khāve  
khele.*

Very great is his good fortune that is born  
to wealth.

(Born in the purple : born with a silver spoon  
in his mouth.)

*Us ke kān pe ek jūn nahīn chaltī.*

No louse creeps in his ears.

(He won't yield.)

*Uske rāj meñ gābhan gābh jāle.*

Is that reign pregnant women miscarried.

(Through fear, as of Nādir Shāh, 1747—1772  
A. D.)

*Us kī girah kā kyā jātā hai?*

What falls from his pocket?

(Said of a bad servant, the loss is always his  
master's and not his own.)

*Us kī razzāqī hai.*

God provides for all.

*Us kī tāngēn, usī ke gale meñ.*

His own legs are round his own neck.

*Us kī sikh na sikhiyo, jo gur se phir jāē, Biddyā  
sūn khālī rahe, phir pāchhe pachtāē.*

Follow not him that hath turned against  
his priest : For such are void of learning  
and will at the last repent.

*Us kī tūtī bol rakhī hai.*

His parrot is now talking.

(Said of a prosperous man.)

*Us kī eāt vohdāhū lā sharik hai. Mah.*

God is one and has no equal!

*Us ko sikh na do nadhī jo ho kaṭṭar nich; Loh  
mekh nahīn ghise kadhān pāthar bich. Rus.*

Never advise the cruel and base; An iron  
peg will never pierce through a stone.

*Us ko sab kī fikr hai.*

God takes care of all.

*Us ko to patthar mārē, maut nahīn.*

You may stone him, but you can't kill him.

(The wicked hath a long rope : the cat's nine  
lives.)

*Us ko vahān mārē, jahān pānī bhī na mile.*

Slay him where no water can be had.

(Said of the incorrigibly bad.)

*Us kūkar se bach-kar jānā, jā ko jagat ka  
khānā.*

Avoid the dog that is known to bite.

*Us mānas ko dūrān tāho, jā ko kapṭi tum sun  
pāo.*

Eschew him that is reported to be treacher-  
ous.

*Us mānas ko ho atī labhā, jā ke bura na lāge  
dhābā.*

Whose character is not stained prospereth  
greatly.

*Us mānas ko tū kadhe na apne pās bihā, Jā  
ujagar dēs meñ jo mānas ho jā.*

Let not that man sit beside thee, That is a  
notorious rake.

(A man is known by the company he keeps.  
Blessed is the man that walketh not in the  
counsel of the ungodly nor standeth in the  
way of sinners. Psalms I. 1.)

*Us mānas se milnā bhūndā, chho aur kapat kī  
jo ho dūndā.*

It is not good to dwell with him that hideth  
anger and hypocrisy in his heart.

*Us mānas se milo re bhāī, jā ke jī meñ base  
bhalāī.*

Dwell with him in whose heart dwelleth  
goodness.

*Us nar ke bhī ek din pare gale meñ phand, Jis  
ne chorī lū par leī kamaryā bāndh.*

That man shall one day put his neck into  
a snare, Who girdeth his loins for theft  
and robbery.

*Us nar ko nā sikh suhāve, Neh phand meñ jo  
phañs jāve.*

He listens not to any advice, That hath  
fallen into the snares of love.

*Us nar se tum milo na koī, Jā ko dekho kapṭi  
dhoī.*

Have no dealings with the man, That is  
known to be a treacherous hypocrite.

*Us purkhā kā nāh bhārosā, jo le chis dikhāve  
thosā.*

Never trust him that takes and returns not.

*Us purkhā kī bāt par nāh bharosā rākh ; Bar bar  
bole jhūt jo dīn bhar mān saṁ lākh.*

Trust not in that man's words, For he tells  
a hundred thousand lies a day.

*Ussar khetī meṁ kesar ?*

Saffron from a barren soil.

(Said when a man has chance good luck :  
also of the worthy sons of unworthy  
parents.)

*Us eṁ mil daur-kar, jo nar gyānī ho : Dānā  
dushman bhāi bhalā, kah gae yeh sab koe.*

Hasten to meet a wise old man ; All the  
world says it is good to have a wise man  
even for an enemy.

*Utād, hajjām, nā, main, aur merā bhāi ; Ghoṛī,  
aur ghoṛī kī bachherā, aur mujh ko to  
ap jānte kī haiṁ.*

The barber, the shaver, and the beard-scraper,  
I and my brother, the mare, and her  
colt, and me, you know.

(Applied to one who pretends at a distribution  
of provisions to receive shares for several  
people, which are in fact all for himself.)

*Utar gā loī to kyā karegā koī ?*

When my blanket (honor) is off, who can  
do any thing ?

*Utālā so bāolā, dhīrā so gambhīrā.*

Hasty is mad, slow is sure.

*Utāro Nāth pār morī nāyā !*

Take my boat over, O Lord !

*Utar pār : main miyān, tū chākar.*

Now we are quits ; you are my slave, and  
I your master.

(Said by children when a debt is paid or an  
obligation returned.)

*Utārū hākim, aur dupahre dahī nuṣān kartā  
hai.*

A hasty judge and curds at noon do harm.

*Ut aukhad kuchh kām na āve, maut pakar jī jis  
kā leve.*

No medicine avails when death takes pos-  
session of a life.

(No remedy for death.)

*Ut bhāi bhalā hai baiṭhā, jī kar kesubh-gyān,  
Mullā pandit baiṭh kar bānche Bed Qurān.*

It is well to sit there, where, in the fullness  
of knowledge, *Mulla* and *Pandit* pro-  
pound their Scriptures.

(*Mulla* is a Mahomedan priest and *Pandit* a  
Hindu priest.)

*Ut bhāi mūl sa jā, re bhāi, jī hotī ho mār  
pāde.*

Never go to that place where a fight is go-  
ing on.

(They who in quarrels interpose, Will often

thāh koṁ, us ke kartab kām.

In the next world God will reward those  
who call on Him, And will also make all  
their business here to prosper.

*Uth gae nā jāniye, jo ṭaṭṭī de gae bār.*

Don't think a man has left (for good) be-  
cause his door is closed.

*Uthā babulā prem kā, tin kā chāṛhā akās : Tin  
kā tin meṁ mil gayā, tin kā tin ke pās.*

The impulse of love hath fled and gone to  
heaven, To meet Him whose it was, and  
to be with Him whose it is.

(Said of the soul of a dead man.)

*Uthāo merā maknā, main ghar sanbhālūn apnā.  
Mah. Wom.*

Lift up my veil, and let me examine my  
house.

(A satire on a bride, who exhibits haste in  
assuming her role of mistress ; whereas  
Hindu conventionalities require her to remain  
completely veiled during the first four  
*chālās*, (periods of 40 days) after her  
marriage.)

*Uthāū chūlhā.*

A moveable fire place.

(Said of a person, who has no fixed abode :  
a rolling stone : the rolling stone gathers no  
moss.)

*Uth jā tarhe uth, re bhāi, Jit tanne dikhe lābh  
bhalā.*

Get up early and go thither, my friend,  
Where good and profit are.

*Uth-kar phalī sarikī to phoṛī hai kī nahīn.*

She won't even get up to open a pod.

(He won't even raise his hand to his mouth.)

*Uthī rakābī, phul phulā bhāt ; lo panchon hā-  
thon hāth.*

The dish is shallow and the rice cooked ;  
take it, friends, in your hands.

*Uthīe kī tāng tūṭī.*

He no sooner rose than he broke his leg.

(A very unfortunate man.)

*Uthīe lāt, baiṭhīe ghūnsā. Wom.*

When he is up he kicks her, and when he  
is sitting he hits her.

(A bad husband.)

*Uthī javānī, mānjhā dhilā !*

The bloom of youth in a flabby body !

(An idle young man.)

*Uthī painīh.*

The market is almost over.

(Spoken of one who was rich or powerful, but  
is now decaying.)

*Uthī painīh āṭhven dīn.*

Market day comes but once a week.

(Make hay while the sun shines : Christmas

Never go to that place where vagabonds do abound.

*Ut mat gehūn buā re chele, Jit hoñ thāl aur pāthar dhele.* Agric.

Never sow wheat my son, Where clods and stones abound.

*Ut mat kadhe na baiñh tū jit kunyāi log : Nyāo bhūl kunyāo kā bāndheñ milkar jog.*

Sit not with the unjust, That have forgotten justice and unite to do injustice.

*Ut mat kadhī na jā, re mītā, Jit ruhtā ho singh aur chitā.*

Go not thither, my friend, where tigers and leopards do abound.

(Don't put your head into the lion's mouth.)

*Ut mat ro apnā dukh jā kar, jit āven bairī umdā-kar.*

Never weep over your sorrows before your enemies.

(A wise man keeps his troubles to himself.)

*Utrā chhitrā jo huā, vā kī sār na ho, Sādh kahe, re balke, lukh jatan kar lo.*

Who loses his credit will never regain it, Say the saints, my lad, though he try a hundred plans.

(Give a dog a bad name and hang him.)

*Utrā ghātī, huā mātī.*

(i) Down the throat, is turned to clay.

(Is digested into the body: said as a consolation to the poor.)

(ii) No sooner carried to the place of cremation than it turns to dust.

(Said of a dead body.)

*Utrā Kabir sarāē meñ, gāñh katre ke pās, Jas karāi tas pāvāsī : tū kyñ bhūyo ulās.*

When Kabir puts up in an inn with a pick-pocket, Why should he grieve; for as one does, one is rewarded.

*Utrā shahnā, mardak nām.*

Out of place, out of grace.

*Uttam gānā, maddham bijānā.*

Singing is best, playing next.

*Utre jī se chiz jo, vā kī sor na ho. Tū āsī mat kījñ, jo jagat bisāre toe.*

What bath once fallen in esteem hath never value more. Therefore act not so that the world despise thee.

*Ut se andhā āē hai, it se andhā jāē : Andhe se andhā milā kaun batāē rāē ?*

A blind man starts from there and a blind man starts from here: When the blind man meets the blind man, who shall show the onward way!

*Uttam khetī, maddham bān, nikhad sevā, bhik nidān.*

Best is tillage, middling trade, bad is service, and worst begging.

*Uttam se uttam mile, mile nīch se nīch; Pāñ se pāñ mile, mile kīch se kīch.*

Good mingles with good, and bad with bad; water with water, mire with mire.

*Uttar gurū Dakkan māñ chelā; Kaise biddā padhe akelā ?*

The teacher in the North and the pupil in the South: How shall he learn his lesson?

*Uttar-har jo barkhā hove, to kāl picchho-kar jā kar rove.* Agric.

If rains fail in the North there will be no famine.

*Uttar jāo kī Dakkhan, vohī karam ke lakkhan.*

Go North or go South and your fate will follow you.

(i. e. never travel: Hindū good advice!)

*Uttar kī ho istrī Dakkan byāhī jāē; Bhāg lagāve jog jub, to kuchh nā pār busāē.*

A woman from the North shall marry into the South: If fate so wills she has no power.

(Expresses the great reluctance still entertained by natives to travelling.)

*Uttar, pātār; māñ miyāñ, tū chākar.*

Off, futher; I am lord and you servant.

(A son to his old father, who is keeping him out of his inheritance.)

*Uttar rahe batāve Dakkhan, vā ke āchhe nāñi lakkhan.*

Who lives in the North and says he comes from the South cannot have a good character.

*Ut tauñh buā bājra bhāi, jit hove thāl kī muk-tāi.* Agric.

Sow millet in a porous soil.

*Ut terā jānā mūl na sohe, jo tane dekhāt kākur hove.*

Never go to the house of him who feels jealous of you. [derā.]

*Ut terā jānā nipat bhalerā, jit hove tere mūl kā*

It is altogether wise to go whither thy friend doth dwell.

(This expresses a wide-spread notion among natives. Nothing distresses a native so much as to be obliged to go to a place where he will have only himself to look to for his welfare, and where he knows he has no one to back him up in his aims.)

*Uzr-i-gunah bad-tar az gunah.* Per.

An excuse for a sin is worse than the sin.

(Qui L'excuse s'accuse.)

## V

*Vadā khilāfi burī bāt hai.*

Breach of promise is a bad thing.

*Vā din dekke jāēnge bhale bure sab kār, Jā din lekhlā legā vo Qādir Kartār.*

On that day will all our bad and good deeds be tried, When Almighty God shall take His account.

(A saying of faqīrs.)

*Vahāñ us ke ghar basant hai, yahāñ mere ghar basant.*

There is joy in his home and joy in mine.

(So why should I go there?)

*Vahān farishton ke bhī par jalte haiñ.*

Even angels would burn their wings there.

(There angels fear to tread.)

*Vahān taluk hañsye jo na roñye.*

Laugh so that you may not weep.

*Vāh, bahu, terī chatrāī, Dekhā musā kahe,*  
*'bilāī.'*

Bravo, my clever wife, you see a rat and  
call it a cat.

*Vāhī nar ko jān tū pūrā apnā mīt, Jo rākhe bīn*  
*lābh ke tujh se pīt parīt.*

Believe him to be a true friend, That loveth  
without hope of gain.

(Greater love hath no man than this that he  
lay down his life for another *John xv., 13.*)

*Vāh, Miyān Bāñke, tere dagle meñ sau sau*  
*tanke.*

Bravo! my noble swell, your jacket is patch-  
ed in a hundred places.

(A sarcastic address to a tattered beau.)

*Vāh, Miyān Kālē; khūb rang nikālē.*

Well done, Mr. Black! you have changed  
your colour well.

(Turned over a new leaf.)

*Vāh Miyān Nāk-vālē!*

Bravo, my Lord Long-nose!

(*Nāk* is metaphorical for fame : ironical.)

*Vāhm kī dārū hī nahīñ.*

There is no remedy for caprice.

*Vāhm kī dārū to Luqmān ke pās bhī nahīñ.*

For caprice even Luqmān had no cure.

(Luqmān is the Esculapius of the Musalmāns  
as Dhanvantara is of the Hindūs.)

*Vāh Pīr Aliyā; pakāī thī khīr, ho gayā dalyā.*

Brāvo, Saint Aliyā; I cooked milk and rice,  
and it has turned to gruel.

Aliyā was a saint at Hāñsī who on one of  
his begging rounds saw an old woman cooking  
something. He enquired of her what it was. She  
said she was cooking gruel, whereas really she  
was cooking milk and rice. Whereupon the saint  
said "let it be so," and went his way. When  
the woman uncovered the pot she discovered  
that her milk and rice had been turned into  
gruel and shouted out the words of the proverb.

*Vāh purkhā mere chātar gyāñī! Māñgī āg*  
*uthā lāyā pāñī!*

Bravo, my clever and wise man! I sent for  
fire and you have brought water!

*Vāh, purkhā, terī chatrāī: Chūñ, bech-kar gā-*  
*jar khāī!*

Hurrah for your wit, my friend: you  
bought carrots with your flour.

(Carrots are worthless in India.)

*Vāh, purkhā terī chaturāī: Māñgā guṛ lādī*  
*khañṣī!*

Hurrah for your wit, my friend: you

*Vaisā hī to ko phal mile, jaisā bīj buā. Nīm*  
*boe ke, balke, gāñḍā koi na khā.*

As you sow the seed so shall you obtain the  
fruit; Who ever tasted sugarcane, my  
boy, by planting nīm tree.

(The leaves and fruit of the nīm tree are very  
bitter. Make your own bed and lie on it.)

*Vā kī gat vā hī jāne.*

He alone knows his own heart.

*Vakīlōñ kā hāth parāī jeb meñ.*

A counsel's hands are always in some one's  
pocket.

*Vā ko āchhā mat kahe jo tere dhore ā: Kare*  
*burāī aur kī apne tañ badhā.*

Think him not a good man that cometh to  
thee To detract from others and extol  
him.

*Vā ko sikh na diyye jo ho mūrkh gañvār. Goī*  
*mañh par dāl do, pakṛe na qarār.*

Never give counsel to an ignorant fool.

Throw a ball on to a dome and it will  
never stick there.

*Valāyat meñ kyā gadhe nahīñ hote?*

What, are there no asses abroad?

(There are fools every where.)

*Valī kā beṭā shaitān!*

A devil begot of a saint!

(A bad son of a good father.)

*Valī ke ghar shaitān.*

A devil in the saint's house.

(See preceding.)

*Valī ko valī hī pahchāntā hai.*

A saint only knows a saint.

(Set a thief to catch a thief.)

*Valī sab kā Allāh, ham to rakhvālī haiñ.*

God is the master of all; I am only its  
keeper.

(Put into the mouth of a miser.)

*Vā nārī ko mat kūrḥ batāo, jā sūñ dīn dīn*  
*labhā pāo.*

Don't call him a fool, who brings your  
daily gains.

(Don't slay the goose that lays the golden  
eggs.)

*Vā nar se mat mil, re mūtā, Jo kadhe mirag,*  
*kadhe ho chitā.*

Never be friends with him, my friend, Who  
is one moment a deer and the next a  
leopard.

*Vā purkhā kī dīn dīn khuārī, jā kī tiryā ho*  
*kākhārī.*

His days are wretched that hath a quarrel-  
some wife.

*Vā purkhā ko jagat sarāhve, Jo Harī nām ke bal*  
*bal jāve.*

*Vaqt kā ronā be-vaqt ke hansne se behtar hai.*

It is better to weep in season than to laugh out of season.

*Vaqt kī khūbī hai.*

It is the virtue of the time.

(Ironical : sufficient unto the day is the evil thereof.)

*Vaqt nikal jātā hai, bāt rah jātī hai.*

Time passes, the matter remains.

(Said of help declined : or a grievance undressed.)

*Vaqt par bhāg jānā mardāngī nahīn hai !*

It is not brave to run away when you ought to fight.

*Vaqt ko ganīmat jāniye.*

Learn the value of the time.

(Make hay while the sun shines.)

*Vaqt pare par jāniye ko bairī ko mī ?*

Adversity shows both friends and foes.

*Vaqt par gadhe ko bāp banāte hai.*

Make a father of an ass when it serves your purpose.

*Vaqt par gānth kā pāisā hī kām ātā hai.*

Your own money will serve you best in time of need.

(Saving against a rainy day.)

*Vaqt par jo ho jāē, so thīk hai.*

What is done in time is the best.

*Vaqt par koi kām nahīn ātā.*

No one befriends you in the time of need.

*Vaqt par kuchh ban nahīn ātī.*

You can do nothing at the critical moment.

(Said of a man who is apt to lose his head.)

*Vaqt par sab kuchh karnā partā hai.*

Every thing should be ready at the proper time.

*Vaqt pīrī shabāb kī bātēn, Aisī hai jaise khuāb kī bātēn.*

To talk like a youth in old age is like talking in a dream.

*Vaqt sab kuchh karā letā hai.*

Necessity makes us do all things.

(Necessity is the mother of invention.)

*Vaqt vaqt kī rāgnī hai.*

There is a time for every tune.

(Allusion to the modes of native music, which are conventionally appropriated to different times and seasons. There is a time for everything.)

*Vārī gaī, pherī gaī : jalve ke vaqt tal gaī.*

Mah. Wom.

She is very affectionate, but is absent at the time of need.

*Vārī pherī jab gaī, jab neo dharāī. Aur mūñh more bātēn kare jab tūkhoñ aī. Bāñdh munðe-rī ūtrā jam diye dikhāī.*

She served most devotedly when the founda-

hound when the coping of the walls was finished.

(When we get up to the roof we kick the ladder.)

*Vārī sove, ūthe savere, vā ko nāh dilāddar ghere.*

Who sleeps late and rises early will never know poverty.

(Early to bed and early to rise, Makes a man healthy, wealthy and wise.)

*Vār kahan utpār hai, pār kahan itvār : Pakar kinārā baith raho, yehī pār yehī vār.*

This side is called that side, and that side this; stick to one side and it will be both sides.

*Vār karat pī jāt hai, pher na āvat hāth : Beg charan pī ke gaho, jo mūl na chūlē sāth.*

Put off your love and he will go to come back no more, Quickly clasp his feet that he may never love you.

*Vār na pūr adham māñ nāiyā, Khevā kahe ki : 'utro, bhaiyā !'*

No (shore) this side nor that: the boat is in the open (sea.) And still the boatman says 'get out, my friend !'

*Vār-vāle kahan pār-vāle achchhe, pār-vāle kahan vār-vāle achchhe.*

Those on that side call this side the best, and those on this side call that side the best.

(No one is contented with his own : every body wants to be some body else.)

*Vār vār pāñī pīte hai.* Wom.

Each drinks water in her turn.

(Each takes the advantage of his opportunity : also allusion to the marriage custom of a mother's drinking water from her son on his marriage : so "every women has to do so in her turn" is the meaning : every dog has his day.)

*Vasīlā barī chiz hai.*

Interest is a great thing.

*Vasīle binā rozgār nahīn milā.*

There is no livelihood without interest.

(In the opinion of the Indian middle classes.)

*Vā tiryā sang baith na, bhāī, jā ko jagat kahe har jā.*

Have no truck with the woman, my friend, who is known to be bad.

*Vā tiryā to ek din bhāje, jā kī āñkh kadhām nū lāje.*

That woman will one day run away who feels no sense of shame.

*Vazīrī chunī shahar-yārī chunāñ.* Pers.

As the minister so the king.

(Because the king works through him.)

*Voh apne dam se achchhā hai.*

He only is good.

(Not the rest of his family.)

*Voh bāt koson gaī.*

What opportunity is there for me



*Voh bhā aise gae, jaise gadhe ke sir se ring.*

Lost and gone, like the horns from a donkey's head.

(Hindus believe that originally asses had horns and horses wings.)

*Voh bhī kuchh aisā to na thā.*

He was not so bad as all that.

(The devil is not so black as he is painted.)

*Voh billī pūj-ke chalte haiñ.*

He worships his cat before setting out.

(Said of an over-superstitious person : arising from the notion that cats are the embodiments of deceased Brahmins and should therefore never be killed.)

*Voh bānd Multān gai.*

That drop is gone to Multān.

(Said of a lost opportunity : the idea is taken from that of a drop of rain water running down to Multān through one of the five rivers of the Panjāb, which are all confluent, before reaching it. See also. *Voh pāñ Multān gai.*)

*Voh bānd valāyat gai.*

That drop has flown to a far country.

(See preceding.)

*Voh daftar gāo khurd ho gae.*

That office has become cow's food.

(They make hay there.)

*Voh darbā hī jal gayā.*

The place itself is burnt to ashes.

(Nothing more to be expected there.)

*Voh dīn dubbe, jab ghorī charhe kubbe.* Panj.

Accused be the day, when the hunchback rides a horse.

(An imprecation.)

*Voh dīn gae, jo bhains pakaurē hagtī thī.*

The days are gone, when buffaloes passed sweetmeats.

(Said of a man no longer extravagant.)

*Voh dīn gae, jo Khalil Khān fākhā mārte the.*

The days are gone when Khalil Khān shot pigeons.

(The days of his prosperity are over.)

*Voh dūben manjdhār, jin par bhārī bojh.*

He sinks midstream, who bears too a heavy load.

(My sin is greater than I can bear.)

*Voh gur n khā, jo chātāntiyā khā.*

This is no treacle for the ants to eat.

(You can't impose upon me.)

*Voh gur nahī, jo makkhī baithe.*

This is no sugar for the flies to sit on.

(See preceding.)

*Voh apnā, jo apne kām āve.*

That's yours, which you can use when you

*Vohī barā hai jagat meñ, jin karñi ke tūñ, Kar tūñ hai apnā Mahārāj Bhagvān. Hin.*

He is indeed a great man that by the power of his good deeds Hath made the great God his own !

*Vohī bhalā hai mere lekhe, Haq nā-haq ko jo nar dekhe.*

I think him to, be a good man That knoweth right and wrong.

*Vohī dhāk ke tīn pāt.*

He is a very dhāk tree with three leaves.

(Do what I will I can never get any more :— usually said by domestics and subordinate officers whose pay is never raised : the dhāk tree has a very scanty foliage.)

*Vohī kanniyā, jī ke ablaq bāl !*

Is she a virgin, who has grey hairs ?

(Used to express something very wonderful or impossible : every Hindū woman in India is married.)

*Vohī mānas de sake rājan ko sikh gyāñ, Jo na rākhē lobh dhan aur dhare hāth par jāñ.*

He alone can give wise counsel unto kings, That hath no love for lucre, and carrieth his life in his hands.

(i.e. fears not death. To advise the great is a dangerous thing.)

*Vohī manush dhārvant hai, vohī manush balvant, Jo Sāñ ke nām par baitā hove nichant.*

He is rich, and he is strong, Who hath confidence in the name of God.

(Blessed is the man whose delight is in the law of the Lord. *Psalm* I. 2.)

*Vohī man, vohī chātīs ser.*

Call it a man, or call it forty eers.

(Six of one and half a dozen of the other : a man contain forty eers of 2lbs. each.)

*Vohī phul jo Mahesh charheñ.*

Those are truly flowers which are presented to the Gods.

(Used of a present to a superior, which has been accepted, implying, that by such acceptance, it has acquired a value which it had not before.)

*Vohī rāg gāñ.*

To sing the same old song.

(To repeat a thing often : the tune the cow died of.)

*Vohī rahgā chāñ men lobh kiyā jin dūr ; Sāñ kī kar āsā, rākhā jī bharpūr.*

He shall live ever at ease that escheweth avarice : Confident on God shall he dwell and contented in his heart.

*Vohī rāñ kī rāñ, vohī bālā pāt.*

Call her the widow's daughter, call her a fatherless orphan.

*Voh kamli hī jāī rahī, jis meñ til bandhte the.*

The blanket is gone, in which the sesamum was tied up.

(Said in reply to one who solicits any thing after the opportunity has passed: some sesamum is commonly tied up in the bride's kerchief after the marriage is over.)

*Voh kaunsi kishmish hai, jis meñ tinkā nahī ?*

Was there ever a raisin without a stalk ?

(There is no rose without a thorn.)

*Voh kaunsi tapri, jo ham se ehhapri. ?*

Where is the house that I have not seen ?

(Are you going to teach me ?)

*Voh kimiya-gar kaisā, jo mānge paisā ?*

He is no alchemist, who has to beg for coppers

*Voh kuchh nāhar to nahīn, jo khā jāegā,*

He is not a tiger that he will eat you up.

*Voh kyā merī khālā ki khal bachchī hai ?*

Is she my aunt's daughter ? Mah. Wom.

(Is she any relation to me ?)

*Voh mānas nī sukḥ pāve, Sikh baḍoñ kī jo chī lāve.*

Who minds the counsel of his elders Will be happy all his life.

*Voh mandhī kī jāī rahī, jahāñ aīit rahte the.*

The shrine is gone, where the saint used to live.

(Said of those who used to live on the dead man's charity.)

*Voh mar gae, hamēñ marnā hai.*

He is dead and we must die.

*Voh nārī bhī dīn dīn rove, jā kā purakh nīkḥatū hove.*

She will ever grieve, whose husband earns nothing.

*Voh pānī Multān gaē.*

The water is now gone to Multān.

It is said that the celebrated Gurū Gorakh Nāth once paid a visit to Rāē Dās the Bhagat who was a *chamār* or leather worker. Gurū Gorakh Nāth during his visit felt thirsty and asked Rāē Dās for some water, but recollecting that he was of a low caste, he did not drink it but, put it into his cup. Afterwards Gorakh Nāth went to see Kabir, who asked him what he had got in his cup. He replied that it was some water given to him by Rāē Dās, which he could not drink: on this Kamālī the daughter of Kabir, who was well acquainted with the supernatural powers of Rāē Dās, took the pot and drank off the water and with it she learnt all the mysteries of nature. When Gorakh Nāth, much to his surprise, saw the change that came over her, he went back to Rāē Dās with great impatience and asked him for some more water; but in the interval, Kamālī had been carried away by her husband to his house in

*Voh purkhā bhī atī dukḥ pāve, Sikh baḍoñ se jo phir jāve.*

Who listens not to the advice of elders, Will ever be troubled in life.

*Voh purkhā bhī mūl hai khoḍā, pāve lābh batāve totā.*

He is a really bad man, who calls his profits a loss.

*Voh purkhā dīn dīn pachhtāve, jo āmad se dughā khāve.*

That man will ever lament, who spends twice his income.

(Outrunning the constable.)

*Voh purkhā ek dīn pachhtāve, dayā dharam jo jā se tāhve.*

That man will one day grieve, who drives mercy and faith from his heart.

*Voh purkhā le nipat bhalāī, jis ko hove khauf Ilāhī. Mah.*

The man that fears God hath ever a good name.

*Voh purkhā to phale aur phāle, jo Dātā ko mūl na bhāle.*

Who forgets not God will ever prosper.

*Voh rājā martā bhalā, jis men niyāo na ho; Marī bhalī voh istrī, lāj na rakhe jo !*

Perish the king that hath no justice in him; Perish the woman that hath no shame in her.

*Voh same hī nahīn rahe.*

Those days are no more.

(The good old days: *laudator temporis acti*)

*Voh shaitān se niyādah mashhūr hai.*

He is better known than the devil !

*Voh sharāb pānī kī tarah pitā hai.*

He drinks wine like water.

(He drinks like a fish.)

*Voh tiryā to nīit sukḥ pāve, jā kā purkhā vā ko chāhve.*

That woman is ever happy whose husband loves her.

*Voh tiryā pat nāñh gañvāve, jā kī bar bar āññh lajāve.*

That woman will never lose her honor who casts down her eyes and is modest.

*Voh to Shaitān se bhī ek darjah syādah haiñ.*

He is a point more wicked than the devil.

Y

*Yā base Gūjar, yā rahe ūjar.*

May Gūjars live in his fort 'or it remain empty !

— There is a myth that when Muhammad

much offended ordered all labourers procurable to go to his fort and would not allow one work at the well. The workmen therefore laboured at the fort in the day time, and at the well at night thinking it a good work.

One day the king happening to come to see the progress of the fort noticed some of the men dozing and heavy with sleep, and asked them the reason of it. The men frankly admitted the cause of their sleepiness. Whereupon the king prohibited all the shopkeepers from selling any oil to Nizāmuddin, thinking that without oil it would be impossible for him to carry on the work at night. But a stream of water gushed out of the well the same day, and Nizāmuddin ordered his men to use the water of the stream instead of oil, which gave out a bright and clear light, and thus his work went on smoothly and satisfactorily.

The next time when the king again saw his men sleepy, and learnt after enquiry how it was that the saint's well was making progress, he thought him to be a magician and demanded his head.

A man thereupon sent to Nizāmuddin with a large water melon in which was conveyed the meaning of the royal demand.

When the saint had made out the sentence he proclaimed the following curse—"May lightning strike the Tughlaq; may Gūjars live in his fort or it remain empty."

Immediately a black cloud arose from the horizon and thundered over the king's fort; and Tughlaq was instantly struck dead by lightning. The fort is still in ruinous state, half inhabited by Gūjars and low caste Muhammadans, whence proverb.

*Yā be-hayā!* Mah. Wom.

What shamelessness!

(Common exclamation.)

*Yā be-īmānī terā hī āsrā hai!*

In fraud is my hope!

(Put in the mouth of a great cheat.)

*Yā bhainsā bhainsā meñ, yā qasā ke khūñṭe par.*

Let the bull buffalo be among the cows or tied to the butcher's peg.

(The two uses to which it can be put.)

*Yād bhañi Bhagvān kī aur bhañi na kor; Rājā kī kar chākri, jo parjā tābe hoe.* Hin.

To remember God is better than all things;

He that serveth the king all the people obey.

(This image is peculiarly applicable in India, where Government service in any shape means personal power and hence respect.)

*Yād karī Bhagvān kī to ho gae bhagat Kabir.*

*Jhūte Vā kī yād bin sab hañ pīr faqir.*

By remembering God Kabir became a Saint. Monks and Saints are nought if they remember Him not.

(Kabir was the great reformer of the 15th century.)

*Yahān achchhoñ ke par jalte hañ.*

Here the wings of even the accomplished burn.

(Said of a very strict superior.)

*Yahān farishtoñ ke par jalte hañ.*

An angel's wings would burn here.

(See preceding.)

*Yahān fikr maishat hai, vahān dag dag-i-hashr.*

*Asūdgī harfest, na yahān hai na vahān hai.*

In this world is the trouble of livelihood, in the next the dread of the Day of Judgment.

Happiness is a word unknown to either.

*Yahān Hazrat Jibrāil ke bhī par jalte hañ.* Mah.

Even the wings of the Angel Gabriel would burn here.

(See yahān nchchhoñ ke par jalte hañ.)

*Yahān ke bābā Ādam hī nirāle hañ.*

The Adam of this place is a strange being.

(Applied to eccentricity.)

*Yahān kyā terī nāl garī hai?*

Is your navel string buried here?

(Said to one who is reluctant to leave a place.)

*Yahān parinda par nahīñ mār saktā.*

There is no bird to flap its wings here.

(An absolute desert.)

*Yahān sab kāñ pakarte hañ.*

Every one here is caught by the ear.

(No one is master here.)

*Yā hansā motī chuge, yā langhan kar jāñ.*

The swan feeds on pearls or fasts.

(The swan (*hansā*) will only eat pearls according to native superstitions: *noblesse oblige*.)

*Yahān to ham bhī hairān hañ.*

I am quite at a loss here myself.

(Said when advice is asked in a difficult matter.)

*Yahān tumhārī dāl nahīñ galegī.*

Your pulse cannot be boiled here.

(You cannot expect any thing from me.)

*Yahān tumhārī tikkī nahīñ lagegī.*

Your loaf cannot be baked here.

(Your schemes won't take here: see preceding.)

*Yahān ulfī Gangā bahī hai.*

Here the rivers run backwards.

(Eccentricity.)

*Yahān zarūr kuchh dāl meñ kalā hai.*

There is surely something black in the pulse here.

(To smell a rat: something rotten in the State of Denmark: there's a screw loose some where.)

*Yā idhar ho, yā udhar ho.*

Either be on this side or on that.

(Don't hesitate or evade.)

*Yā kare dard-mand, yā kare garaz-mand.*

Suffering and need do all things.

*Yā khāñ ghorrā, yā khāñ rorā.*

*Yā Khudā khair kar, khair kī berā pār kar !*  
God preserve us, and take the heat of virtue  
across!

*Yā Khudā ; Tū de, na main-dūn !*  
O God, thou mayest give, but not I.  
(Said by a miser.)

*Yak man ilm rā dah man aql mibāyad.* Pers.  
An ounce of learning requires a pound of  
sense.

*Yak na shud, do shud.* Pers.  
It was not one, but two.

*Yā kisī ko kar rahe, yā kisī kā ho rahe.*  
Either make another yours or be his.  
(Moral: don't try and get on by yourself!  
This is a deeply rooted notion among the  
middle class natives.)

*Yā māre sājhe kā kām, yā māre Bhādon kā  
ghām.*

A joint undertaking and an August sun  
will equally destroy.

*Yaqīn barā rahbar hai.* Ped.  
Certainty is a sure guide.

*Yā Rabb, merī ābrū vā din rakhiyo to Jā dīn  
sab sansār kā nirmal lekḥā ho ?*

O God do Thou uphold my honor on that  
day, When Thou shalt take a strict ac-  
count from the whole world!

(A saying of the bhagats or reformers.)

*Yārān chorī, na pīrān daqābāzī.* Mah.

There is no hiding from your friends, and  
no cheating your priest.

*Yār Dom ne Banyā kinā, Das le karaj sain-  
krā dīnā.*

A singer made friends with a Banyā: He  
borrowed ten of him and repaid a hun-  
dred.

(A skit at the usurious habit of the Banyā  
caste.)

*Yār Dom ne Jāt banāyā, Sit dūdh in muklā  
pāyā.*

A minstrel made friends with a Jāt, And  
in return got milk and tyre in plenty.

(Jāts generally keep quantities of milch cows.)

*Yār Dom ne kinā Gūjar, Churā churā ghar  
kar diyā ūjar.*

A minstrel made friends with a Gūjar, Who  
plundered his home.

(A skit at the thieving propensity of the Gū-  
jar tribe.)

*Yār Dom ne kinā Kanjar, Har liyā palā pa-  
lāyā kūkar.*

A minstrel made friends with a gipsy, Who  
carried off his tamed dog.

(Kanjars or gipsies are very fond of keeping

*Yār Dom ne kiya Rāngharyā, Aur na dekḥā  
vaisā haryā.*

A minstrel made friends with a Rānghar,  
And found no worse thief than he.

(The Rānghars are bastard Rājputs of little  
reputation.)

*Yār Dom ne kiya sipāhī, bāt bāt mām karē  
larāi.*

A Dom made friends with a soldier and  
quarrelled over word he uttered.

*Yārī karēn so bāore, aur kar-ke chhorēn kūh,  
Yā to or nibāhiye yā is se rahiye dūr.*

Who form an attachment are fools, and who  
break them are idiots, Either put up  
with them or keep them at a distance.

*Yā rind rinde yā fatah chande.*

Be as poor as a beggar, or rich as a con-  
queror.

*Yār-i-shātir hūn, na bār-i-khātir.* Ped.

A friend should make you glad, not make  
you sad.

*Yār kā dīl yār rakḥhe, to yār kā bhī rakhiye ;*

*Yār ke ghar khir pakke, to tanak sī chakhiye ;*

*Yār ke ghar āg lagi, to parē parē takiye.*

If your friend please your heart, please his;  
If your friend has a good dinner, taste a  
little of it; If your friend's house catches  
fire, look on at a distance.

(Said of friendship formed on selfish motives  
a fair weather friend.)

*Yār kā gussa bhatār ke ūpar.*

Angry for her lover against her husband.

(Said of an unchaste wife.)

*Yār karūn, pyār karūn. Chūlār tale angir  
dharūn, jal jāē to kyā karūn ?*

If I make a friend I love him. If I should  
put him on a fire and he is burnt, how  
can I help it ?

(Applied to one, who makes professions of  
friendship, but is secretly hostile: a false  
friend.)

*Yār kī yārī se kām, yā yār ke felañ se ?*

Is our concern with the affections, or with  
the actions of our friends ?

(The answer is obvious.)

*Yār ko karūn pyār, khasam ko karūn bhāsam,  
larke ko karūn chatnī !*

I'll caress my lover, burn my husband,  
and destroy my son !

(Said of a bad woman.)

*Yār vohī hai pakḥā, jis ne man yār kā rakḥā*  
A true friend is he, who studies his friend's  
wishes.

*Yā sukḥ-nānd soṣ, yā mālā japo.*

Sleep quietly, or count your beads.

(Do one thing or other; you can't do two things at once.)

*Yā to dhar māṅg sendur, yā nipat ho rāṇā.*

Either have a large quantity of the red paint, or be a widow outright.

(The red paint is the peculiar sign of the *feme covert*.)

*Yeh āp ke farmāne kī bāt hai t*

This is *your* view!

(A common rebuke. I call him George Washington, you may call him what you please.)

*Yeh bar mīṭhā, yeh bar khaṭṭā.*

This is very sweet and that is very sour.

(Said of a person in a state of uncertainty of mind: to get into two minds about a thing.)

*Yeh bāleṁ mai kījyo kadhe na tū, āe yār, Jin bātōṁ meṁ rūs jā Sāṁ aur samsār.*

Never do, my friend, such deeds, As offend God and the world.

*Yeh bāt sharāfat se baid hai.*

This is unworthy of a gentleman.

*Yeh bāt voh bāt, takā dhar more hāth.*

We have said this and that, and so down with your coppers.

(Said of avaricious persons, especially Brāhmans, who after each word of advice ask for money.)

*Yeh bachan merā thik hai, sānch ise tū jān. Mare binā chhūte nahīṁ jī se bhūṇḍī bān.*

This my saying is true believe me. A bad habit will not leave you till death.

*Yeh bel mandhe charhūṁ nazar nahī aṭī.*

I can't see that this creeper grows.

(Said of a man not likely to succeed. He will never set the Thames on fire.)

*Yeh bhī apne vakt ke Hātim Tāi haiṁ.*

He is the Hātim of the age.

(Hātim Tāi is the conventional Arab hero of all that is generous.)

*Yeh bhī dām gulāmōṁ khāē; Yeh bhī baingan kāt pakāē.*

As to the money it has been spent by the slaves: As to the egg-fruit it has been peeled and boiled.

*Yeh bhī kiṁ ne na pūchhā, kī tere mūṁh meṁ kai dāṁt haiṁ?*

No one ever asks how many teeth there are in your head.

(Said to express total neglect of a stranger or teacher in any village or neighbourhood: also said of good government, where safety of life and property is insured.)

*Yeh bhī merī bāt tū jiv bich dhar le:*

*Gajā de gajvāl ko; par jiv bhed mat de.*

Let this my advice sink into thy heart: Confide thy treasure to the treasury, but never the secret of thy heart.

*Yeh bhī sikhā, nāth jī kah gae thikam thik: Khovēṁ ādar mān ko daḡā, tobh, aur bhik.*

This is sound advice from the saints: De-

ceit, avarice and beggary destroy a man's self respect.

*Yeh bis kī gāṁth hai.*

This is a knot of poison.

(Said of a vicious or wicked person.)

*Yeh dārhi dhoke kī tuṭī hai.*

This heard is a screen for imposture.

(Said of a hypocrite: The robe doesn't make the clergyman.)

*Yeh dīde na-dīde haiṁ dīdār ke.*

These eyes are very fond of seeing.

*Yeh dīn sab ke vāste hai.*

This day cometh to all.

(Said in consolation to the relatives of one recently deceased.)

*Yeh dunyā dīn chār hai, sang na tere jā: Sāṁ kī rakh āsrā, aur Vā se hī neh lagā.*

This world is but for a few days, and goeth not with thee: Trust therefore in the Lord and love Him only.

*Yeh Gangā kis kī khudāi hai?*

By whom was *this* Ganges dug?

(Spoken in reproof of one, who boasts of his possessions and used in two senses: (1) that they are the gift of God, or (2) that he owes them to the speaker.)

*"Yeh ghorā kis kā?" "Jis kā main naukār."*

*"Tū naukār kis kā? Jis kā yeh ghorā."*

"Whose is this horse?" "His whose servant I am." "Whose servant are you?"

"His whose this horse is."

(Arguing in a circle.)

*Yeh bhalā hai, mīṭ jī, jhūt kadhe na bol:*

*Bāṅg na sonā ho kadhī, phirāt sunahrī jhol.*

Never tell a lie, is sound advice, my friend:

Tin will never become gold, though gilded a hundred times.

(Honesty is the best policy.)

*Yeh bharosā thik hai, kī Dātā de to lūṁ.*

*Auran kī kar āsrā jī tarsave kyōṁ?*

It is best to trust in God and take when He giveth to thee. Why trouble thy heart by expecting from others?

(Hope deferred maketh the heart sick. Blessed are they that expect nothing for they shall never be disappointed.)

*Yehī gau aur yehī maidān.*

This is the cow and this is the field.

(Cause and effect.)

*Yehī gaunā, bahur nahīṁ aunā.*

This is a real parting, for there is no return.

*Yehī lachhhan mār khāne ke haiṁ.*

These are the marks of a whipping.

(Proof positive of an evil nature: the cloven hoof.)

*Yehī mūṁh, yehī masālah.*

Such sauce for such a mouth.

(More nice than wise: let it alone, it is meat for your master.)

*Yeh javāṇī, mujhe na bhāve: sīng dūlāve han-ṣī āve.*

This youthful levity does not suit me :  
 you laugh at the wagging of a horn.  
*Yeh kai fāqon men sikhē the ?*  
 After how many fasts did you learn this ?  
 (Said in reproof of a witty saying, of which  
 the author is very proud.)  
*Yeh kawā phānsne kī ohāl hai.*  
 This scheme is likely to catch crows.  
 (Said of a cunning fellow : crows are pro-  
 verbially difficult to catch.)  
*Yeh kīnī kī bhī sagā nahīn.*  
 He has kinship with no one.  
 (He keeps faith with no one.)  
*Yeh kutā nahīn māntā.*  
 You can't control *this* dog.  
 (By 'dog' understand the belly.)  
*Yeh merī sikh mān, re mūā ; Bhīr samēn mat  
 rah hat-rītā.*  
 Hear this my advice, my friend : Never be  
 empty handed in a row.  
*Yeh merī sikhā mān, piyārā ; Saudā kadhe  
 na bech udhārā.* Mercantile.  
 Hear this my advice, my friend : Never sell  
 anything on credit.  
*Yeh merī sikhā mān, re chelā ; Kadhe bāt mat  
 chāl akelā.*  
 Hear this my advice, my brother ; Heal  
 a quarrel as far as you can.  
 (A soft answer turneth away wrath).  
*Yeh merī sikhā mān, re bīrā ;*  
*Kapṭī sang nā rākhō sīrā.*  
 Hear this my advice, my brother ; Have no  
 dealings with the treacherous.  
*Yeh merī sikhā mān, re chelā ; Kadhe bāt mat  
 chāl akelā.*  
 Hear this my advice, my pupil ; Never take  
 a journey alone.  
*Yeh merī sikhā mān, re chele,*  
*Vā sūn mat mil jūā jo khele.*  
 My friend, learn this lesson from me, Never  
 associate with a gambler,  
*Yeh merī sikhā mān, sahelī ;*  
*Par nar sang nā baiṭh akelī* Wom.  
 Listen to this my advice my friend ; Never  
 sit with a strange man alone.  
 (By 'strange man' understand a man of an-  
 other family).  
*Yeh tū sikhā sādḥ kī neche chīt men lā ;*  
*Bhed na apne jiv kī auran ko baṭlā.*  
 Bear even this council of the saint in thy  
 heart ; Tell not the secret of thy heart  
 to another.  
*Yeh sikhā nipat hai āchhī ; Rotī mūl na*

*Yeh mūnh aur gājresh !*  
 Carrots for such a mouth !  
 (The carrot in India is emblematical of what  
 is worthless.)  
*Yeh mūnh aur masūr kī dāl !*  
 Peas for such a mouth !  
 (Masūr kī dāl is a valuable commodity.)  
*Yeh mūnh pān joga ?*  
 Is this a mouth fit for betel ?  
 (Used to express incongruity between the  
 situation and the desires or pretensions of  
 a person ; pān is an expensive article : See  
 preceding proverb.)  
*Yeh paṭṭī nahīn parhe.*  
 I have never learnt *this* lesson.  
 (Said by one who declines compliance with an  
 unreasonable request.)  
*Yeh tīn kāhre, aur yeh pau bārāh.*  
 This is the three and this the ace and twelve.  
 (The three is a unlucky and the ace and twelve  
 a lucky throw at *chappas*.)  
*Yeh to achchhe the, upar-vālon ne bigāṭ diyā.*  
 He was a good man till his associates  
 spoilt him.  
*Yeh voh faqīr nahīn, jo khābar duā den.*  
 This beggar will not bless you for your dole.  
 (Said of an ungrateful person.)  
*Yeh voh gur nahīn, jo chīnṭī khāe.*  
 There is not enough treacle in this to give  
 to an ant.  
 (There is never enough where nought leaves)  
*Yūn mat jāne, bāore, kī pāp na pūchhe tu :*  
*Sāin ke darbār men ek din lekḥā hoe.*  
 Think not : O fool, that none enquireth of  
 thy sins : One day an account will be  
 taken in the Court of God.  
 (The Day of Judgment.)  
*Yūn mat jī men jān tū kī manukh badā jag  
 bīch : Yād binā Kartār kī hai nīchan kī  
 nīch.*  
 Think not that a man as he is is great in  
 this world : He is the basest of the base  
 that remembereth not God.  
*Yūn mat mān gumān kar, kī 'Main hūn shēr  
 jawān', Tujh se is sansār men lākhon hai  
 balvān.*  
 Be not so proud of heart as to say, 'I am a  
 great man' ; There are thousands greater  
 than thee in this world.  
 Z  
*Zabān hī halāl hai, zabān hī murdūr hai.*

*Zabānī jamā kharch batānd.*

To credit and debit by word of mouth only.

(Said as a reproof to one who talks much and does little.)

*Zabān jāne ek bār ; mān jāne bār bār.*

The tongue giveth birth but once ; a mother often.

(Never go back from your word.)

*Zabān ke āge lagām nahīn.*

No curb on his tongue.

*Zabān ke āge lagām sarūr chāhiye.*

Always keep a curb on your tongue.

*Zabān ke niche zabān hai.*

He has a tongue under his tongue.

(Said of the double tongued.)

*Zabān kyā chālī ? do hal chāl-gae.*

He wagged his tongue like ten ploughs going at once.

(Said to one who talks without consideration.)

*Zabān mat phero.*

Don't twist and turn your words.

*Zabān se betā betī parāē ho jāte hai.*

Your own children can be made another's by the tongue.

*Zabān se khandaq pār.*

He can jump over a ditch with his tongue.

*Zabān shirīn mulk girī, sabān ṭeṭhī mulk bānkā.*

A sweet tongue will conquer the whole world, and a crooked tongue will estrange it.

(Have honey on your tongue and money in your pocket.)

*Zabar-dast kī ṭheṅgā sir par.*

All feel the strong man's thumb.

(By 'thumb' understand 'power,' as in English.)

*Zabar-dast ke bisot bise.*

The strong man usurps the whole twenty bisvās.

(i. e. the whole village ; a bisvā is a share in village lands held in common between hereditary shareholders.)

*Zabar-dast kī lāṭhī sir par.*

The strong man's club is on the head.

(All bow to the strong.)

*Zabar-dast māre aur rone na de.*

The tyrant will smite and will not let you weep.

(Under a bad Government you are never allowed to disclose the injustice done to you.)

*Zabar-dast sab kī jānvā.*

The strong man is every body's son-in-law.

(His behests are obeyed.)

*Zahid ka Lus Phuda hai*

*Zahir Rahmān kā, bātān Shaitān kā.*

A Saint to look at, but a Devil to talk.

*Zakhanī dushmanon men dam le to mare, na dam le to mare.*

If a wounded man in his enemy's power breathe he dies ; if he breathe not he dies also.

(To be put on the horns of dilemma ; to fall between two stools.)

*Zālim kā painda hī nirālā hai.*

The tyrant has the road all to himself.

*Zālim kā zor sir par.*

The tyrant's power is on my head.

*Zālim kī jar bhī ukhar jāti hai.*

Even a tyrant can be uprooted.

*Zālim kī rassi darās hai.*

A tyrant has a long rope.

(Threatened men live long.)

*Zālim kī umr kotā.*

The tyrant's term of life is a short one.

(He is liable to be assassinated by one of his sufferers.)

*Zamīn āsmān ke qullābe milāte hai.*

He knits together the wings of the earth and the sky.

(Said of a great liar.)

*Zāmin-dārī dūb kī jar.*

An estate is like the roots of the dūb grass.

(i. e. it is always productive.)

*Zāmin-dār kī jar harī.*

A landowner is ever flourishing.

*Zāmin-dār ko kisān, bachche ko mān.*

A tenant is to a landlord, what weaning is to children.

*Zāmin de yā dilā.* Mercantile.

A surety must either pay or make (his principal) pay.

*Zāmin, dunyā pāp hai, tiryā hai mahā pāp Do-  
non ko tū phūnk de, nām Nirājan jāp.*

Zāmin, the world is sinful, and women very sinful, Eschew them both and take the name of God.

(Keep thyself unspotted from the world.)

*Zāmin honā dhan kā khonā.*

To be a surety is to lose your money.

*Zāmin mat ho bāp kā, bhālā jo chāhe ap kā.*

Never be surety even for your own father, if you wish well for yourself.

(Never back another man's bill.)

*Zāmin mat ho chor kā, Aur sing pakar mat  
dhor kā.*

Never be surety for a thief and never hold a cow by the horn.

*Zamni podni kī kyā ?*

What security can a tomtit give?

{ *Podni* is a small bird : here used to imply any insignificant person.)

*Zarā nā zikhār ; 'gāñh merī bhar-pūr' !*

He possesses nothing at all, and says his pocket is full !

*Zarā sā khāve bahot batāve, voh hai bahū sughrailī : Bahotā khāve kam batāve, voh bahuar bigvailī.*

Who eats a little and calls it much is a good house-wife : Who eats much and calls it little is a bad house-wife.

*Zarā sā mūñh bārā sā peṭ.*

A little mouth with a large belly.

(Said of a glutton or an avaricious child.)

*Zarā sā mūñh bārī bātēñ !*

A little mouth and mighty words.

(Precocity ; an old head on young shoulders.)

*Zarā zarā sā kār liyā aur apnā pallā bharliyā.*

Little by little will fill your pocket.

*Zar bal na zor bal.*

Neither strength nor money.

*Zāt-dār kā saudā hai, be-zar kā Khudā hafiz.*

The rich can procure all things, but God alone is the protector of the poor.

*Zardār kā saudā hai : be-zar kā Khudā hafiz !*

*Pardār parē urte haiñ : be-par kā Khudā hafiz !*

The rich can procure all things : God help the poor ! Winged birds can fly : God help the wingless !

*Zar dije hasār, magar dil na dije : Ulfat buri balā hai ; kisi se na dije.*

Give your thousand, but never give your heart : Love is a wretched thing ; never love at all.

*Zar gāyā, zardī chhā ; zar āyā, surkhī ā.*

Money gone the face is pale : money come the face is flushed.

*Zar hai to ghar hai, nahīñ to khañḍar hai.*

If there is money it is a home, if there is none it is a ruin.

*Zar hai to nar hai, nahīñ panchhī be-par hai.*

If he has money he is a man, otherwise he is as a featherless bird.

(A man without money is not worth a straw.)

*Zar hasār seb lagatā hai, Be-zar bigrā nazar ātā hai.*

Money makes a hundred ornaments, Without money every thing looks ugly.

*Zar kā to zarra bhī : āftāb hai : Be-zar kī matī khārdō hai.*

A little money maketh a sun : No money

*Zar ko zar hī khenchtā hai.* Mercantile.

Money draws money to itself.

(To him that hath shall be given.)

*Zar nest ishq tēñ tēñ.*

Without money your suit is nothing.

(Money makes the mare to go.)

*Zar phailāyā aur kār barāyā.*

Open your purse and your work is done.

*Zarurat ke vagt gadhe ko bhī bāp banā lete haiñ.*

In time of need they will call even an ass father.

*Zar, zamīn, zan, jhagre kī jar haiñ.*

Money, land, and women are the roots of quarrel.

(*Effodiuntur opes irritamenta malorum.*)

*Zar zor Khudā dād hai.*

Strength and wealth are the gifts of God.

*Zāt bhāñt pūchhe nahīñ koi : Hari ko bhaje, so Hari kā hoi.*

Let none trouble about caste and creed ; Who calleth on God is called of God.

*Zāt bhāñt pūchhe nā koi ; Janeū pahan ke Bāman hoi.*

No one troubles about his caste or tribe ; he has put on the string and is therefore a Brāhman.

(The *janeū* is the sacred string of the Brāhmins.)

*Zāt bhāñt pūchhe nā koi : kurtī penkī tīlagā hoi.*

Nobody asks about caste and clan : who puts on uniform is a soldier.

*Zāt gahvaulōñ, peṭ ne dharañ.* E. Wom.

A lost caste and an empty stomach.

(Said sometimes by insincere converts to Christianity.)

*Zāt kā bairī zāt, kāñh kā bairī kāñh.*

Caste is enemy to caste : wood is enemy to wood.

(Instruments for cutting wood are useless until provided with wooden handles : hence the point of the proverb.)

*Zāt ke bulāiye barābar biḥāiye : kam zāt ke bulāiye niche biḥāiye.*

When you invite a man of your own caste seat him level with yourself : when a man of lower caste seat him lower than your self.

(Observe the rules of social etiquette : in Rome do as Rome does.)

*Zāt Khudā kī be-aib hai.* Mah.

God is without a flaw.



*Zāt meñ Turuk aur bāj meñ huruk.*

Muhammadans among castes and a drum among instruments.

(Are the most noisy.)

*Zouq meñ shauq dastūrī meñ laṛkā.*

A son for perquisite is the height of delight.

*Zerōñ se sher hote haiñ.*

A tiger comes from a cub.

(Strength from weakness grows.)

*Zor ke āge zarb nahīñ chaltī.*

Blows don't hurt strength.

*Zor ki lāṭhī sir par.*

The club of the strong falls on the head.

*Zor na zulm ; aql kī kotāhī.*

Neither oppression nor tyranny ; only want of understanding.

(None are so cruel as the ignorant.)

*Zor thorā, gussā bahut, mār khāne kī nishānī.*

A hot temper and little strength are precursors of a good beating.

*Zyādah jī kar kyā, Aqbat ke borīye sameṭoge ?*

Do you want a long life that you may count your bags on the Day of Judgment ?

*Zyārat-i-buzurgāñ, kafārah-i-gunah.* Per. Mah.

Respect for the old is an atonement for sin.

(Honor thy father and thy mother that thy days may by long in the land the Lord thy God giveth thee.)

## ADDENDA.

*Ādmī chane kī mārā martā hai.*

A blow with a beanstalk will kill a man.  
(The uncertainty of life.)

*Adhūre kām aur jantī lugāī ko kadhī na dekhe :  
nafrat ho jātī hai !*

To see a job half done and a woman in the act of delivery is disgusting.

*Āy, jāñdōdā, āgrī, chauthā gārīvāñ ; Jīñ jīñ  
chamke bījī, voh voh taje pērāñ.*

The fire, the janvāsā, the salter, and the cartman, All do greatly grieve when the lightning flashes.

(The janvāsā is a thorny bush, which dies after the first rain. Lightning in India is always the precursor of rain.)

*Āñh, nāk, mukh, mūñdke nām Niranjāñ le.  
Bhūkar ke paṭ jab khuleñ, jab bāhar ke paṭ de.*

Shut your eyes, your nose and your mouth, and then call on God. Your inner doors will open when your outer doors are shut.

(This saying is in support of the doctrine that contemplation on atheism leads to salvation.)

*Āpā taje, to Harī ko bhaje.*

Who gives up himself calls on God.

(See preceding.)

*Āp dūbā so dūbā, aur ko bhī le dūbā.*

He drowned himself and another with him.

(To drag down others with your own fall.)

*Āp milē so dūdh barābar, māñg milē so pāñī ;  
Kahē Kabīr, voh rak : barābar, jā meñ cñchā  
yāñ.*

If it comes of its own accord, it is like milk ; if it comes by begging, it is like water ;

*Āsmāñ kī chil, zamīñ kī aṣīl.* Mah. Wom.

The kite of the sky, and the slave girl of the earth.

(Are both bad.)

*Ās pās barse, Dillī parī tarse.*

It rains here, it rains there, but still Dehli moans.

(A drought in Dehli and luxuriance all around.)

*Āṭā hai hāthī ke mūñh, jāṭā hai chīñṭī ke  
mūñh.*

It comes through an elephant's mouth and it goes through an ant's mouth.

(Said of illness.)

*Badōñ ko hove dukh badā, chhotōñ se dukh dūr :  
Tāre sab niyāre rahēñ, gahēñ chandr aur sir.*

Great men have great troubles, which little men escape : All the stars remain apart, while sun and moon are eclipsed.

(Uneasy lies the head that wears a crown.)

*Bagal thā sipārā, to pūt thā hamārā ; Jab kamar  
huā kaṭārā, to kañh huā tunhārā.*

When he had a book under his arm, he was my son : Now that he has a dagger round his loins, he is your husband.

(A mother-in-law remonstrating with her son's wife, who is too jealous of her husband to allow him to visit his mother.)

*Bahū navelī aur gau dudhēñ.* Rus.

A fresh wife and a milch cow are the best.

*Bairī ho nā āpnā, lākh jatan kar dekhe : Meṭe se  
mittē nahīñ, jūñ Karman ke lekhe.*

Try you ever so much an enemy will never be a friend, As the lines of Fate can

*Bairi sang na baiṭhiye pīkar mad aur bhāng ;  
jī khonā hai baiṭhnā jab bairi ke sang.*

Never sit with your enemy when you are drunk with spirit or hemp, because thus you will endanger your life.

*Bājra kahe "main hūn allēlā ; Do mūsāl se larūn akelā : Jo merī nājo khichrī khāb, To turat bolā khush ho jāē."*

Saith the millet, "I am a warrior, Fighting betwixt two pestles : When beauty hath a dish of me, She soon chatters with delight."

*Bal se rājā rāo hai ; bal bin baḍā na ko. Sānch baḍers kah gae, 'bal bin baḍā na ho.'*

By might kings are monarchs ; without might none is great. Truly have our forefathers said, 'Without might there is no greatness.'

*Bal sūn nāmī ho-gā Rustam. Arjūn, Bhīm. "Bal bin kaisī hākimī" kah gae sānch hakim.*

Strength gained a name for Rustam, Arjun and Bhīm. Truly said our doctors 'without strength there is no governing.'

(Rustam is a hero of Persian romance, and Arjuna and Bhima of (Sanskrit) Indian romance.)

*Banī banāve Baniyā, banī bigōre Jāt ; Mūḍen sīs sarā-hkar ḍom, kabīsar, bhāt.*

Baniyās improve, and Jats spoil their possession : Bards, poets and minstrels live by flattery.

*Banjī aur baṭāū sūkh pāwen jis gām, Vā ko to chau-khūn meṁ karen nek sarnām.*

The tradesman and the wayfarer will extol highly that place throughout the world, where they are well treated.

*Bante der lagī hai, bigarte der nahīn lagī.*

It takes time to prosper, but no time to be ruined.

(Slow to rise and quick to fall; *facilis descensus Avernī.*)

*Bāp ḍom aur ḍom hī dādā ; Kahe miyān "main shurfā-rādā !"*

A bard his father and a bard his grandfather, And he thinks himself of noble birth !

*Bārāh baras ke ko Bed kya ? Aur aṭṭhārān baras ke ko qaid kyā ?*

There is no teaching a man of twelve, and no controlling a man of eighteen.

(According to the native ideas a boy can

*Bār lagī khet ko, bār khet ko khāē. Bājā ho chorī kare, niḍo kaun chukāē ?*

A hedge is put up to protect the field, but the hedge eats it up. When the king steals, who is to do justice ?

*Bāton hāthī pāe, bāton hāthī-pāē.*

Words bring one an elephant and words bring one under an elephant's feet.

(Here the pun is on the word *pāē*, which means (1.) get, (2.) feet. To be trampled under an elephant's feet is an old Indian punishment.)

*Bāt par bāt yād āti hai.*

One word leads on to another.

*Beḍ jan kar niv chale, sonā pahān-kar ḍhak chale. Wom.*

Walk lowly after giving birth to a son and veil closely when you wear gold.

(A warning to women never to be proud of their sons or vain of their ornaments.)

*Bhāgvān to jagat mān vāsā koī na ho, Jo koī rājā niyāu meṁ sagar umar de kho.*

No man so charitable as the king, Who spends his whole life in administering justice.

(“Charity” in India involves doing “good works unto salvation.”)

*Bhains kahe "gun merā pūrā. Merā dūkh pi hove sūrā. Jis ke ghar meṁ main bāndh jāū, Dūdh dahī kā nāl bahāūn." Rus.*

Saith the buffalo, “I am full of virtues. Who drinks my milk is strong. Into the house where I am tied up, There flows a stream of milk and butter.

*Bhūkā chāhe roṭī dāl ; Dhāyū kahe "main joṛūn māl."*

The hungry wants but bread and pulse, but the satiated wants to hoard money.

*Biddāyā to voh māl hai, jo kharchat dagnā hoē ; Rājā, rāo, chorīā chhīn na sakke koē.*

Learning is a property that doubles as it is spent ; Nor king, nor lord, nor thief can steal it.

(In modern England, however, there is a process known as “picking the brains.”)

*Chāk kunam ! girāh kunam ! dekho merā hunar ! Behold my art ! I can cut ! and I can sew !*

*Chandā pakat hai Chait mān, aur gehūn Baisāk bichār ; Kātak pāke bājra, aur Mangsir pāk juār. Agric.*

Gram ripens in March, and wheat in April, millet in October, and maize in November.

*Dekh jagat meñ auidā mat dar aur mat ro :*  
*Binā hukam Bhagvān ke bāl nā bīnkā ho.*

Never fear nor weep when you meet with  
hardship in the world ; Because without  
the order of God not a hair of your  
head can be hurt.

*Devā ko rin mile suhelā, An-devā ko mile na*  
*dhelā. Mercantile.*

A good paymaster can borrow easily, But a  
bad paymaster not a farthing.

*Dhan jorān ke dhiyān meñ yūn hī umar na kho.*  
*Moi barge mol ke kudhī na thikar ho.*

In hoarding wealth waste not your life. Peb-  
bles never can be rated with pearls.

(i. e. The riches of this world are as pebbles  
to pearls in comparison with the riches of  
the next.)

*Dhān kahe "main hūn Sultān ; āē gāē kā rā-*  
*khūn mān." Rus.*

"I am the king of corn" saith the rice,  
"For I honor the guest."

(Rustic guests are usually feasted with rice  
and sugar.)

*Dharam pāp sab manukh ke dhovat hai is taur,*  
*Jal sātan jūn dhovat haiñ sab kaprañ kā ghor.*

Charity washes off the sins of men, as  
soap washes the dirt of clothes.

*Dhaule bhale haiñ kāpre, dhaule bhale nā bār :*  
*Kālī āchhī kāmli, kālī bhālī na nār.*

White clothes are good, but not white hairs :  
A black blanket is good, but not a black  
woman.

*Dhobī ke ghar paṛe chor : voh na luṭā, luṭe aur.*

When a washerman's house is attacked by  
thieves, it is not he, but others that are  
plundered.

(Because the clothes that are stolen belong to  
his customers.)

*Donoñ bairī dīn ke Rānghar aur Shaitān : Bu-*  
*rā karāven aur se aur āp bure se kām.*

Both the Rānghars and the Devil are  
enemies of the faith : They sin themselves  
and make others to sin.

*Dūr gae kī dī kyā ?*

What hope is there from him that is afar ?

*Ek āsāmī sau arāyāñ !*

One post and a thousand applications for it.  
(True in the East and the West.)

*Ek boṛī sū. kutte.*

One piece of flesh and a thousand dog's  
for it.

(See preceding.)

*Ek jhūt ke sabūt meñ sattar jhūt bolne paṛte haiñ.*

Seventy lies are required to prove one.

(One lie leads to many.)

*Ek pāpī sārī nāo ko dābotā hai.*

One sinner drowns the whole boat.

(A Jonah.)

*Gadhā marā kumhār kā aur dhoban satti ho.*

The potter's ass is dead and the washer-  
man's wife burns herself (as a widow).  
(Misplaced sympathy.)

*Gāṭī to chaltī bhālī, nā to jān kabār.*

It is a cart if it goes well, otherwise it is  
but timber.

*Gālī mat de kiñ ko, gālī kare fasād : Gālī sūñ*  
*lākhon hue laṛ-bhīṛ kur barbād.*

Never give abuse ; abuse breeds quarrels :  
Through abuse thousands have fought  
and been ruined.

*Gehūñ āchhā nahar kā, aur chāval āchhā ḍa-*  
*har kā. Agric.*

Wheat grown near a canal is good and so is  
rice in lowlands. [kā mīr.]

*Gehūñ kahe "suno, re bīr, Main hūñ sab nājan*

Says the wheat "hear ye, my brothers, I am  
the chief of all the corn."

*Ghar kā khet na khañ bārī, Kahe "miyāñ,*  
*merī nambardārī." Agric.*

He possesses nor field nor garden, And  
pretends to be the head of the village.

*Ghar kī jorū kī chaukī kahāñ tak ?*

How far can you look after your own wife ?

*Ghar kī khāñd kirkirī ; chori kā gur mīthā.*

The householder's sugar is gritty, but the  
thieve's is sweet.

(Stolen kisses are sweetest.)

*Ghar kī sobhā gharvālī ke sāth.*

The splendour of the house lies with the  
housewife.

*Ghī khāvat bal tan māñ āve : Ghī āñkhan kī jot*  
*baḍhāve.*

Butter strengthens the body and the eye-  
sight as well.

*Ghūnghatvālī dekhkar bhālī bīr mat jān.*

The thickly veiled is not always good.

*Gurbā kushtan ros-i-aval. Pers.*

The cat should be killed on the very first  
day.

(A story relates that a man killed a cat on his  
wedding day in order to terrify his young  
wife, whence the proverb.)

*Hālī āchhā hānglā, aur baldā āchhā chānglā.*  
*Agric.*

If the ploughman goads well, the ox pulls  
well.

(*Experientia docet.*)

*Hāt bhālī na sīr kī, aur sangat bhālī na bīr kī.*

A partnership shop is bad and so is the  
companionship of a woman.

*Hinā bairī jāñkar mat niḍar ho, yār ; Kīṛī*  
*barkar sūñd māñ de hāthī ko mār.*

Never despise your enemy because he is  
weak : An ant can kill an elephant by  
entering its trunk.

*Hote kī bahn aur bāp haiṁ; bin hote kī joḍ:*  
*Tulsi, rupayā pās kā sab se nīkā hoe!*

Father and sister befriend in prosperity  
and a wife in adversity; But, saith Tulsi  
Dās, the money in your pocket is your  
best friend.

*Hū phere, chūme mere. Hin.*

When the marriage ceremony is over he can  
suck my thumb.

(i. e. He have no longer any control over his  
daughter's life.)

*Jahān gāḍ, vahān gāḍ kā bachchā.*

Where the cow is, there is her calf.

(Wheresoever the carcass is, there shall the  
eagles be gathered together. *Matthew*, xxiv,  
28.)

*Jahān gul hogā, vahān khār bhī zurūr hogā.*

Where is the rose, there is the thorn.

(There is no rose without a thorn.)

*Jaise ke saṅg taisā kare, āchhā nahīn kām.*

*Bure ke saṅg nekī kare, nekī ko parnām.*

It is not righteousness to do to another as  
he deserves. To do good to a bad man is  
righteousness indeed.

*Jaisī Lakkho bandaryā, vaise Manvā bhāṇḍ.*

Like Lakkho the monkey, like Manvā the  
juggler.

(Six of one and half a dozen of the other.)

*Jaisī sardhā ho terī, vaisā hī bojh uṭhā: Hāthī*  
*bojhā chīṁṭī ṭhāvat dab mar jā.*

Take up a burden that you can bear: the  
load of an elephant will surely crush an ant.

*Jaisī sevā kare, vaisā mevā pāḍ.*

As you do service, so will you get the fruit  
of it.

(As you serve so will you be served: learn to  
obey that you may learn how to rule.)

*Jaldī kām Saitān kā, aur der kām Rahmān kā.*

Quickly for the Devil, slowly for God.

*Jal kī machhlī jal hī meṁ bhalī.*

The fish of the water is best in the water.

(Cf. the English: "Fish out of water.")

*Jal se agnī bujhat hai; jal barsat thand ho;*

*Jal se dhoḍī mail ko dūr karat hai dho.*

Water quencheth fire, and water maketh the  
season cool; With water also the washer-  
man washeth away the dirt.

*Jane june se mat kaho kār bhed kī bāt.*

Never let out the tricks of your trade.

*Jāp ke birte pāp.*

Sinning on the strength of his devotions.

(Sanctimoniousness: charity shall cover a  
multitude of sins.)

*Jeth, jithānī, deorā, sab matlab ke māt: Māt-*

*lab bin to koi bhī rākhe nā prīt.* Rus. Wom.

My husband's elder brother and his wife  
and his younger brother are all interested  
friends: Without self-interest no one  
keeps up a friendship.

*Jeth tapāt ho barbhā gahrī; Hanse bāṅgrī,*  
*roven nahri.* Agric.

A hot July sends plenty of rain, When the  
highlands laugh and the lowlandsweep.

*Jhānsī gale kī phānsī; Datyā gale kā hār;*  
*Lalitpur nā chhāḍiye jab lag mile ahār.*

Jhānsī is a noose for your throat; Datyā a  
wreath for your neck; But never leave  
Lalitpur while you can get your bellyful.

(Jhānsī, Datyā and Lalitpur are three cities  
in the Central Provinces and the above pro-  
verb illustrates the public estimation in  
which each is held.)

*Jhūṭe kī kyā dostī? Langre kī kyā sāth? Bahre*  
*se kyā bolnā? Gūnge kī kyā bāt?*

No friendship with a liar; no company with  
a cripple: No speaking with the deaf; no  
words with the dumb.

*Jhūṭi to hotī nahīn kadlī bhī sāncḥī bāt, Jaise*  
*ṭhūrī dhāk mān lage na chauthā pāt.*

A lie can never be the truth, As a dhāk  
tree can never bear more than three  
leaves on a twig.

*Jhūṭ kahnā aur jhūṭ khānā barābar hai.*

To tell a lie is to eat leavings.

(According to Hindū custom no one but a man  
of very low caste will eat food, of which a  
portion has been eaten by another.)

*Jī jalāne se hāth jalānā behtar hai.*

A burnt hand is better than a burnt heart.

(Headache is better than heartache.)

*Jin moloṁ āi, un hī moloṁ ganvāi.*

Ill got is ill spent.

*Jis bahuār kī bairan sās, Vā kā kadhī na ho*  
*gharvās.* Wom.

The wife that hath a scolding mother-in-  
law, Will never know the comforts of a  
home.

*Jis ghar badē na būhizēn, dīpak jalē na sānjh;*  
*Voh ghar ūjar jāṅge, jin kī tiryā bānjh.*

The house where the elders are not heeded,  
the lamp is not lit in the evening, and  
the wife is barren, will be ruined.

*Jis kā ghorā us ke bār.*

A horse should be kept at his owner's door.

*Jiv kisī kā mat satā, jab lag pār basāḍ; Kāṅte*  
*haiṁ is rāk meṁ, is batyā matjā.*

Worry no man's life out if you can help it:  
There are thorns in this path; traverse it  
not.

*Jo bairī hoṁ bahot se, aur tū hove ek; Mithā ban-*  
*kar nikas jā: yehī jatan hai nek.*

When your enemies are many and you are  
alone, pass them courteously: this is good  
advice.

*Jogī kis ke māt? Aur pātar kis kī nār?*

The mendicant is nobody's friend and the  
harlot nobody's wife.

*Jo Ishwar kirpā kare, to khare hilavēn kān*  
*arhar ke khet meṁ.*

If God be kind, a donkey will shake his  
ears in my field of pulse.

(The story goes that a man who was driving

some ~~sates~~ laden with treasure lost one of them in a field of pulse. The next day the ass was found by the owner of the field, who took away all the money and drove it off.)

*Jo jal Sādh lagat hā barse, Nāj niyār bin koī na tarse.* Agric.

If it rains in June, No one will feel the want of corn and fodder.

*Jo kesat bairī mare aur man chitve dhan hoe; Jal mān ghī nīksan lage, to rūkhā khāe na ko.*

If curses could kill an enemy and wishes could bring us wealth, and if butter could be made from water, who would eat dry bread?

*Jo main aīsā jāntī, pīt kare dukh hoē: Nagar dhañdorā phertī "pīt na kariyā koē."* Wom.

Had I known before that pains do dwell in love, I would have proclaimed by the beat of drum that no body should love.

*Jo Sān ke hukm se mūñh na phere to, Tere bhī phir hukm se mūñh na phere ko.*

If thou turn not thy face from the commands of God, No one shall turn his face from thy commands.

*Jo Sāvan meñ barkhā hove, Khoj kāl kā bilkul khove.* Agric.

When it rains in July, The footprints of famine disappear.

*Jote kal, to hove phal.* Agric.

Who drives the plough gets the fruit.

(Who sows mows.)

*Jo tūhī rājā huā apnā sukh mat thān; Phakkar aur phakir ke dukh sukh par kar dhyān.*

Though you be a king never look to your own pleasures But look to the pain and hardships of the poor and the beggar.

*Jyūñ jyūñ bāo bāo purvā, Tyūñ tyūñ atī dukh ghāyal pāi.*

As long as the East wind blows, The wounded greatly suffers.

(When the wind is in the East 'tis neither good for man nor beast.)

*Kājal kī kajlaūñ aur phūlōñ kā hār!*

Black as the lampblack phial she decks herself with flowers.

(Said of a very ugly woman who adorns herself richly.)

*Kālā hīran mat māryo, re, sattaṛ ho jāēngī rāñd.*

Never kill a black, buck, or seventy does will be widowed.

*Kallar khet rahē jis pās, Vā ke hoe nāñ na ghās.* Agric.

Who owns a barren field gets nor corn nor grass.

*Kāl kā mārā, sab jag hārā.*

A black death the whole world is powerless

and do now what you would do to-day: A moment may bring death and then when will you do it?

*Kāman to vohi bhañ, jo par-ghar kadlā na jāē: Bhaē rākhē yūñ nāñ kā, jōñ gabkat se gāē.*

That wife is best, who never goes to another's house, and fears her husband, as a cow fears the butcher.

*Kānā, yānā, lādlā; tinoñ hat kī khāñ! Andhā, gūngā, kāērā, hañ pūre shaitān.*

A one-eyed man, a minor, and a spoilt child are all three accursed things: But the blind, the bald and the squint-eyed are real devils.

*Kāñ Kāshī, kāñ Kāshmīr, kāñ Khurāsān, Guj-rāt? Tulsī! yahāñ to jiv ko parālābh le jāt.*

Where is Kāshī (Benares) and where Kāshmīr, where Khurāsān and where Gujrāt?

Saith Tulsī: Man's destiny takes him to every place.

*Karnā hai so āj kar, 'kal' 'kal' mat nā kar. Chaltā phirtā ādmī chhīn māñ jāve mar.*

What you have to do, do to-day, and never say 'to-morrow.' Even a man walking may die in a moment.

*Karnī hī sang jāt hai jab chhut jāē sarīr: Koī sātā na de sake māt—pitā, sut, bīr.*

Your deeds will follow you when your soul departs: None will accompany you, neither parents, nor son, nor brother.

*Kātag māñ jo sīt ko piye, so lābhā pāē: Bhādoñ māñ jo koī piye, to deve tāp chadhāē.*

Who drinks butter-milk in October will enjoy it: Who drinks it in August will get fever.

*Kaṭ mar jāēnge ek din, jo nar rākhēñ bair; Bakrī kī māñ kud talak rahe manāñi khair!*

They will be one day destroyed and die, who bear enmity: How long shall a kid's mother expect it to live?

*Khāt sañvāre khet ko, aur sikh sañvāre pīt ko.* Agric.

Manure improves the fields and example strengthens friendship.

*Khet bhalā nā jhīl kā, aur ghar āchhā nahīñ sīl kā.* Agric.

A lowland field is not good, nor is a damp house.

*Khet jo tanne bhetē nahīñ, vā ke mīlte mat le dahī.* Agric.

If you can get a field by a canal, Never exchange it for a low-lying one.

*Kulā kare na dātān phere, phir kaisē hoñ dānt nikhere?*

Who never rinses his mouth nor takes a tooth-

miss it from thy mind : A man without modesty is like a wife without a husband.

*Lāluch mat kar, bāore ; lāluch buri balā : Turat jākāerū jāl mān lāluch sūn phāns jā.*

Never covet, fond fool, avarice is a vice : It is through greed that birds fall into the net.

*Lāvan bin nā sohe roṭī, bin gūndhe nā sohe choṭī.*

Bread is the better for relish, and the hair for braiding.

*Main hūn aisā chātar siyānī, Chātar bhare mere āge pānī.*

I am such a clever man that a clever man fetches my water.

(Does me homage self applaner.)

*Mandar mān sahī sañj se rākho dipak bāl : Sāñjh andhere baithnā hai atī bhonḍī chāl.*

Light the lamp early in the evening in your house : It is unlucky to sit in the dark.

*Māpā, kaniyā aur patvārī, Bhet liye bin karch na yārī.*

The surveyor, the assessor, and the village accountant will never be friend you without a bribe.

*Marnā hai bad nek ko ; jinā nāp sadā : Behtar hai jo jagat mān nek nām rah jā.*

Both good and bad will die; none will live for ever : So it is best to leave a good name behind.

*Maut dijo, par maur na dijo !*

Better death than a marriage.

*Maut dijo, par mor na dijo ! Mercantile.*

Better death than a dull market.

*Mele men jo jāē tū, to nāvān kar men tānk, Chor, juārī, gathkate dāl sakeñ nā ānk. Rus.*

When you go into a fair keep your money in your pockets, That nor thief, nor pick-pocket nor gambler may see it.

(Common village gamblers are often also thieves.)

*Millat mān atī lābh hai ; sab se milkar chāl : Mākhi jab hoñ ekthī, to dehen sahud mahāl.*

In companionship profit dwells; keep company with all you meet : It is a company of bees that makes a hive and produces honey.

*Mintar se antar nahīn, bairī se nahīn neh ; Pitam se pardā nahīn, jīn nirkhī sarī deh ? Wom.*

*Mul na vā sūn bhāṣ karo, jo nar kare garūr : Jo nar Sām se dare vā se dāro zarūr.*

Never fear the man that boasts and vaunts, But fear the man that fears God.

*Murakh ko mat saunp tū chatrāī kā kām : Gadhā bikat miltī nahīn badh ghore ke dām.*

Never teach an ingenious art to a fool : A donkey will never sell at the price of a horse.

*Murakh mūndh gatvār ko sikh na dijo koṛ : Kār bargī pūnchhṛī kadhī na sidhī hoṛ. Rus.*

Never throw away your advice upon a village boor : A dog's tail can never be straightened.

*Nahākar khāē aur khākar sove, Us ke aunk kadhe na hove.*

Who eats after bathing and sleeps after eating will never know an ache.

*Niksal haiñ ek ānk se dhoī, dhotī, dhān : Achhe bhonḍo ho gaē sab kartab ke tāt.*

Cheat, washerman and rice, all begin with the same letter : But every one is good or bad according to his deeds.

(Dhot is "cheat" : dhotī is "washerman," dhān is "rice.")

*Ninnānve ghare dūdh men ek gharā pānī kiya jānā jāē ?*

One pitcher of water cannot be recognised in ninety pitchers of milk.

The story goes that Akbar once enquired of Birbal which was the most untrustworthy class. The minister replied that milkmen were, and in order to prove the truth of this he ordered all the milkmen in Agra to fill a tank with pure milk. Every milkman, thinking to himself that if he were to put into the tank a pitcher of water instead of milk, no body would know of it. So each man with this notion in his head poured a pot full of water instead of milk into the tank, and when next day the king went to see it he found the whole of it filled with pure water only.

*Nipat savere khet mān jākar hal ko bāh : Jab sūraj ho shikar mān baith chhāon men jā Agric.*

Early in the morning go to your field and plough your land : When the sun rises to the zenith sit quietly under a shade.

*Pābandī ek kī bhālī.*

It is well to be bound to one person only.

(A multitude of masters ruins a servant.)

*Pair jo pachhvā mān barsāve, Vohī nirmal rū uṭhāve. Agric.*

Who threshes corn when the west wind blows will get a clean heap.

side down; Both throw light upon others while they are themselves in the dark.

(*Pandit* here means one who but does not act up to his preaching.)

*Pāp ḍabovē dharam tirāve : Dharmī kadhī nāñh duth pāve.*

Sins perish and goodness thrives : So a good man will never know pain.

*Parā badshugnī ke vāste apnī nāk kaṭāi.*

To cut off your own nose to cause an ill omen to another.

(It is an ill omen to see a person without nose when setting out on a journey. To bite your nose to spite your face.)

*Parāyā khāiye gā bajā ; apnā khāiye taṭṭī lagā.*

Use others' things with joy and merriment : use your own with shut doors.

*Paṛhe ke āge tokrā ḍālā, us ne kahā "mujhe uplon ko bhejā."*

When a basket is put before a man of learning, he understands that he is meant to bring fuel.

(A hint is enough for the wise.)

*Paṛhtum te martum ; nā paṛhtum te martum.*

Learn and you'll die; learn not and you'll die.

(Learn or not learn, die you must.)

*Parjā bhāje chhorke kunniyāī kā gām ; Chahūñ or jag māñ kare pher use bad nām.*

The people fly from the tyrant's rule, And spread an evil report of him over all the world.

*Parjā jaṛ hai rāj kī, rājā hai jūñ rūkh ; Rūkh sūkhkar gir paṛe, jab jaṛ jāve sukh.*

The subjects are the roots of the kingdom, and the king the tree : The tree will dry up and fall if the roots drie.

*Pat chāhe to, bālke, paṛh biddiyā bharpūr ; Bin-biddiyā ke admī haiñge jaise būr.*

If you want honor, acquire learning, my son ; Without learning a man is but the refuse of society.

*Pir miyāñ bakrī, murīd miyāñ bāñgā ; Ā gūṛ bakrī chab gāi bāñgā. E.*

The priest is a goat and his disciple cotton ; When the goat comes it gobbles up the cotton.

(The priest lives upon the earnings of the disciple.)

*Qānūngo kī khoprī marī bhī dagā de !*

Even the skull of a dead lawyer will cheat you !

*Qāzī ba-do gavāh rāzī. Mah.*

The judge is satisfied with the evidence of two witnesses.

(Under Muhammadan law.)

*Qāzī jī apnā āgā to ḍhāko, pīchhe kisī ko nasihat karnā. Mah.*

Reverend doctor, first cover your own nakedness, and then preach to others.

(Act first and then advise.)

*Qāzī jī bahoterā harāñ, main hārtā hī nāñh.*

Let the judge confute me ever-so-much I'll never be confuted.

(Stubbornness.)

*Qāzī ke marne se kyā shahar sūnā ho jāegā ?*

Will the Qazi's death empty the city ?

*Rājī rākh kisāñ ko, jo hālā bhar dhan de ?*

Rājī huā majūr to mukta kām kare. Rus.

Keep happy the husbandman that bring you your produce, For a satisfied laborer works hard.

*Sej chaṛhte hī rāñḍ. Hin.*

Widowed on the marriage-bed.

(Death in the moment of victory : to fail on the verge of success : there's many a slip 'twixt cup and lip.)

*Sukh, sampat aur audsā sab kāhū ko ho ; Gyāñī kāte gyāñ se, murkh kāte ro.*

Ease, plenty and affliction befall every man ; A wise man receives them with wisdom and a fool with cries.

*Sūnā khet joundiyāsove, Kyōñ na khetī ūjaṛ hove ?*

When the field is unwatched and the watchman sleeps, the crop is sure to be destroyed.

*Tujh dhore jo chākrā deve umar gañvā, Būḍhā vā ko jāñ-kar dhore se mat tāh.*

Never drive him away in his old age, Who hath spent his life in thy service.

*Ūñt kī barsāt meñ kambakhṭī.*

The rainy season is a calamity to the camels.

*Uṛad kahe "main sab se nikā ; Sab panchoñ mil dīñā ṭikā. Jab mere hoñ urdī baṛe, To gaḇrū khā jāñ khare khare." Rus.*

"I am the best grain of all" saith the pulse, "and every community hath installed me king. When fried cakes are made of me, young dandies haste to eat them."

## AGRICULTURAL.

*Adhe Asārkh to bairī ke bhī barse.* [field.

The July rains fall even on the enemy's  
(Equal justice.)

*Agil khetī āge āge, pachhilā khetī bhāg jāve.*

A crop in time and good produce, a crop  
too late and failure.

*Bail badhiyā sājhe adhiyā.*

The bull and the ox go half shares.

(For explanation see page 26 col. I.)

*Baisākh Jeth dutiyāyām, Uttar ūncho chand,*

*Yeh nehche kar jāniye, pirthī meñh sulabh.*

If the new moons of April and May have  
the northern horns high, there will be  
plenty of rain for the earth. [chār dukhārā.  
*Ban, bālak, aur bhains, ukhārī, Jeth mās yeh*  
Trees, babies, buffaloes and sugarcane, These  
four suffer in the month of May.

(From the hot winds.)

*Barse Asauj to hojā nāj kī manj.*

September rain and plenty of grain.

*Barse Sādh to banjā thā.*

Rain in July and every thing blooms.

*Barse Sāvan to hon pāñch ke bāvan.*

Rain in August and five becomes fifty two.  
(Crops increase tenfold.)

*Basāo shahr kā aur khet nahr kē.*

A house in a city and a field by a canal  
(are the best of their kind).

*Bhādon donon sākḥ kā rājā hai.*

August is the king of the two harvests.

(The most profitable crop is that in autumn.)

*Bhādon kā jhallā ek sīng gilā ek sūkhā.*

In August showers one horn is wet and the  
other dry. (See page 33 col. I.)

*Bhādon ke meñh se donon sākḥ kī jar bāñlētī hai.*

With August rains both harvest thrive.

*Bhādon meñ barkhā hoē, kāl pachhokar jā-kar roē.*

When the rains fall in August famine steps  
aside and weeps.

*Bhūlā pire kisān jo Kātag māñge meñh.* [vember.

It is a mad peasant that wants rain in No-  
vember.

*Bhūn boyā upat gayā.*

The burnt seed came to nothing.

(Said of a child who turns out ill.)

*Bhūrā bhainsā, chāndlī joē Pūs mahāvat birle hoē.*

A brown buffalo, a bold wife and rain in  
December are indeed rare.

*Charhte barse Ardrā, utrat barse Hast,*

*Kitnā Rājā dand le, rahe anand girhast.*

If rain falls in July and October the peasants

When the low lands are flooded the world  
swims (with plenty); when the world is  
drowned (with drought) the low lands  
swim (with rich produce).

*Dhān kā gāon puāl se jānā jātd hai.* [about].

The rice village is known by the straw (lying  
(The tree is known by its fruit.)

*Dhān, pān, panyaule, nāñh jāt latiyanle.*

Rice, and betel must be well watered or  
they will not thrive.

*Ek mās ritū āge dhāve.*

The season runs a month ahead.

(Its character is seen a month previously.) [pāti.

*Ek pān jo barse Suātī, Kurmīu pahāre sonē kī*

When showers fall in September, the far-  
mer's wife wears golden rings.

(For explanation see page 79 col. II.)

*Gadhon se hal chale to bail kaun bisāe?* [oxen.

If donkeys could draw ploughs who would buy  
(Which are of a higher price.)

*Hālī kā peṭ suhālī se nahīn bhartā.* [crisp cakes.

The ploughman's stomach is not filled with  
(For explanation see page 95 col. II.)

*Hārī khetī, gyābhan gāē, mūñh parē tab jāñī jā.*

The standing crop and the pregnant cow are  
your own when they yield.

(The uncertainty of the future.)

*Hathiyā barse, Chitrā māñdrāē, ghar bañhe*  
*kisān ririyāē.*

Rain in October and clouds in November  
and the peasant sits at home and weeps.

*Hathiyā barse tīn hot hain shakkar, shālī, mūñh;*

*Hathiyā barse tīn jāt hain tillī, kodon, kapā.*

Rain in October and three things prosper  
sugar-cane, rice and pulse; Rain in Octo-  
ber and three things die, sesamum, mil-  
let and cotton. [bāo

*Jab āve barsan kā chāo, pachhvā give, na yareñ*

When it means to rain it will rain whether  
east or west wind blows.

*Jaisā bo, vaisā kāt.*

As you sow so you mow.

*Jīn barkhā har charo, so kaise chareñ puār.*

How should the animal that has lived on  
green grass eat straw.

(Accustomed to luxury, reduced to misery.)

*Jis kā trjūs kā bhē.*

Who has the power has the rent. [kar re.

*Jo Bhādon meñ barkhā hove kāl pachhokar jā*

When rain falls in August famine goes be-  
hind a wall and weeps.



*Karam-hān khetī karē baīl māre yā sūkhā parē.*

If an unlucky man become a cultivator, his oxen die or there comes a drought.

*Kar khetī pardes ko jāē, tā ko janam akārath jāē.*

Who tills the soil and goes abroad wastes his life.

*Karo khetī aur bharo dand.*

Raise a crop and pay a fine.

(For explanation see page 132, col. i.)

*Karo khetī aur boo bail.*

Plough a field and sow oxen.

(A good breed of oxen is becoming extinct.)

*Kāṭne vāle ko thorā, būtorne vāle ko bahut.*

Little to the reapers and much to the sheaf makers.

(Because the latter get the gleanings.)

*Khātī, are to khet nahīn to bhūr kārē.*

Manure it and it is a field, otherwise it is sandy desert.

*Khāye chand, ruhe band.*

Eat pulse and keep your health.

(For explanation see page 137, col. ii.)

*Khet bārānī, jaise nām rājānī.*

An irrigated field is like the gift of a king.

(For explanation see page 138, col. i.)

*Khet bigāre kharuā aur sabhā bigāre dūt.*

Back biters ruin society, as weeds ruin the field.

*Khet gae kisān.*

He is a husbandman that goes to the field.

(For explanation see page 138, col. i.)

*Khetī kar-kar ham māre, bahore ke kōṭhe bhare.*

I worked myself to death in the fields, and it was the banker that filled his granary.

(For explanation see page 138, col. i.)

*Khetī rāj rajāē, khetī bhik mangāe.*

Husbandry makes kings, and beggars both.

(For explanation see page 138, col. i.)

*Le lya palla aur binan lagī silā.*

The gleaner brings her baskets and begins.

(Said to one who acts without previous permission.)

*Maghe jāṛ na Pūse jāṛ batāse jāṛ.*

December and January make no winter, but the wind does.

*Maṅh kā jāṛ, Jeth kī dhūp, Bārē kashī se upjē akh.*

With frost in February and heat in June, The sugar-cane grows with difficulty.

*Mahāvāt bārī aur sādhi sārī.*

With winter rain the spring crop thrives.

*Māṅ ke parse, Bhādon ke barse se peṭ bhartā*

*Mirg, bāndrā, titar, mor; ye chārōn khetī ke chor.*

The deer, the monkey, the partridge, and the peacock, these four are the thieves of the field.

*Pachhvā chāl, khetī phāl.*

When the west wind blows, the harvest thrives.

(For explanation see page 175, col. ii.)

*Pahlē bo pahlē, kāl.*

Early sow, early mow.

(Early bird gets the worms.)

*Phāorā na kudār, borā khet hamār.*

Nor hoe, nor spade, and a big field is mine.

(Undertaking what is beyond one's power.)

*Sādhi kī sakh aur pāpal kī lākh.*

The spring crop and the lac on pāpal trees.

(Are the best.)

*Sastā hānsāve, mahāgā rūlāve.*

[tears.]

Cheapness moves to laughter, dearness to

*Sāvan māṅ bahe purvāiyā, Becho bardā, kīno gāiyā.*

When east winds blow in August, sell off your oxen and buy cows.

(For explanation see page 216, col. i.)

*Sāvan māṅ chāl purvāiyā, khet pūt boldē le māiyā.*

When east winds blows in August, the children play and the mothers cheer them on.

*Shukkar-vār kī bādli, rahī Sanchar chhāē. Aisā bolē Bhāddarī, bin barse nahīn jāē.*

Clouds on Friday and again on Saturday, Bhāddarī says, will never pass away without rain.

*Sughar balaiyān susrā le, Baīl māṅ bahū ke de.*

If the bride be clever her father-in-law will caress her, And get her oxen on credit.

*Sukhār, duhār, āsmānī farmānī haīn.*

Drought and inundation are the works of God.

*Sūkhe meṅ jhūr ber ghane hoī: Sammat māṅ an dher ghane hoī.*

In draught wild plums are plentiful, and in a good season corn.

(For explanation see page 226, col. ii.)

*Sūkhe Sāvan, rūkhe Bhādon.*

A dry Sāvan means a barren Bhādon.

*Sānā khet kulachhnā hīrnā hī chug jāē Khet bī-rānā boē-ke bīj akārath jāē.*

Deer will graze the unguarded field, thou fool, And seed sown in another's field, profits nothing.

*Tāl uñhal kar ujhñ kyār, jab bankhā ho pūram pār.*

Lakes and ponds will overflow, When rains are heavy.

*Tape jekh to barkhā ho bhar pet.*

A hot July brings plentiful rains.

*Tape nakhat. Mingshirā jāē, Tab barkhā pūran jag hoē.*

Heat in *Mingshirā* and the world will be filled with rain, *Mingshirā*, a lunar asterism falls in June-July. [gu.]

*Tent bārvā kāl ke mūt : khāñ kisām aur gāvñ*  
Wild fruits are the friend of famine : The laborer eats and rejoices.

*Tiddi kā ānā kāl kī nishān.*

When locusts appear, famine is near.

*Tij pare khet meñ bij.*

On tij the seed is sown.

(For explanation see page 238, col. ii.)

*Tin bañ sāl kisām ke ; jāñd, jāl aur kair.*

The three bankers of the husbandman : the *jāñd*, the *jāl*, and the *kair*.

(For explanation see page 238, col. i.)

*Tiryā rove purakh bīnā, khetā rove meñ bindā.*

A woman weeps without a husband and a field without rain.

*Ugat uge, mah bhare bisvat uge jāē;*

What comes up in a month if it come up easily will soon wither.

*Ut mat gehñ buā re. chelā, jūt him. thal aur palthar dhelē.*

Never sow wheat my son, Where clods and stone abound.

*Ut tauñh būā bājra bhāt jūt hoñ thal kī muktāi.*  
Sow millet in a porous soil.

## BHOJPURI PROVERBS.

*Abre ke bhains byāil, sagro gāñ matyā le dhāil.*

When the poor man's buffalo calves every one runs with his pail (for milk).  
(Grinding the poor and defenceless.)

*Aile gailē, goṛ halukaile, pile kaur. haluk.*

With coming and going his knees shook, and what little he got he vomited.  
(To work hard and fail.)

*Ail teharvā, kharchae ke gharbā, na koñ chīñhe jāne, nahīñ etībarvā.*

The cost of the festival has come on us, but no one knows and trusts us here.  
(For explanation see page 6, col. ii.)

*Akelvā gail maidām phire, loj kahil kī harāē gailē.*

If she go out by herself they say she is with a stranger.

(For explanation see page 9, col. i.)

*Añdhar ke gāē byāil, tahrī leke daurlan.*

The blind man's cow calved, and every one ran with his milk-pail.

*Apan bhāl hoit, to jagattar parit gārī.*

If you are good, the whole world is your friend.

*Apan de-ke, burbak bane ke !*

Give up your all, and be a fool !  
(Benevolence spells bankruptcy.)

*Apnā bañ kulhārī nāthab.*

My own ox's nose I can bore with an axe.  
(See page 16, col. i.)

*Apnā ke jurē nā, ankā ke dāñi.*

With nothing of his own, he is generous to others.

*Bābhan ke babuā kahle, nāñ jāi latyāole.*

Call a churl a gentleman and he kicks his own brethern.  
(See page 23, col. ii.)

*Bāgho ke mūñh kehū dhoal he ?*

Who ever washed a tiger's face ?  
(For explanation see page 24, col. ii.)

*Bāg lāgal nā, mangrā derā del.*

The garden not laid out and mendicant has pitched his tent.  
(For explanation see page 24, col. ii.)

*Ban ke pāt, ban ke kharikā, Kerī karat Bārī ke larikā.*

The woodman's children play with forest leaves and forest stalks.  
(i. e. with what is most easily procurable.)

*Batur hāth dushmanvā logo.*

Strike your enemy with your clenched fist.  
(If you strike at all strike hard.)

*Bhagte chor katharyā hāth.*

A flying thief takes away even a wooden cup.

*Bhojpur men jaihä mat, jaihä to khaiyä mat,  
khaihä to soihä mat, soihä to toihä mat, toihä  
to roihä mat.*

To Bhojpur town go not; or if you go, eat  
not, or if you eat, sleep not; or if you  
sleep, (your bag) feel not; or if you feel  
it, ory not.

(A skit at the thieving propensities of the  
town.)

*Bhūlal bhār Divālī gāve.*

It is a mad bard that sings at the Divālī.

(For explanation see page 43, col. i.)

*Burbak bar ke sūnjhe bichaund.*

A stupid bridegroom goes to sleep in the  
evening.

(To sleep before dark is considered very un-  
lucky.)

*Burbak Dās gae harvāi, dūi bail men eko nāhin.*

Mr. Fool went to plough and lost both his  
oxen.

(By ill treatment and folly.)

*Burbak dēbī k: kulhī ke achchhat.*

Linseed is offered to a foolish goddess.

(For explanation see page 48, col. i.)

*Burbak dhanāi kā rahikā bās, koṭhī men chāur,  
ghar men upās.*

Riches don't give pleasure to a fool; rice  
in his barn, and his house without food.

(He can't learn to spend.)

*Burbak ek gae bar gūon, derā pān āche thāon,  
bahe bedr, ār nēhān pān, phāte gānṛ malār  
gānven.*

A fool went to a great village, and got a  
lodging in a high place; the wind blew  
hard and no shelter could he get; so as  
miserable as possible he whistled and  
sang the song of rain.

*Burbak gaile, machhī māre, tāp aile gānvā.*

A fool went to fish and lost his rod.

*Chhajjū gaile chha janā, Chhajjū aile nau janā.*

When Chhajjū went there were six of them  
when he returned there were nine.

(Don't be too ready to make friends.)

*Chhūchhā kā sang na sāthī, bhailā duāre jhūm-  
le hāthī.*

No friends for the empty handed, but ele-  
phants at the rich man's gates.

*Chor ko angārī mīth.*

Live coals taste sweet to a thief.

(For explanation see page 60, col. i.)

*Dimkā ke khāul peṛ, soch ke maral deh, kava-  
no kām ke na rake.*

A tree eaten by white ants, and a body  
worn with care are nothing worth.

*Ek kā āle, tino tī.*

One bitter, all three bitter.

Are you taking an account, or fining the  
Baniyā?

(Are you dealing fair or cheating.)

*Je bahut dhadhālā, so āg mēn parelā.*

Who makes a bonfire will fall into the fire.

(Playing with edged tools.)

*Jekar maiyā pūā pakāve. tekar dhīyā lilke.*

The girl whose mother makes cakes must  
cry for them.

(For explanation see page 115, col. i.)

*Jekar pūkhā na dēkhal pōē, tekā ghar khur  
bandī hoē.*

Shall the man who never saw a potherb  
have a horse shod in his stable.

(For explanation see page 115, col. i.)

*Jekrā bighā uhar kapōs, tekrā dānre dard nā.*

You can fine him who has a cotton field.

(Because he can pay.)

*Jekre ghurvā baiṭhēn, tekre ānṛ dāgīn.*

He injures him whose horse he rides.

(Ingratitude.)

*Jekri Joe tekre pās dekhān-hārā tāke ās.*

The wife is his who has her, the looker on  
can only hope.

*Je morā laf ke nā, se kaund kām ke?*

If he be not my son, what has he to do  
with me.

*Je mūnḥ chīrelā, se to āhār dele chāhe?*

Shall He not give the mouth food that  
opened it

*Kiryā aur tarkārī khāne hī ke bā.*

Greens and oaths are made to be taken.

*Lachchmī se bhet na, daridr se bair!*

He can not get prosperity and quarrels with  
adversity.

*Lajādhir bahoryā, sorie men derā!*

A shameful wife and an abode in an inn!

*Lajāl larikā, dhonṛhī phve.*

A boy ashamed looks at his own stomach.

*Langot parle ughār ke pāl.*

The shameless has fallen into the power of  
the naked!

*Modhūre ācho, roṭi mīth.*

A slow fire makes the bread sweet.

(Slow and sure.)

*Man kurbe moṭā khaiṛēn sōṭā; man korṛēn  
menhīn, sogre tahiṛ.*

Be niggardly and get blows, be generous  
and get everything.

*Navā dekhle kānkhe bār.*

On seeing a barber he finds hair under his  
armpit.

*Pakle gūlar karve ke nīnd āvā le.*

How can a crow sleep soundly when the figs

*Rām ke bhakt, kāth ke guriyā.*

*Din bhor thak thak, rāt ke ghuskuriyā.*

The worshipper of Ram is a wooden doll :

Praying all day and resting at night.

( A skit at the vaishnava pujaris or priests. )

*Samaē chūk phir kā pachhtānī ?*

Why regret a lost opportunity ?

( Why weep over spilt milk ? )

*Siar ke mantri kavva :—chhōr dahale hār chām,  
khāhale masvā.*

The crow's advice to the jackal :—leave the bones and the skin and eat up the flesh.

( For explanation see page 220, col i. )

*Tin din ke chhokrā, hamēn sikhāvat bāt !*

*Jable voh lihen thikrā, table mārāb lāt !*

A three day's old boy and teaching me !

When he picks up his pebble I'll give him a kick.

( Teaching your grandmother to suck eggs. )

*Unais bis to bhaile chāhe.*

It is always at nineteens and twenties.

( In nature no two things are quite alike. )

## EASTERN PROVERBS.

*Ab ke murihēn, ho rājā.*

Come back and be king.

*Ab rā kī jorū sab kī bhanjāi.*

The poor man's wife is every one's sister-in-law.

( For explanation see page, 1 col. ii. )

*Ādī ke chandan, lilār charcharāē.*

Put ginger for sandalwood, and your forehead will smart.

( Pounded sandalwood is a common cooling remedy )

*Ādī mirchāī kā kaun sāth ?*

Chillies don't go with ginger.

*Aghānā bagulā pothiyā tūt.*

To the surfeited heron all fish is bad.

( Said of the blasé ; sick of a good thing. )

*Aile jorlā, parkhore.*

A relative has come, go and recognize him.

( Look before you leap. )

*Aisan burbak kaun hai, jo khāt nahīn aghāē ?*

Every fool knows when his stomach is full.

*Aisan suhāy morā nāt utā holā.*

May such good fortune be ever mine !

*Āj baservā nīar, kal baservā dūr.* [is far.

To-day's home is near, to-morrow's home ( This world and the next. )

*Ajīran ko ajīran hī thēle, nahīn sir chauhatte.*

Let the strong contend with the strong, or your head shall be a foot-ball for the way-farer.

*Ām jhārē patāī, larikā rove dāī dāī !*

Only the mango blossoms are falling, and the child cries 'give give ! ( mangoes )'  
( Crying for the moon. )

*Āndhar kūkor batāse bhūke.*

Another's flour, another's butter, what do they cost the cook ?

( See page 12, col. ii. )

*Ankar sēndūr dekhe, āpan kapār phere !*

Seeing another's position he ruins himself.

*Aunukh ghar meñ nātī bhatār.*

In a stranger's house the grandson is lord.

( Be civil to a cock on his own dung hill. )

*Apnā haiye hī nā, dūre ke dānī.*

With nothing of his own he is generous to others.

( A vain boaster. )

*Apnā ke bīrī bīrī, dūre ke khīr pūrī.*

She drives people away herself and begs dainties from others.

*Apnā mith, ankar tīt.*

Your own is sweet, another's bitter.

( One's own geese are always swans. )

*Apnā tētar dekheñ nahīn, dūre kī phaltī nī hārēn.*

He can't see the cataract in his own eye, but he sees the sty in another's.

( For explanation see page 17, col. i. )

*Apnā thik nā, ankar nīk nā.*

His own is not right, nor another's good.

( A fool himself he takes no advice. )

*Apnī ber ko gholam ghālā, hamrī ber ko bhūkam bhākā.*

You make cakes for yourself, but starve.

*Agl nā gyān, thappar khū samajh bihān.*

Nor sense nor wisdom, but he'll learn by blows.

*Arkā nāin, bāns kī n. harnī !*

The inexperienced barber has bamboo nail-scissors.

( These should be of steel. )

Abroad my lord goes in gorgeous array with  
a naked wife at home.

*Bandar kyā jāne ādī kā savād?*

What does a monkey know of the flavour  
of ginger.

*Ban par tīn bilārī, mūsā kahe'ī, je hamrī joē.*

When the cat is away in the forest the rat  
says 'she's my wife.'

(When the cat's away the mice may play.)

*Bāole kī byāhī gāē, sab me'ī le vā ke dhāē.*

When the fool's cow calves all the neigh-  
bours run with their cans for the milk.

(Said of an oppressed people.)

*Bāp marihe'n, to pūt rāj karihe'n.*

When the father dies the son reigns.

(*Le roi est mort : vive le roi!*)

*Bāp marle kunār, mātē marle tuar.*

Father dies and you are a bachelor, mother  
dies and you are an orphan.

(For explanation see page 31, col. ii.)

*Bārī me'n bārāh ām, haṭṭī me'n aṭṭhārāh ām.*

Twelve mangoes (for a penny) in the orchard,  
and eighteen in the market.

(upside down.)

*Bar ke na mile bhūsā, baryātī mānge chūrā!*

The bridegroom has not even straw and the  
guests are asking for sweets!

(Used when a preposterous request is made.)

*Bāsī bhāt me'n Allāh Miya'n kā kaun nihorā?*

Why be grateful to God for stale rice?

*Bāle ghāte kutiyā marī, nāth kahe merī bāch ā  
parī.*

If a bitch die on the road or by the river  
side, the jogī says, 'my words have taken  
effect.'

(He takes credit to himself for any chance  
event.)

*Beche ke sūg, kare motiyon kī dām!*

He sells pot-herbs, and bargains for pearls!

*Be-dharmā bhāī, aur behnā ke sāth me'n!*

I become a pervert to marry a wool carder!

(See page 36, col. ii.)

*Be-gharnī ghar pādāt hai, hai gharnī ghar  
gājat hai.*

Without a wife the house doth howl, with  
a wife the house doth joy.

(The pleasures of married life.)

*Be'ī sasurā na jāṭī, man man gājatī.*

The daughter goes not to her father-in-law's  
house and frets and fumes to herself.

(A common incident in native life.)

*Bhains ke āge bīn bajāve vol, baitḥī pagurāve.*

If you play the harp before a buffalo, she  
will still chew the cud.

(Casting pearls before swine.)

*Bhal janmal, bhal pandit bhail.*

Happy his birth who turns out a pan-  
dit.

(*Pandit*, a man learned in the Scriptures.)

*Bhal marulas, bhal pillū paral.*

Stone dead and worm eaten.

*Bhal mātḥ muraulan; bhal bel girtain!*

It was well that he shaved his head; it was  
well that the wood apple fell on it!

(Great ill-luck.)

*Bhang, gāhājā jan deū gavāran ke, Hanṛhiyā  
bhar bhāt saṅghāran ke.*

Don't give *bhang* and *gānjā* to the village  
boor, Or he will eat up a bucket full of  
your rice.

(For explanation see page 40, col. i.)

*Bijulik mārāl, luāṭh dekkī bhūge.*

Singed by lightning he runs from a burning  
stick,

(A burnt child dreads the fire.)

*Bisunī bilār dabrī me'n dērā.*

The unexpected cat sits on the dish.

(For explanation see page 46, col. i.)

*Biyāh kā ashgun malūm bhae, lahore me'n dī  
bhaṭṭā!*

It bodes ill for the marriage, when rubbish  
is sent for the first present!

*Bulāve na chalāve, mor tīn bakhrē.*

Nor called nor invited, she claims three  
shares for herself.

*Būnṭ barā hoe, to bhonsār na phorē.*

One grain, howsoever big, cannot break the  
oven.

*Chalṭā phirtā na mural, bailḥau mar jāē.*

Walking and wandering don't kill, sitting  
still does kill.

*Chām ke chandū chalal pahār, pichhal tangrī  
tūṭal kapār.*

A man of leather (weak) went up a hill, he  
missed his footing and broke his pate.

*Chene ke bans me'n sapūt bhae mārḥā.*

Parched maize is the excellent offspring  
of millet.

(For explanation see page 54, col. ii.)

*Chhānī par phūns nahīn, d-orḥī par nāch.*

No straw on his thatch and dances at his  
door!

(Living for appearances.)

*Chhātī par bāl nahīn, bhāl se larāi.*

No hair on his breast, and he is going to  
fight the bear.

(For explanation see page 55, col. ii.)

*Chhoṛī sī gurāyā bāghon se nazārā.*

A little sparrow staring at the lion.

(Little roast, great boast.)

*Chhūṭal ghōṛā bḥusaule thārḥ.*

The loose horse makes for his stall.

*Chīntī sasarne ko jagah nahīn.*

No room even for an ant to creep in.

*Chor aur moṭ kas ke bāndhe ke chāhe.*

A thief and a bundle should be tied tightly.

*Chor ko panhai dūr hī se sūjhe hai.*

The thief spies the shoe from afar.

(With which he is to be beaten.)

*Chorvā ke man base kakrī kā khet.*

The petty thief's mind is running on the  
cucumber field.

*Dādā marīh-ñ to bhoj karihē.*

When the grandsire dies we'll have a good feast.

*Dāde rāj na khās pān, dānt dikhāvāt gas pirān.*

He never tasted betel leaf even in the time of his grandfather; but fatigued himself to death in showing his teeth.

(For explanation see page 62, col. i.)

*Dūge ke sār, to dāge le lohār.*

If the bull is to be branded, let the blacksmith do it.

(Every cobbler to his last)

*Dahī kī gavadhī chūrā.*

The fried rice proves the curd.

(As it cannot be used without them.)

*Damrī kī lāī Banyān khāī ! "ye ghar rahe kī jāē ?"*

The shopman's wife ate a farthing's worth of parched rice, (and quoth he) "the house will be ruined."

*Damrī kī murgī, nau fakā nikāī.*

A farthing for the hen and three half pence for its plucking.

*Dānā chhitrānā tahān-jānā varūr hai.*

Where your grain (food) is scattered, there should you go.

*De dāl men pānī, paigā bah chāl chahānī.*

Put enough water into the pea soup to float a log.

(To prevent your neighbours from sponging on you.)

*Deh men na lat'ā, lūte ke Kalkattā !*

Without a rag on his body, he intends to plunder Calcutta !

*Dekhne ko bulbul nigalne ko domaryā bī.*

A nightingale to look at, he can swallow wild figs.

(For explanation see page 67, col. i.)

*Dhake ke Bangāl, kuse ke kangāl.*

At Dhākā in Bengal the paupers have no goblets.

(For explanation see page 68, col. ii.)

*Dhāl talvūr sirhāne, aur chūtār bandī khāne !*

Sword and shield on the pillow, and his legs in the prison !

(A coward.)

*Dhān bichāre hhalē, jo kūṭā khāyā chulle.*

Rice is a very good thing; pound it, eat it, and go your way.

(Pounded rice is very soon cooked.)

*Dhan nātī hukkā, posāk nātī juluph.*

A pipe for property, and hair for clothing.

(Wretchedly poor.)

*Dhobi ke g'ar byāh, gadhe kā chhutī bhāī.*

On the wedding of a washerman, the donkeys have a holiday.

DL-17 DAD Khānī mālāke Pāt

*Dhove ke tot ī, gāre ke gīt.*

He works as a laborer and sings songs.  
(A light heart.)

*Dālāh ke pāttal na, bajaniye ke thār !*

No platter of leaves for the bridegroom, and the musician wants a brass dish !

*Dulārī biṭyā, inte ke laṭkā !*

A darling daughter, and bricks for her earrings !

*Dūre kā sēndūr dekh, aymā līlār phorā.*

Seeing the vermillion spot on another's forehead, she cuts her own open.

(For explanation see page 77, col. i.)

*Ek ānkh maṭar kā biṭyā, voh bhī ānkh Bhavānī biṭyā.*

She had an eye no bigger than a pea, and even that was taken by (the Goddess) Bhavānī.

*Ek bakhiyā more palle, kaun pinaute hoke challe.*

I have only a quilt upon my back, what care I where I go ?

*Ekī dāl, eki chaur, karai gūn aur baur.*

The same pea and the same rice agree with one and disagree with another.

(One man's food is another man's poison.)

*Ek jānā ghar murdā bhel, chār jānā mil khāī lel, āp āp ke sabhī malūk, jhānt ukhāre murdā halūk.*

In a certain house a man died and four men went with the bier; they were so delicate that they lightened the body by cutting off the hair !

*Ek per harre, sagre gāon khānā.*

There is one myrabolan tree, and the whole village has a cough.

(For explanation see page 80 col. i.)

*Ek to garegan, dūre lassān khā.*

A shepherdess that eats onions.

(For explanation see page 80 col. i.)

*Ero ke chero, navvā ke barāhīl.*

Slavery to the slave and shampooing to the barber.

(For explanation see page 81 col. i.)

*Gāchh men kīthāl, honth men tel.*

The jack-fruit on the tree, and oil on the lips.

(For explanation see page 82 col. i.)

*Gadhā ke khāl khet, na har-loke ke, na par-loke ke.*

If an ass eats up your field, it is neither good for this world, nor the next.

(For explanation see page 82 col. ii.)

*Gāē na āve bachve ! āj.*

A cow is not ashamed of her calf.

*Gālē hāth Gopālāk māē.*

Gopāl's mother always has her hand to her cheek.

(For explanation see page 83 col. ii.)

*Gānth khule na, bahuryā dubras !*

The bride is so delicate that she cannot untie the knot !

(Refers to the marriage ceremony.)

*Gānth men dām na, paturya dekh ruṭī āe.*

With no money in his pocket he weeps to see a woman.

(Being unable to wed her.)

*Gānth men paisā nahīn Bankipur kī sair.*

With no money in his pocket he goes to Bān-  
kipur.

*Garas parlā se ādmī burbak hota hai.*

His own interests make him mad.

*Genhī sañbhār, madhūrī chāl, āj na pahonchab  
pahonchab kāl.*

Look to your baggage and go slowly, and  
if you don't reach to-day you will to-  
morrow.

(Slowly does it : the tortoise and the hare.)

*Ghāñ ghāñ torā, manhān bāje morā.*

In private he is yours, public he is mine.

(i. e. my husband is your paramour, a taunt of  
one woman to another.)

*Ghar baithal ādhā bhālā.*

Half at home is better (than all abroad).

*Ghar kā bhed jab hī pāyā, chaut pūran ko  
dhaknā āyā.*

The household resources were found out,  
when they brought an earthen vessel for  
the house-warming.

(For explanation see page 88 col. i.)

*Ghar men kharach nā deorhī par nāch.*

Not a penny in the house and dancing in  
the porch.

*Ghar phūnk-kar birrā mārā.*

To burn a house in order to kill a wasp.

(For explanation see page 89 col. ii)

*Gid gid gilaundā khāz, ber ber mahue tal āz.*

Grown tame on the gilaundā he makes to  
the mahua.

(For explanation see page 91 col. i.)

*Gor chamāin, gorbhe mātāl.*

A fair cobbler's wife is proud of her com-  
plexion.

*Gur barā haṣyā, khāte banē na ugaltē.*

A sickle covered with treacle cannot be  
swallowed nor vomited up.

*Hai gharnī ghar gājas hai, nahīn gharnī ghar  
pādat hai.*

With the housewife the house is lively,  
without the housewife the house is dull.

*Hāñdī men achchhat nā, 'chalā samāñ jēve.*

Not a pinch of rice in the pot and he says  
'come friend, feast with me.'

*Hañs men bikhelī bhail.*

Jest leads to earnest.

*Hañsā chākh, na khurpā bhotar.*

Nor sickle sharp nor axe blunt.

(For explanation see page 97 col. II.)

*Hañsā ke byāh, khurpā ke gāt.*

The sickle is to be wedded, and the song is  
of the axe.

(Irrelevancy.)

*Haq na pāve inām !*

[present !]

He cannot get his rights and wants a

*Har kā māne, par kā na māne.*

A disappointed man can be appeased, a snub-  
bed one never.

*Harkāyā bhāl i parkāyā na bhālā.*

Better disappoint than snub.

*Hathiyā chole nā paiyā, baiṭhe de Gusaiyān.*

He cannot stir his hands or feet (and says)  
'God save me as I sit.'

(Sad of a lazy fellow.)

*Hāth ke sañkal mūñh ke piyār.*

Handcuffs on his hands and loving words  
upon his lips.

(Sham affection.)

*Hosnāk burhiyā chāṭāi kā lañhgā.*

A gay old woman with a mat petticoat.

(A person with more inclination than means.)

*Huñdār chūñhe Bāmhan kā pūt ?*

A wolf won't spare a Brahman's son.

(For his piety.)

*Huñdrā re, bakrī charaibe paṭhru samet.*

O wolf, graze this goat and its kid !

*Īd, Baqrīd, Shabrāt kuṭnī ; Dāhā kare hāz  
hāz Phagvā biñi.*

At the Īd, Baqrīd and Shabrāt they have  
procuresses; at the Dāhā they mourn  
and at the Holi they have prostitutes.

*Ikkā, vakīl, gadhā, Paṭnā shahar men sadā.*

Ikkas, pleaders and donkeys abound in  
Paṭnā.

(An Ikkā is a conveyance drawn by one pony.)

*Jabar kī joṛ mahārī hoṛ, nābā kī joṛ merī sārī.*

The strong man's wife is treated as a  
mother and the weak man's wife as a  
sister-in-law.

(i. e. chaffed and jested with.)

*Jab dīn āe bhale, tab laḍḍū marai chale.*

When good times come you enjoy sweets.

*Jab lau kuthlā men nāj, tab lau julahit ko rāj.*

As long as there is corn in the bin, the  
weaver's son is a king.

*Jab le sakhā ke bhāo āi, tab le pūte ke nāñhe jāi.*

The son will lose his eyes before the brother  
comes to believe.

*Jahā tak kuchh nāñhe kare tab tak...*

*Jaisan dekhe gāon kī rīt, taisan kare log se prīt.*  
Be friendly with the people in the fashion  
of the village.

*Jaise kī sevā kare, taisā āsā pūr.*

As the master you serve, so the fulfilment  
of your hopes.

*Janam ke dukhiyā, karam ke hīn, tīn kā Deo  
tilangū kin.*

Wretched from birth and unfortunate are  
those of whom God hath made soldiers.

(For explanation see page 113, col. i.)

*Jānelā chilam jin kā par charhelā āngārī.*

The pipe knows what it is to bear the fire.

*Jāo Naipāl sōth jāē kapāl.*

Go to Naipāl and your fate will follow you.

*Jare jāē sūjhe sūkar.*

Going to the burning place and thinking of  
(the planet) Venus.

(For explanation see page 114, col. i.)

*Jatne kī tīn roṭī tatne kī ṭikrī alag karo tīn  
roṭī ene lāvā ṭikrī.*

One loaf is equal to three cakes, so let go  
the three cakes and bring the one loaf.

*Jau ko gae, satuānī ko āē.*

Started for barley comes for barley flour.

(Unfair demand: a shilling's worth for six  
pence.)

*Javān jāē pātāl burhiyā mānge bhatār.*

The maidens are dying and the grand-  
mothers demanding husbands.

(Upside down: topsy turvy; incongruity.)

*Jekrā horī aisan Thākūr, tekrā jam kē dār?*

Why should he fear the Angel of Death  
who has such a (merciful) God?

*Je pūt pardesī bhaile, deo pīllar sab se gaile.*

The sons who have gone to foreign lands  
have gone from the worship of Gods and  
ancestors.

*Je Pāñre ke patrā meñ, se Pañriāñ ke ānchrā  
meñ.*

What is writ in the Pandit's book, his wife  
bath in her wrapper.

*Jhīngar bāñhe bakucha par kahā kī 'ham hīn  
mālik hañ.'*

The cricket sitting on a bundle of clothes  
says "I am the owner."

*Jitnā marve meñ āvelā, otnā kohbar meñ na āve.*

All that sit at the marriage feast cannot  
enter the marriage chamber.

*Julāhā churāve nālī nālī, Khudā churāve ekke  
berī.*

The weaver steals a reel at a time; but God  
makes him lose all at once.

(Of all his ill gotten gains: poetical justice.)

*Jūñ jūñ bāo bahe purvā, tūñ tūñ atī dukh ghāñī  
pāñ.*

When the wind is in the East, the pains of  
wounds are much increased.

and the bride is on the tip-toe of expect-  
ation.

(For explanation see page 127, col. ii.)

*Kāñī āñkh matār kā bīyā, voh bīñ āñkh Bhañ-  
nī līyā.*

Even my one eye, small as a pea, hath the  
Goddess of small-pox taken.

*Kāñī gāē Bāman ke dāñ!*

A one-eyed cow for the Brahmin's alms!

(For explanation see page 130 col. i.)

*Kāñī gāē ke alge bathāñ?*

Has the one-eyed cow a separate stall.

(For explanation see page 130, col. i.)

*Karāñ Kallu bharāñ Lallū.*

Kallu does the deed, and Lallū pays for it.

(The cat's paw.)

*Karne ko chōkrī sone ko ghar.*

Service is for work, the house for sleep.

(For explanation see page 132, col. i.)

*Karyā Bāman, gor chamār, tekrā sang na upā  
pār.*

A black Brahman and a fair chamār won't  
do you any good.

(For explanation see page 132, col. ii.)

*Kehū ke jēh pūt, kehū ke lekhe hanvā.*

To some he is an elder son, to others only  
a boy.

(For explanation see page 134, col. ii.)

*Kekar kekar dharo nāñ, kamra ophle sārē gñi.*

The whole village wears a blanket, whatever  
you choose to call it.

(For explanation see page 134, col. ii.)

*Kekarnī karē, kekrā sīre bīte.*

One does the act, and another is called to  
account for it.

*Khalyā sās kin sāson meñ? Kodoñ kā bhāt kin  
bhātoñ meñ?*

The wife's aunt is no mother-in-law, as millet  
is no rice.

*Khīrādī kā gāñh kāhe hī kate.*

The turner's tool cuts through every thing.

*Korhī ko dāl bhāt kamāsut ko phuthā.*

The lazy lives on rice and pulse, the hard-  
working only on peas.

(For explanation see page 142, col. i.)

*Koñhī meñ chāur ghar meñ upās.*

Grain in the barn, hunger in the house.

(Said of a fool or a miser.)

*Kumhār kā gadhā, jahñ ke chātār, māñi dekh,  
tahñ ke pichho daure.*

The potter's ass runs after any one whose  
breeches are muddy.

(He takes him for his master.)

*Kuttā ke āñā hoē to lūñī lage ke khāñ.*

If the dog had flour he would have baked  
bread for himself.

*Lañā kākā māñ kī...*



*Late kī joē sare gāon kī sarhaj.*

The wife of a poor man is the sister-in-law of the whole village.

(For explanation see page 150, col. i.)

*Lūr na ūr, e'ālā miyān Jagdispur.*

Nor sense nor skill and he goes to Jagdispur.

*Maral bhachhiyā Bāman ke dān.*

(Said of a useless gift.)

*Mard jekrā gāth rūpaiyā.*

A man with silver in his pocket.

(Born with a silver spoon in his mouth.)

*Mārā mehar aur bhāge parāsin.*

The wife is beaten, and the neighbour flies through fear.

(For explanation see page 157, col. i.)

*Marihoṅ par tarihoṅ nāhiṅ.*

I'll die before I budge from here.

*Mār na jurē mānge tāri !*

He has no right even to butter-milk and demands tāri.

(For explanation see page 157, col. ii.)

*Maskharī ke chūrā bhar bhār gāl.*

Filling his cheeks with flattery's cakes.

(Said of a toady.)

*Mastānī bakrī bok kī mūth chūmtī hai.*

The she-goat on heat kisses the buck-goat's mouth.

*Māthe gāthri, madhuri chāl ; "āj nu pahonchab pahonchab kāl."*

A bundle on his head, and easy his gait ; and "I'll reach to-day or at any rate to-morrow.

(An easy going man.)

*Māthe kī muraunā, bel ka khiṇā.*

No sooner was his head shaved, than a bel fruit fell on it.

(For explanation see page 159, col. i.)

*Māth par motri, Basant ke git.*

With a bundle on his head, he sings the songs of spring.

(For explanation see page 159, col. i.)

*Milki na kahe dil kī, pañheṅ darvāze nikleṅ kharīkī.*

The wealthy keep their own counsel, going in by the front door and out by the back.

(For explanation see page 161, col. ii.)

*Miyā hāth angūthī, bivi ke kan pāt.*

*Lavāri ke dānt missī, tizon kī ek bāt.*

The ring on a husband's hand, the ring in a wife's ear, the black on a slave-girl's teeth, are all alike.

(For explanation see page 162, col. i.)

*Mūli aur mūli ke patvāton par lon kī datī !*

Radishes and radish-leaves with a pinch of

cook (he says), "the greens are tough !"

(A bad workman quarrels with his tools.)

*Na daurī chalaiṅge, na thas lagegi.*

Who runs not, stumbles not.

(Look before you leap.)

*Nainā det batālē sab hīye ko het ahet,*

*Jaise nirmal arāi buri bhatī kah det.*

The eyes show the love and hatred of all hearts, As a clear glass showeth both fair and fowl.

*Nām barā ūnchā, kān donon būchā.*

A great name, and both ears cut off.

(A stain on the family escutcheon.)

*Nauā ke ghar chorī bhel, ēn chongā bār gel.*

There was a theft in the barber's house and three cups full of hair stolen.

*Naukar ko chākar, marāi ko usārā !*

A servant to a servant is a shed to a hut.

(The one is as absurd as the other.)

*Nau kūndē aur das negī.*

Nine platters, and ten to receive them.

(For explanation see page 172 col. i.)

*Nayā naugandā, purānā chha gandā.*

For the new nine for the old six.

*Nayā nayā rāj bhail gagriṅ anāj bhail.*

Changes of government fill the pitchers with grain.

(i. e. they create many posts.)

*Neotal Brahman, shatrū barābar.*

To invite a Brahman is to call an enemy.

(A skit at the greediness of the class.)

*Nikauryā gāē hāt, kakri dekh jivā phāt.*

Without a farthing he went to the mart, saw a cucumber and broke his heart.

*Padnī āil na pethyā lāgal.*

It is no market without the shameless wench.

(For explanation see 175, col. ii.)

*Pāhan men ke mārbe chokhā tir nasāi !*

If you shoot at a stone, you will spoil a good arrow.

(For explanation see page 175, col. ii.)

*Pahār ke aṭhan silāt.*

The support of the hill is a stone.

*Pahle pive bhakvā, phir pive tamakhvā, pichhe pive chilam-chā.*

The first puff is smoke, the second is tobacco, and the third is clearing the pipe.

(For explanation see page 176, col. i.)

*Pānī men machhī, nau nau tukrā hissā.*

The fish in the water, and is being divided into nine shares.

(For explanation see page 178, col. i.)

*Parhiye, bhāiyā, soī jā men haṇdyā khud bad hoī.*

*Patahā chākar, ghasahā ghor, khāē bahot kām kare thōr.*

A pot bellied servant, and a fat horse eat much and work little.

*Phar na pharī, bagichā ke ndōh !*

Nor fruit, nor vegetables, and called a garden !

*Pharyā na sārī, barī sohā hamārī !*

No gown and no petticoat and great credit is mine.

*Phir, murle bel tal.*

Again, you shaven-head, have you come under the bel tree.

(For explanation see page 183, col. ii.)

*Pūte deotā, chhoṛe bhūt.*

Worship the gods and give up the devils.

*Qaras kārḥ kare boḥār, mehrī se jo vāṭhe bhātār, be bulaval bole dābār, yeh ānōḥ pasham ke bār.*

Who trades on borrowed money, who quarrels with his wife, who speaks at Court without being spoken to; these three are as cast off hair.

*Rahab bhukle, chālāb tikhukle.*

I may starve, but I will not stoop.

*Rahe ke bhusahul, ndōh leve ke dharohar. !*

He lives in a straw hut, and calls himself a banker !

*Rah rah, beṅgnā, hore de bilām, tujh par sā-jenge ār kamān.*

Stay, stay, you frog, until it is dawn, that I may shoot you with an arrow.

*Rām na māre, apai marai de ku-matichar hāē.*

God did not kill him, but his own folly did. (His own worst enemy.)

*Roṭiyā chākar, ghasyā ghor ; khāē bahut, chālē thōr.*

An ill-paid servant and a badly fed horse eat much and work little.

*Sab gun kī āgar, phūṭal gāgar.*

Full of every virtue, but only a broken goblet in the house.

*Sabrī mat deo gavāran ko, hanḍyā bhar bhāt bigāran ko.*

Don't give *bhang* to village boors, they will simply spoil a pot-ful of rice.

(For explanation see page 200, col. ii.)

*Sampat se bhetā mahāt dīladdar se tūṭan.*

No friend to prosperity and an enemy to adversity.

*Sattu man bhattā, jab ghulbā. jab khābā, jab jābā ; dhān bichāre thālē kūtē hāē chālē.*

Pulse meal is a pleasant thing; you knead, and eat and go your way; but rice is a pleasanter thing, for you simply husk and eat and go your way.

(For explanation see page 214, col. i.)

*Sent kō māl hīrdā nīrdā.*

The heart has no pity on easily gotten wealth.

(Easy come easy go.)

*Sundrī becheṅ kāmṭū, andrī becheṅ mānchā.*

The wise man sells the bones, the fool his fish.

*Tālī dou kar bāje*

It requires two hands to clap.

(It takes two to make a quarrel.)

*Talvōṅ kī sī kahūṅ yā jībḥ kī sī ?*

Shall I judge according to the soles of my feet, or according to my tongue ?

(For explanation see page 231, col. i.)

*Tas Makund, tas pādanghorī : Bīdhī m ān milāi joṛī.*

As makund, so his roaring mare: Fate has made a rare match of them.

*Thakal pairākū phen chāte.*

The exhausted swimmer licks the foam.

(His capital all spent, on paltry jobs intent.)

*Thenge thām, labede pazār.*

Stand my ridicule, or a thousand blows.

*Tīretā ke bījōṅ ko pahoṅch gāē.*

It has run to seed in the third age.

(For explanation see page 240, col. i.)

*Tīrī ke khet meṅ jolhā bhūllāne.*

The weaver loses his way in the linseed field.

(For explanation see page 241, col. i.)

*Tohrā būte k m bhūṭā ekko na ohhuṭī.*

You don't know chaff from wheat.

(For explanation see page 241, col. i.)

*To ko na bhunāū, terā bhāṭyā aur b rādḥāṭ.*

I'll not change you; I'll get more of your brothers for you.

(For explanation see page 241, col. ii.)

*Torī hoelo mūrī khar, patvā bhailo sāg :*

Agvāre pichhvāre baithle, so ho bhailo sardār. Radishes and weeds for vetches and their leaves for spinach: He has become a

gentleman who was but a dependent.

(For explanation see page 241, col. ii.)

*Tā har anāḥ kām tanavāṭī khūsau de*

You have no husband and I no wife; let us  
so act that we may have a son.

(For explanation see page 246, col. ii.)

*Turak hū hue, tau bhī nā.*

I have turned Mahommadan and have still  
gained nothing by it.

(For explanation see page 348, col. i.)

*Udhyāil salvā pītran ke dān.*

Spoilt flour is offered to the ancestors.

(For explanation see page 249, col. i.)

*Ukhli men musā, mā bāp bisā.*

The pestle in the mortar and the parents  
forgotten.

## HINDOO PROVERBS.

*Ab ke sāhe, ham na byāhe : phū paṛe voh sāhe !*

The marriage season come and I not wed  
out on the season that hath sped !

(Cursing the stick that beats you)

*Ād Hindū, bād Musalmān,*

First Hindū, then Musalmān.

(For explanation see page 3, col. i.)

*Āē Kanḍat phulā kāns, Bāman uchhēn nau  
naṁ bāns.*

When the *kanḍats* come, the long grass  
blossoms, and the Brāhman dances nine  
poles high.

(For explanation see page 3, col. ii.)

*Ashtvār jab jāniye jab haṭṭī lipēn bāniye.*

Know it's Sunday when the shopman leaps  
his shop.

(It being the invariable custom.)

*Āj kāl kī kannyā apne mūnh se bar māngī  
hai.*

The girls of the period choose their own  
husbands.

(Very shocking in India.)

*Andar chhūt ankūn, bahar kahā 'dār, dār.'*

Within no abstinence, without he says  
'away.'

(Hypocrisy.)

*Bagal men chhurī mūnh mē 'Rām Rām.'*

A dagger in his bosom, and politeness in  
his mouth.

(For explanation see page 24, col. i.)

*Barī bahū, bārā bhāg.*

Older the wife, greater the good fortune.

(For explanation see page 33, col. i.)

*Barī bahū ko bulāo, jo khīr men nūn dālō.*

Run for the elder brother's wife, she 'll put  
milk in the khīr.

(For explanation see page 33, col. i.)

*Barī bhābī mān ke thānak.*

The elder brother's wife ranks with the  
mother.

(According to custom.)

*Barī sak-vālō.*

A man with a great nose.

(of great honor.)

*Beche so banjārā, rakke so hattiyārā.*

Who sells (grain) is a merchant, who hoards  
it is a murderer.

(For explanation see page 36, col. i.)

*Bharmā bhūt, saṅkā dāyan.*

Imagination is a devil, and fear a witch.

(Therefore be brave and sensible.)

*Bhūke ko kuchh dījiye, yathā shakt jo hoe.*

Feed the hungry as much as in you lies.

*Bhū'e Bāman gāē khāē, 'ab khāē, to Rām  
duhāi.'*

The forgetful Brāhman ate beef (and said)

'I will never eat it again, by God !'

(For explanation see page 43, col. i.)

*Bin parche parit nahin.*

No belief without proof.

[diye.

*Birādrī ko na khilāyā, chār kāndhī kī jīmā.*

The kinsfolk have not been feasted, only  
the corpse bearers have been fed.

*Biyāh, ichhe pattal bhārī.*

When the marriage feast is over, even the  
leaf plates are a heavy expense.

(Plenty ceases with the feast.)

*Chh-bile hone gas the, Dubbe bhī na rake.*

Wanting to become a Chhabbe he loses even  
his original rank of Dubbe.

(For explanation see page 64, col. ii.)

*Chhatar-paṭī ghaṭe pāp aur barhe raṭī.*

O goddess forgive his sins and increase his  
fortune.

(Said when a child sneezes.)

*Chhattis parkār ke bhojan men sattar do bahattar  
rog bhare hai.*

In thirty six dishes are seventy two com-  
plaints.

*Chhattī kī bhagat, na mīsal kī dhanak.*

You can no more make a monk out of a  
Chhattī (soldier) than a bow out of a  
pestle.

*Chhāyā barī māyā hai.*

Shade is a great blessing.

(Chhāyā—also roof over your head.)

*Chhīnkāt nahāiye, chhīnkāt khāiye, chhīnkāt  
rahiye so ; Chhīnkāt kī ke na jāiye chahē  
sarb sone kī ho.*

*Chhoṭī ēi bachhiyā, baṛī ēi hattiyā.*

The calf is small, but the sin is great.  
(As well be hanged for a sheep as a lamb.)

*Chinḍāl na chhore makkhī na chhore bāl.*

The low castes leave neither hair nor flies.  
(For explanation see page 57, col. ii.)

*Chīrā hai jis ne, vohī nīregā.*

Who opened the mouth will feed it.

*Dān, bit samān.*

Be charitable according to your means.

*Darshan moṭā, painḍā khoḍā.*

Great object, but a bad road.

(Such as a pilgrimage to Badrī Nāth in the Hills.)

*Dāsī karam kahār se nīche.*

To serve is worse than to be a scullion.  
(Service is another name for slavery.)

*Dātā ke tīn gun ; de, dīlāve, deke ehīn le.*

God has three qualities, to give, to make others give, and to take back what He has given.

(Said also of a king or master.)

*Debī dīn kātē, log parchā māngēn.*

Devi (goddess) spends her days (in care), and man is ever demanding a miracle.

*De, dīlāve, de de kare, so pīrānī bhāusāgar tare.*

He that gives, causes to be given, and persuades others to give, passes through the sea of this world.

*Deh dhare ke ḍaṇḍ haiṇ.*

The penalty for being created.

(Disease and suffering; no body no pain : Adam's legacy.)

*Deh meṇ anek rog bhareṇ haiṇ.*

Innumerable maladies lurk within the body.

*Deotā bāna ke bhūke haiṇ.*

The gods hunger after the smell only.

(For explanation see page 68, col. i.)

*Dhḍo, jo bidh likhā soī pāo.*

Rush on, but you 'll only meet your fate.

*Dharm hār dhan kōi khōḍ.*

Any body can make money by dishonesty.

*Dharam kī jar sadā harī.*

The root of faith is ever green.

*Dharṇī kī mā sādīh.*

Evening is the mother of patience.

(See page 69, col. ii.)

*Dhāvegā so pāvegā.*

Who runs gets, or who worships gets.

*Dhūnī pānī kā sanjog hā.*

There is some connection between his fire and water.

*Dunyā dhuṇḍ kī pasdrā hai.*

The world is but an expanse of vapour.  
(The world is a mirage: all chaos.)

*Ek dīn pāhonā, dūre dīn ann-khānā.*

One day a guest, the second day a sponge.

*Ek gurū ke bālke.*

Disciples of one teacher.

(For explanation see page 78, col. i.)

*Ek lakh potā savā lakh nātī us Rāvan ke dīpī na bātī.*

With a thousand sons' sons and a million daughters' sons, nor wick nor lamp to such a Rāvan.

(For explanation see page 79, col. i.)

*Gae Dakkhan vohī karam ke lakkhan.*

He went to the south, and had the same fortune.

*Gangā gae, muṇḍāḍē sidh*

When gone to the Ganges, shaving is necessary.

*Gangā gae muṇḍāḍē sir.*

Gone to the Ganges and shaved his head.

*Gangā kar gaur garībān kī.*

O Ganges, hear the prayer of the poor!

*Gangā ko ānā thā, Bhāgīrath ko jas.*

Fate made the Ganges flow, but Bhāgīrath gets the credit.

*Ganjī sattī, ūt pujārī.*

A bald pigeon and a dwelling in a palace  
Garabh karṇte Rāvan hāre.

Rāvan was humbled for his pride.

(Allusion to the story in the Ramayan.)

*Garabh kā sir nīchā.*

Pride goes before a fall.

[*hāt.*]

*Ghar āī Lachchmī ko lāt mārṇā achchhā nātī*

Never kick good fortune when she comes to you of her own accord.

(Never decline a spontaneous offer of marriage or of a post.)

*Ghar āyā nāg na pūje bānī pūjan jā.*

They do not worship the snake in the house, but they go to worship at his hole.

(For explanation see page 87, col. i.)

*Gharī meṇ gāon jalē nau gharī bhaddrā.*

The village burns in an hour, and in nine hours comes the lucky moment.

(For putting it out : a skit at the astrologer.)

*Gharī meṇ gharyāval hai.*

The clock strikes differently every hour.  
(Uncertainty of the fortune.)

*Ghar kā bheḍī Lankā dhāve.*

A domestic foe would ruin Lankā.

(For explanation see page 88, col. i.)

*Ghorā chāhiye bidāṅgiko, sarā phirtā sā āyo.*

A horse is wanted for the bridegroom, so bring it quickly.

*Ginī ḍalyān haiṅ.*

Each bit is counted.

*Gūdar meṅ gūdaurā.*

A sweet cake in a rag.

(For explanation see page 92, col. ii.)

*Hari kī māyā chhin meṅ dhūp chhin meṅ chhāyā.*

God's wonderful deeds, one moment sun-shine, and another moment shade.

*Hāth bechā hai, kuchh zāt nahin bechī.*

I have sold you my limbs, not my caste.

(For explanation see page 99, col. ii.)

*Hindī na Fārsī lālā jī Banārsī.*

With neither Hindī nor Persian, he is a scholar from Banāras.

(Benares is noted for its Sanskrit scholars.)

*Hom karat hāth jare.*

Burning the hand in making a sacrifice.

(To be injured by a good action.)

*Indar rājā garjā, mārā jīā larjā.*

My heart trembles when the clouds thunder.

(For explanation see page 105, col. i.)

*Issar āē, diluddar bhāge.*

When good fortune comes poverty runs away.

*Issar se bheḷā nahin, diladdar se bigār.*

Good fortune he has not and quarrels with misfortune.

(Making the matter worse.)

*Istarāh kāṅptā hai jāise qasāī se gāē.*

He is trembling like a cow before a butcher.

*Jab prajā nahin, to rājā kahān. !*

When there are no subjects where is the king!

*Juhān Gang vahān rang.*

Where Ganges flows are gala shows.

*Jaisā deotā vaiśī prajā.*

As the God so the worship.

*Jā ko Rām rachchhak tā kā kaun bhachchhak.*

Whom Ram protects none can slay.

*Jam se burī Janet.*

Better Hell than the plagues of a marriage procession.

*Jas dūlah tas banī barāt.*

As the bridegroom, so the wedding party.

*Jā se jā ko kām, soī tāko Rām.*

He is thy God, whom thou hast to serve.

*Jeth jethē Āsār hete.*

(The weather is) best in Jeth and worst in Āsār.

(Jeth is May—June, Āsār, July—August.)

*Jeth ke bharose pe.*

Pregnant on expectations from her husband's elder brother.

(For explanation see page 115, col. ii.)

*Jin kī yahān chāh unki vahān bhī chāh.*

Who are loved in this world are loved of heaven.

(i. e. They die early whom the gods love.)

*Jis ke dhī nahin us kī dehlī dhī.*

Who has no daughter, looks upon his threshold as his daughter.

(For explanation see page 118, col. ii.)

*Jitne mund utne pinḍ.*

As many heads (souls), so many offerings to your manes.

(For explanation see page 121, col. i.)

*Jo bole so kundā khole.*

Who speaks first must open the door.

(For explanation see page 122, col. i.)

*Kālī gāē Baman ko dān.*

A black cow given in alms to a Brahman.

(For explanation see page 128, col. ii.)

*Khānī binā sab rāṅḍ rasōi.*

Without sugar a dinner is like a widow.

(For whom no one in India has any regard.)

*Khāne ko pēchhe, nahāne ko pahle.*

Bathe before eating.

*Khudā kā mārā harām, apnā mārā halāl.*

Killed by God is unlawful, killed by yourself is lawful food!

*Kutte ko haḍḍī bhālī lagṭī hai.*

Dogs best love a bone.

(Hindū skit at the Muhammadans.)

*Mūi bāp ke lātan māre, mehrī dekh jurāē,*

*Chārōn dhām jo phirī āve, tabhūn pāp nā jāē.*

Who kicks his parents to please his wife, His sin will cleave to him though he makes all the pilgrimages.

(For explanation see page 152, col. ii.)

*Mard ke chār nikāh durust haiṅ.*

It is lawful for a man to have four wives.

(Hindu chaff of the Muhammadans.)

*Mūi bachhiya bāman ke dān.*

A starving heifer given in alms to a Brah- [man.]

(A useless gift.)

*Nāī, dāī, baid, qasāī in kā sūtak kadhī nā jāī.*

Barber, mid-wife, leech and butcher; these four are always defiled.

*Nayā atit perū per alān.*

The unversed ascetic squats on his haunches.

(For explanation see page 172, col. ii.)

*Pahle hī gasse meṅ bāl āyā.*

Hair in the very first morsel of food.

(For explanation see page 176, col. i.)

*Panch jahaṅ Panmeshuar.*

Where is the jury, there is God.

(For explanation see page 177, col. i.)

*Pānī pīje chhān-ke gurū kīje jān-ke.*

Strain your water before you drink it, and test your priest before you retain him.

*Pāon lo bintī sau lo gintī.*

Prostration is the end of bowing, as a hundred is of reckoning.

*Parāē dhan par Lachchmī Narāyān.*

He is the Lord of Wealth on others' property.

(i. e. he wastes it.)

*Parde kales nareshan ko.*

Even kings suffer in strange land.

*Parhā na likkhā nām Bidyā-dhar.*

He can neither read nor write and named Mr. Doctor.

(For explanation see page 180, col. i.)

*Par kī khetī par kī gāē, voh pāpī jo māran jāē.*

The field is another's and so is the cow: he is a sinner who drives it away.

(For explanation see page 183, col. ii.)

*Parū kā satānd, nirā pāp kamīnd.*

To torture an animal is a great sin.

*Pheron kī gunahgār hai.*

The marriage tie is her only sin.

(For explanation see page 183, col. ii.)

*Prem kahānī kahāt hūn, suno sakhī rī āē,*

*Pī dhūḍan ko ham gañh, āñh āp harāē!*

I tell thee a tale of love, come near, my love, to hear. I went in search of my love, and lost myself!

(For explanation see page 186, col. i.)

*Pūre gurū ghanṭāl hañh.*

An old priest is only a bell ringer.

(Allusion to the services in Hindu temples.)

*Pūt supūt to kyon sanche? pūt kapūt to kyon sanche?*

If your son is a good son you need not collect money; If your son is a bad son you need not gather wealth.

(For explanation see page 187, col. ii.)

*Rākhan-hār bhae bhuj chār, to kyā bigre bhuj do ke bigare.*

When he that has four hands (Vishṇu) is my protector, what harm can his enmity do me that has only two?

*Rupae vāle ko rupae kī āē, mo ko Rām kī āē.*

The rich man trusts in his wealth, and I in my God.

(The self consolation of the poor.)

*Sāban diye maiñ batē, Gangā nahāt pāp.*

Soap cleans from dirt, and bathing in the Ganges from sin.

*Sabhi bāt khoñ sirē dāl roñ.*

Best is pulse and bread; all else is bad.

(Pulse and bread are wholesome and cheap.)

*Sādhon ko kyā savād? Gur nahīn battashe hī sahī.*

What cares a saint for relishes? If there be no sugar then give him sugar candy.

(For explanation see page 202, col. i.)

*Sahū bahe na jāñh, gauñ se jāñh.*

The banker is not being carried away, he is

*Samas samas ke dātā Rām*

God gives in every clime and time.

*Samas na bāram bār.*

Opportunity comes not daily.

*Sampat kī jorū; bīpat kā yār.*

In prosperity a wife, and in adversity a friend.

(For explanation see page 207, col. ii.)

*Sārī Rāmāyan sun ke pūchhā Sitā kis kī jorū thī?*

After listening to the whole Rāmāyan, he asks whose wife Sitā was.

(For explanation see page 210, col. ii.)

*Sās mātā, bahū betā jāyā; vā kā palāḍā vā mātā jāyā.*

The mother-in-law died, and the daughter-in-law gave birth to a son; and so the account was balanced.

*Sāt māmā kā bhanjā bhukā hī bhukā putrē.*

The nephew of seven uncles goes hungry.

(For explanation see page 213, col. ii.)

*Sāvan ke rapṭe aur hākim ke dāpṭe kā kuchh qar nahīn.*

It is no harm in slipping in Sāvan, or in being snubbed by a master.

(For explanation see page 216, col. ii.)

*Savere kā bhūlā sāñh ko bhī āve, to bhūlā nahīn kahlātā hai.*

If what was forgotten in the morning is remembered in the evening there has been no forgetfulness.

(For explanation see page, 216, col. i.)

*Shām ke murde ko kab tak roē?*

How long will you weep for him who died in the evening?

(For explanation see page, 218, col. i.)

*Shankā dāyan, manā bhūt.*

Our fears create giants and our thoughts phantoms.

*Sharan gurū kī āē ke jo sumre Siyā Rām, Yakhān rahē ānand se ant bas Harī dhām.*

Who follows a prophet and calls on God, Will be happy in this world and go to God's home in the next.

(For explanation see page, 218, col. ii.)

*Sinkh surayye to Lalji ke sang gaye; ab to dekho aur khae.*

Licking with broomstick is gone with my futher; now you can only look and eat.

(For explanation see page, 221 col. i.)

*Thora khānd aur Banaras mein rahnd.*

Little to eat and a life at Benares.

(For explanation see page, 238, col. i.)

*Tin lok se Mathurā nīyārī.*

Mathurā is apart from the three worlds.

*Tin pāo bhīt ir, to deotā aur pītar.*

We remember the gods and ancestors, when the stomach is full.

(For explanation see page, 239, col. ii.)

*Tiryā charītr jāne nahīn koī khasam mār ke saktī hōī.*

None knows the wily tricks of women : They kill their husbands and then burn themselves.

(For explanation see page, 240, col. ii.)

*Tiryā terah mard atthārah.*

A woman at thirteen and a man at eighteen. (make a fair match.)

*Told bhar kī chār kachaurī, khurmā māshe dhātī kā, Lalā jī ne byāh rachāyā dhablā bech lugāī kā.*

With four thin cakes and tiny sweets, my

gentleman has held a marriage on the proceeds on his wife's petticoat.

(A skit at the pretentious marriages of the poor.)

*Tulsi kā puttā kaun barā kuan chhotā ?*

Is one leaf of the tulsi tree better than another ?

(For explanation see page, 244, col. ii.)

*Turat dān mahā Kallyān.*

Ready alms is sure salvation.

*Turat dān mahā pun.*

Ready alms is a great virtue.

*Udho, ban ās ke bāt.*

It is luck that has done this Udho.

(For explanation see page, 249, col. i.)

*Udho kā len na Mādho kā den.*

I owe nothing to Udho, and Mādho owes nothing to me.

(I am independent.)

*Ulojh jāigā to sulajh he rahēgā.*

When once entangled he will be disentangled.

(For explanation see page, 249, col. ii.)

## MERCANTILE PROVERBS.

*Bāzār us kā jo le-ke de.*

The market is his who pays.

*Bhāī na de, bhāō de.*

Sell at the market rate, not for friendship's sake.

(Benevolence spells bankruptcy.)

*Bhātī byāj mūl ko khāt.*

High interest means loss of principal.

*Bhāl chūk lenī denī.*

All mistakes should be given and taken.

(Errors excepted; the E. E. of the English traders.)

*Byāj motā mūl kā totā.*

High interest loses the capital.

*Bohātī tōhū, rad bālā.*

Cash for handsell puts away misfortune.

*Detā bhūle na letā.*

Neither giver nor taker can make a mistake about it.

(Said of an easy and plain calculation.)

*Ek hāth lenā, ek hāth denā.*

Take with one hand and pay with the other. (Ready money.)

*Ek ke dūndā se sau ke savāī bhāl.*

A hundred and quarter for a hundred is better than the two for one.

(For explanation see page 79, col. i.)

*Gāh aur mauṭ kā thīk nahīn kab āve ?*

Who knows when death or a customer will come ?

His house hired, his shop hired, his capital borrowed. His owner eating up his goods ; no shame to him if he became bankrupt.

(Said of the improvident.)

*Ghore se gharā nahīn bhārā jātā*

You cannot fill a jar with a jarful.

(i. e. on account of wastage.)

*Hāth kā denā ; aur bair bīstā.*

Lend your money and make an enemy.

*Hāthon hāth bik gayā.*

Sold from hand to hand.

(A rapid sale.)

*Is hāth lenā us hāth denā.*

Give with one hand and receive with the other.

(Cash dealings.)

*Itnā nafā khāo, jīnā āte men non.*

Make as much profit as there is salt in flour.

(Don't exceed safe limits in speculating.)

*Jub bhae sau to bhāg gayā bhae.*

(i) When it (debt) reaches to a hundred he no longer fears it.

(Owe a man \$10,000 and you are his master.)

(ii) When a hundred join together fear flies from them.

(The bundle of sticks : union is strength.)

*Shūt se kān nahīn chaltā.*

Business can't thrive on lies.

*Jis kā āndū bike roh badhīgā kyōn kare [him ?*

*Kyā udhār kī mā marī hai ?*

Is the race of credit extinct ?

(For explanation see page 147, col. i.)

*Matī kī ghara bhī thoṅk bajā kar lete haiṅ.*

Even an earthen pot is rung before it is bought.

(For explanation see page 159, col. ii.)

*Waut aur gāhak kī etebār nahīṅ, jāne kis vaqt ā jāṛ.*

[will come.

None can tell when death or a customer

*Mūl se byāj pyārā hotā hai*

The interest is dearer than the principal.

(For explanation see page 164, col. ii.)

*Mūnh māṅje dām nahīṅ milte.*

The price asked for cannot be had.

(For explanation see page 165, col. i.)

*Ochhī pūñjī khamoñ khāe.*

A small capital ruins its master.

*Pahli bohñī Allāh Miyān kī ās.*

After handsell my hope is in God.

(For explanation see page 176, col. i.)

*Pāsang kī chor tū jagah dandāṛ;*

*Jhukā tole, rukn de, pāsang dikhāve.*

The thief with false weights gets punished in three ways; Giving over weight, making a bad bargain, and showing the difference in his scales.

(For explanation see page 181, col. ii.)

*Pūrātōl chāhe mukhā bech.*

Let the weight be right, whatever the cost

*Rakho is maqūle pe dār o madār, kī nau nayd achchhe na terah udhār.*

Depend upon this motto: That nine in cash are better than thirteen on credit.

(A bird in hand is worth two in the bush.)

*Rakh pachhtāvā kuchh nahīṅ, bech pachhtāvā achchhā.*

It is useless to repent that you have kept, and well to repent that you have sold.

(For explanation see page 191, col. i.)

*Rupāṛ kī kām rupae se chaltā hai.*

[money.

Money carries on the business that requires (Money makes the mare to go.)

*Rupae ko rupiyā kamātā hai.*

Money begets money.

*Sach bol pūrā tole.*

Speak the truth, and give full weight.

*Sāh ke svāṛē, kambukht ke dūne !*

The banker's interest is twenty-five per cent: the usurer's is cent per cent!

*Sāhū batte voh bhī sāl*

Who sells at cost price is still a merchant.

(For explanation see page 208, col. i.)

*Sahukār ko kīrān aur bālak ko mosān.*

A farmer is to a banker, what wasting is to a child.

(For explanation see page 203, col. ii.)

*Sainṭeron ke vāre niyāre ho gae.*

It is a pain of hundreds.

Partnership even with a father is not good, Nor is a burning fever.

*Sajhā sadhe na bāp kā.*

Partnership even with a father is not lasting.

(For explanation see page 206, col. ii.)

*Sakh lāk' se bhālī.*

Credit is better than a fortune.

*Sastā rove bār bār, mahīgā rove ek bār.*

Cheap weeps oft, dear but once.

(Cheap and nasty.)

*Saste ko dekh bhāl ke lenā chāh' ye.*

Think twice over a cheap bargain.

*Sasti bher kī tāng uṭhā uṭhā ke dekhle haiṅ !*

Lift up the leg of a cheap sheep.

*Sāte kī sagāi aur biyājū rupae kī ehsān kyā*

A betrothal for a consideration and money lent on interest confer no obligation.

*Ser meñ panserī kī dhokā.*

He 'll cheat five pounds out of every pound.

(A great rogue.)

*Sidhī uṅgliñ ghī nahīṅ nikallā.*

Straight fingers bring no butter.

(For explanation see page 220, col. i.)

*Sonā le ke matī bhī nahīṅ detā.*

He would not return even clay for the gold he had borrowed. (A bad debt.)

*Tāibā d.k'e chitnā, man dekhe b.opār.*

Seeing money settles, seeing the person does business.

(For explanation see page 231, col. ii.)

*Terā dhakā rahe, merā bik jāṛ.*

Let yours remain covered up, till mine be sold. (Applied to a selfish person.)

*Ter ter ke rove apñī lāj khove.*

Who weeps and cries aloud loses his credit. (Keep your losses to yourself.)

*Thathere thathere badlāi !*

One brazier exchanging with another!

(For explanation see page 237, col. i.)

*Thorī pūñjī khamoñ khāe.*

A small capital ruins the master.

*Tin diye aur terah pāṛ; kaise lobh byāj kī jāṛ.*

I gave three and got thirteen: How the love of usury does increase!

(The proverb is a skit at the usurers.)

*Toṭese ho ghār ka tībā; To'ā gayā to khulānasībā.*

Misfortune will ruin a house, But when misfortune goes good fortune comes.

*Udhār baṛī hatyā hai.*

Debts are a great trouble.

*Udhār denā larāi mol lenā.*

Give on the loan and buy a quarrel.

*Udhār dije, dushman kiṛe.*

Give a loan and make an enemy.

*Udhār diyā, gāhak khoṛā.*

Sell on credit and lose your customer.

(For explanation see page 248, col. ii.)

*Udhār diyā gāhak gayā: sadqā diyā rad balā.*

Sell on credit and lose your customer;



## MUHAMMADAN PROVERBS.

*Adhe Qāsi Quddūh, ādhe Bābā Ādam.*

Half the world are Bābā Ādam's and half are Qāsi Quddūh's.

(For explanation see page 2, col. ii.)

*Admi ko dhātī gas samīn kāfī hai.*

Man wants but seven feet of earth.

(His grave.)

*Āk-i-mardān na ūhī zandān.*

Not a man's āhe nor a woman's ūhī in him.

(See page 6, col. i.)

*Āi hai jān ke sāth, jāgī janāze ke sāth.*

Come with your life, it leaves but with your corpse.

(A bad habit.)

*Āisā kīgā dīl gurdah, kī rupayā kiyā khurdah ;*

Such spirit and liberty ! he has actually changed a rupee !

( ' Bang went six pence ! ' )

*Āise hote to Īd Bakrīd ke kām ā'e.*

Had you been of any use you would have been used at the Īd and Bakrīd.

(For explanation see page 7, col. i.)

*Āi to rozī, nahīn to rozah.*

Earn and dine, or else fast.

*Āke'ā Hasnū rove, kī qabr khode.*

Let lonely Hasnū weep or dig the grave.

(You can't do two things at once.)

*Āl bal Khudā bal.*

God's strength is the greatest strength.

*Āl farbah khuwāh-makhuwāh mard-i-ādmī.*

A fat man is undoubtedly one of the first consequence.

(In appearance.)

*Ālif Allāh.*

God is Alif.

(For explanation see page 9, col. ii.)

*Allāh Allāh karo khair māngo.*

Call on God and ask his blessing.

*Allāh Allāh, khair sallāh.*

Thank God, it is well over.

(All's well that ends well.)

*Āmānat men khayānat to samīn bhī nahīn karī.*

Even the earth does not commit breach of trust.

(i.e. it yields what is sown in it.)

*Āndhā hādī, bahrā murshīd.*

A blind guide and a deaf follower.

*Āpnā 'Bis'millāh.' dūare kī 'naḥz hī'llāh.'*

*Āyā banda, āi rozī, gayā banda, guī rozī.*

Come man, come food, gone man, gone food.

(For explanation see page 23, col. i.)

*Āyā Ramsān, bhāgā Shaitān.*

When Ramzān comes, the Devil flies.

(For explanation see page 23, col. ii.)

*Banda ājiz hai.*

Man is but man.

(Apt to err.)

*Bas ho chukī namāz musallāh baḥḥāṭye.*

The prayer is over, so put away the carpet.

(Said when any work is finished.)

*Bis'millāh hī galat.*

Wrong at the very Bis'millāh.

(For explanation see page 46, col. i.)

*Bis'millāh ke gumbad men baithe haiñ.*

He resides under the dome of Bis'millāh.

(For explanation see page 46, col. i.)

*Boyā na jotā Allāh Miyāñ ne diyā potā.*

Without sowing or ploughing God gave him a grandson.

(See page 47, col. i.)

*Bure kahne-vāle par t'n harf.*

For evil speakers three letters.

(See page 47, col. ii.)

*Chirāg raushan, murād hāsīl.*

The lamp is lighted and the wishes are fulfilled.

(For explanation see page 58, col. i.)

*Chugal-khor, Khudā kā chor.*

The tale-bearer is God's enemy.

*Dah dar dunyā, sad dar ākhirat.*

Ten in this world is a hundred in the next.

(Street cry of Muhammadan beggars.)

*Dārī Khudā kā nūr hai.*

The beard is the light of God.

*Dar-i-tauba bāz hai.*

The door of repentance is open.

*Dastar-khān ke bichhāne men sañ aib : na bi-chhāne men ek aib.*

Who spreads his table hath a hundred faults : who spreads it not hath only one.

*Dastar-khān kī billī.*

The cat of the banquet.

(For explanation see page 65, col. i.)

*Derh intī kī masjid judī hī bandīe haiñ.*

They built a separate mosque of their own

*Diya fātehā ko lage luāne.*

He squandered away what was given him as an offering.

(For explanation see page 73, col. i.)

*Do dil rāsl, to kyā karegā Qāzī ?*

When two hearts agree what can the Qāzī do ?

(For explanation see page 73, col. ii.)

*Do Mulla meñ murgī harām.*

Between two Mullas the fowl remained unlawful meat.

(For explanation see page 74, col. i.)

*Do qasāiyōñ meñ gāē murdār.*

Between two butchers the cow died a natural death.

(And so became unlawful food.)

*Dunyā mūrda pasand hai.*

The world praises the dead.

(De mortuis nil nisi bonum.)

*Ek din mehmān, do din mehmān, tīsre din balāē jāñ.*

One day a guest, two days a guest, the third day a nuisance.

*Ek hamunām meñ sab nañge.*

In one bath all are naked.

(For explanation see page 78, col. i.)

*Fālūdh khāte dānt tūteñ to balā se.*

If the teeth be broken by eating pudding it is of no consequence.

(For explanation see page 81, col. i.)

*Fāl zabān yā fāl Qurān.*

Divination by word of mouth, or divination by the scripture.

*Fātehā na darūd khāne ko maujūd.*

He is in too great a hurry to eat to say grace.

*Fikr aur zikr donoñ chāhiyēñ.*

Meditation and prayer both are required.

(Of a mendicant.)

*Gae bichāre roze rahe ek kam tis.*

When one day of the fast is over twenty nine remain.

(For explanation see page 83, col. i.)

*Gae the rozah chhuṛāne, namāz gale parī !*

He went to be freed from the fast, and prayers were added to it !

*Garīb kī jorū aur Umdah Khānam nām.*

The wife of a pauper and named my Lady Excellent.

*Garib ne roze rakkhe din bare hue.*

When the poor fast, the days lengthen.

(For explanation see page 84, col. i.)

*Gini botī napā shurvā.*

The bits of meat are counted and the soup is measured.

(For explanation see page 91, col. i.)

*Gosht khā lete haiñ, haddiyāñ phēñ dete haiñ.*

Flesh is eaten and bones are thrown away.

(Take what is good for you.)

*Haj kā haj nij kā nij.*

Pilgrimage is pilgrimage, and trade is trade.

(For explanation see page 95, col. i.)

*Halvāñ kī dūkān aur dālāñ jī kī fātehā.*

To celebrate a grand-father's obsequies at a confectioner's shop.

(For explanation see page 96, col. i.)

*Haq Allāh pāk rāt Allāh.*

God is truth and God is pure.

*Haq kā rāzī Khudā hai.*

The guardian of truth is God.

*Haq kar kalāl kar, din meñ sau bār har.*

Do the right and lawful, and do it a hundred times a day.

*Haq kā sāthī Khudā.*

God sides with the truth.

*Haq nām Allāh kā.*

The true name is God.

*Harām khānā aur shalgam !*

Unlawful food and a turnip at that !

(As well be hanged for a sheep as a lamb.)

*Har nivāle bismillāh.*

Every mouthful in the name of God.

(For explanation see page 99, col. i.)

*Hātam kī gor par lāt mārī.*

He has kicked the tomb of Hātam.

*Hāth pāñ kī ālkasī our mūñh meñ mūchhōñ jāñ.*

His moustaches go into his mouth for very laziness.

(For explanation see page 101, col. ii.)

*Hāzri ke mele meñ koī ho.*

Any one may be present at the breakfast meeting.

(For explanation see page 102, col. ii.)

*Hirī phirī bal gāi, jalve ke vaqt tal gāi.*

She is always at hand for the benediction, but steals away when she should make a present (to the bride.)

(For explanation see page 102, col. ii.)

*Hujjatī lā ummatī.*

Argument is scepticism.

(To doubt is to go to hell.)

*Hukmī bandah jannat meñ.*

Obedience on Earth (leads to) a place in

..

*Jaise Husan waise Husain.*

As is Hasan, so is Husain.

(For explanation see page 110, col. ii.)

*Jaise murde pe sau man mitti, waisi hazār man.*

One ton of earth on a corpse is as good as a hundred tons.

*Jaisi rūh waise farishte.*

As the soul, so the angels.

(For explanation see page 111, col. ii.)

*Jaisi t-rī phāphar kodo, waisi meri hing.*

As your millet, so my assafœtida.

(For explanation see page 111, col. ii.)

*Jis ke hoveh assi voh karē khashi.*

Who has eighty Rupees must sacrifice a goat.

(For explanation see page 118, col. ii.)

*Jorā kī dhabla bech-kar taidūri roti khāi hai.*

He has enjoyed a loaf on the proceeds of his wife's gown.

(Downright selfishness.)

*Julāhe kī tarah Id Bakrid ko pān khā lete hai.*

He enjoys the luxury of betel leaf like a weaver at the Id and Bakrid.

(For explanation see page 124, col. ii.)

*Kachchi peñdi dastar-khudā kī zarar.*

The under baked-pot will soil the cloth.

(For explanation see page 126, col. ii.)

*Kachchi rehdi dastar-khudā kī zarar.*

An unripe melon is a disgrace to the table.

(For explanation see page 126, col. ii.)

*Kālī jumerāt ka vādā karnā.*

To promise on black Thursday.

(For explanation see page 128, col. ii.)

*Kaurī ke vāste masjid dhūte hai.*

He would let the mosque go to ruin to save a penny.

*Khalā jī kī ghar nahī hai.*

It is not your aunt's house.

(For explanation see page 135, col. i.)

*Khalā kī dam aur kiṛī kī jorī.*

Only an aunt alive and a pair of door flaps.

(Said to a boaster.)

*Khalā kī rutbā mā ke barābar.*

An aunt is as a mother.

(For explanation see page 135, col. ii.)

*Khalā kī mehmanī hāth dāl pachhānī.*

To accept the invitation of an aunt and repent of it.

(For explanation see page 155, col. ii.)

*Khāne ko bi'smī'llah, kām ke istagfir'allah.*

Ready for the grace before meat, but for work "God forbid."

*Khizar mile jī Khizar mile!*

I have found Kizar

*Khudā ke ghar meñ sab kuchh.*

In the house of God there is every thing.

(With God all things are possible.)

*Khudā ke ghar se phire hai.*

They have returned from the house of God.

(For explanation see page 139, col. ii.)

*Kutte ko masjid se kyā kām?*

What business has a dog in the mosque.

*Kutte kī maut āve to masjid meñ mīl jāve.*

Death approaches the dog, when he makes water in the mosque.

(As he will be severely punished.)

*Likhe sāl parhe Mūsā.*

Moses only can read the writings of Jesus.

(Said of an illegible hand.)

*Likhe Mūsā parhe Khudā.*

i. God only can read the writings of Moses

ii His writing is so scratchy that only he himself can read it.

(For explanation see page 151, col. i.)

*Mā chhor māusi se mazāq.*

You can flirt with your aunt; but not with your mother.

*Makke gaē na Madine gaē, bich hi bich meñ hājī bhāē.*

He went to neither Makka nor Madina, but became a pilgrim half way.

*Makke meñ rahte hai, par haj nahīn karte.*

Living in Makka he never made the pilgrimage.

(The nearer the church, the further from God.)

*Mare to shahid, māre to qāzi.*

A martyr if killed, a qāzi if he kills.

(For explanation see page 157, col. ii.)

*Mar gaē mardūd, jin kī jātihā na darūd.*

The wretch has died without ceremony or burial.

(Without extreme unction.)

*Marte khān se sab darte hai.*

Every one fears my lord Tyrant.

*Mās binā sab sāg rasol.*

Without meat a dinner is but greens.

*Maulā hāth barhāyān, jis chāheñ tis deñ.*

Greatness rests with God; He gives to whom he pleases.

*Maulā yār to berā pār.*

If God be kind you will succeed.

*Mirān kī boñ hai.*

A dish of offerings to Mirān.

(For explanation see page 161, col. ii.)

*Mue par sau durreh.*

A hundred stripes on the dead.

(For explanation see page 163, col. i.)

*Mufis se savāl harām hai.*

It is wicked to have from the man

*Muft kī sharāb Qāzī ko bhī halāl !*

Even the Qāzī may drink of a present of mine.  
(For explanation see page 163, col. ii.)

*Muharram kī paidāyash.*

Born at the Muharram.

(For explanation see page 163, col. ii.)

*Mullājī kyā kahenī ākhunī āge hī samjhe hue haiñ.*

What can the priest teach, that the high priest has not learnt before ?

*Mullā kī dārhi tabarruk meñ gā.*

The Mullā's beard goes in relics.

(For explanation see page 164, col. i.)

*Mullā na hogā to kyā masjid meñ azān na hogī ?*

If there be no priest, will there be no call to prayer in the mosque ?

*Murdaḥ bahist meñ jāz yā dozakh meñ, yahān to halve māñde se kām.*

The dead may go to heaven or hell, my concern is with the sweets and cakes.

(For explanation see page 166, col. i.)

*Murgā hazam bakri par dam.*

He has gobbled up a fowl, and is waiting for a goat,  
(A greedy man.)

*Murgā pasham, bher bhasam.*

What's a fowl to one who has swallowed a sheep ?

*Murgi kī azān kaun suntā hai.*

Who minds the crowing of a hen ?

(For explanation see page 166, col. ii.)

*Murgi kī bāñg kā kyā etebār ?*

What trust is there in a crowing hen !

(For explanation see page 166, col. ii.)

*Musalla pasār bagal meñ yār.*

Kissing a girl over the praying carpet.

(Said of a hypocrite.)

*Musalmānī abādānī.*

Where there are Musalmāns, there is population.

(For explanation see page 166, col. ii.)

*Musolmānī meñ ānā kānī kyā ?*

There should be no reserve among Musalmāns.

(For explanation see page 166, col. ii.)

*Mūzī ko namāz chhor-ke māre.*

You may leave your prayers to kill an obnoxious beast.

*Nae namāzī aur boriye kā tahmad !*

A new Musalmān and a mat for apron.

(For explanation see page 167, col. ii.)

*Namāzī kā takā.*

The holy man's penny.

Nor respect, nor pride can last for ever, for all the world will die at last.

*Nau sau chūhe khāke billī haj ko chālī.*

After eating nine hundred rats the cat went on a pilgrimage.

(A death-bed repentance : at the eleventh hour.)

*Nayā Musalmān "Allah hī Allāh" pukāre.*

A Musalmān convert cries "Allah Allah."

(Allusion to the proverbial zeal of all converts.)

*Nek andar bad, bad andar nek.*

Good out of evil, evil out of good.

(For explanation see page 173, col. i.)

*Neki-barbād gunah lāsim.*

The good is forgotten, and returned for it.  
(Evil for good.)

*Nikāhī na byāhī ; mundaḥ bahū kahān se ā.*

There was no marriage ceremony, so whence came this scald-head to be a wife.

(For explanation see page 173, col. ii.)

*Niyat sābit manzil āsān.*

Honesty makes the journey easy.

*Pahle ghar meñ to pūche masjid meñ.*

First at home, and afterwards at the mosque.

(Charity begins at home.)

*Pahle hī bismillah galat.*

Wrong from the very beginning.

(For explanation see page 176, col. i.)

*Pāk nām Allāh kā.*

Only God is pure.

*Pāk rah be-bāk rah.*

Be innocent and fear not.

(Innocent actions carry their warrant with them.)

*Panch māne Khudā, Khudā māne panch.*

The jury believes in God, and God believes in the jury.

*Panch mīl Khudā, aur Khudā mīl panch.*

God is with the jury, and the jury with God.

*Parāē māl pe, yā Husain !*

Invoking Husain with another's property.

*Parāyā sir Qurān kī jagah.*

Another's head is instead of the Qurān.

(For explanation see page 179, col. i.)

*Parhā na likhā, nām Mahammad Fāzil.*

He can neither read nor write, and named Mr. Doctor.

(For explanation see page 180, col. i.)

*Parhī na qazā kī.*

Who does not know, cannot fail to pray.

(For explanation see page 180, col. ii.)

*Qabr mein bhī tin din bhārī hote haiñ.*

There's three days misery even in the grave.

(For explanation see page 187, col. ii.)

*Qabr mein pāñ laikū bāñhā hai.*

He has one foot in the grave.

*Qabr mein rakh ke khabar ko na āyā koī, mūē kā kot nahīñ jite jī kā sab koī.*

When I am laid in the grave, no one will come to see me. None is for the dead : all are for the living.

*Qabr par qabr nahīñ hotī.*

Grave upon grave is not proper.

(For explanation see page 187, col. ii.)

*Qadr ullū kī ullū hī jāñtā hai;*

*Humā ko kab chugad pahchāñtā hai ?*

Owls know the value of owls, But how shall the owl know the value of the phoenix ?

(For explanation see page 188, col. i.)

*Qazī ke misāl mein nārā.*

The Qazi's pestle has a string (for drawers)

(For explanation see page 188, col. ii.)

*Qurān par Qurān rakhne kā kyā musāzāqā hai ?*

What harm is there if you put one Qurān upon another.

*Ramzān ke namāzī, Muharram ke sipāhī.*

In Ramzān a worshipper, in Muharram a soldier.

(For explanation see page 192, col. ii.)

*Risālā mast huā, khudā ko bhūl gayā.*

When a blackguard is puffed up he forgets that there is a God.

*Rozē khōr, Khudā ke chōr.*

Who eats during a fast pilfers from God.

*Rozē ko gae namāz ga'e parē.*

We went to be relieved of fasting and prayers were added to it.

(For explanation see page 197, col. i.)

*Roz roz kī dāvā bhī gīzā hōzātī hai*

Medicines taken daily become a part of your diet,

(For explanation see page 197, col. i.)

*Rupayā to Shekh nahīñ to julāhā.*

If you've wealth you are a Shekh; if not you are a weaver.

(For explanation see page 197, col. ii.)

*Sabaq aur tabaq donon mavjūd haiñ.*

Learning and food are both before you.

(For explanation see page 198, col. i.)

*Sabr kā ajar Khudā degā.*

God will requite the patient heart.

(Every thing is his who knows how to wait.)

*Sābir o shākīr dono jannatī hai.*

Patient and grateful are both for Heaven.

(For explanation see page 179, col. i.)

*Sadā Īd nahīñ, jo halvā khāē.*

Every day is not a holiday in which to eat sweets.

(The Īd is the chief musulman festival.)

*Sahrī bhī na khāūñ to kafīr na ho jāūñ.*

If I were not even to eat breakfast I should be an infidel

(For explanation see page 203, col. i.)

*Sahrī khāē so rozā rakkhe.*

Who eats the morning meal, must keep the fast.

(For explanation see page 203, col. i.)

*Sakhī kā sar buland, mūzi kī gor tang.*

The head of the bountiful shall be exalted, and the miser's grave shall be narrow.

(Beggars' cry.)

*Sālī ādhī nihālī solhāj pūrī joē.*

A wife's sister is half a wife, a brother-in-law's wife in a full wife.

(For explanation see page 206, col. ii.)

*Samandar kyā jāne dosakh kā azāb ?*

What can the salamander know of the pains of Hell ?

(Because he lives in the fire.)

*Sārī deḡ mein ek hī chāval dekhte haiñ.*

One grain tests the whole pot full.

(For explanation see page 210, col. ii.)

*Sārī rāt kahāñī sunī, subh ko pūchhe Zulekhā aurat thī yā mard ?*

He has been all night listening to the story, and in the morning asks, was Zulekha a man or a woman ?

*Sattū khā-ke shukr kyā ?*

Why give thanks (to God) for a feast of sattū ?

(For explanation see page 214, col. i.)

*Señt kā chūñā, dādā kī qabar.*

Building a grandfather's tomb with unpaid for cement.

*Shaitān jāñ na māre, to hairāñ to surūr kare.*

If the devil will not kill, he will at any rate torment.

*Shaitān ke kāñ kātē.*

He has cut off the devils ears.

(He surpasses him in iniquity.)

*Shaitān kī āñt.*

The guts of the devil.

(Said of a very long thing.)

*Shaitān ne bhī larkoñ se panāh māñgī hai.*

The devil even seeks refuge from boys.

(For explanation see page 217, col. ii.)

*Shaitān se zyādah mashhūr.*

More notorious than the devil.

*Shakkar-khore ko Khudā shakkar hī detā hai.*

God gives sugar to the sugar-eater.  
(God tempers the wind to the shorn lamb.)

*Shamā kī pusht aur rū barābar hai.*

The front and back of a candle are the same.  
(For explanation see page 218, col. i.)

*Shamā kī raushnī jalte tak, aur diye kī raushnī mahshar tak.*

The light of the candle lasts while it burns,  
the light of a lamp till the day of Judgment.

(For explanation see page 218, col. i.)

*Shāh men kyā juste parēnqe ?*

What detriment will your dignity suffer ?  
(For explanation see page 218, col. ii.)

*Shara men sharm kyā ?*

What shame is there in lawful dealings ?

*Shekh Sādī shīrāzī āshiqon ke bādshāh, māshūqon ke qāzī.*

Shekh Sādī of Shīrāz was the king of lovers,  
and the judge of the beloved.

(For explanation see page 219, col. i.)

*Sir kā nahāyā pāk.*

He that bathes his head is pure.  
(For explanation see page 221, col. ii.)

*Sir sijde men man badiyon men.*

Bowings of the head and evil in the heart.  
(Said of a hypocrite.)

*Subah hī subah Khudā kā nām lo !*

Begin the day in the name of God.  
(For explanation see page 225, col. i.)

*Sunni nā shīā, jī men āyā sa kāyā.*

Neither a Sunni nor a Shiā, I do as I like.  
(For explanation see page 227, col. ii.)

*Sūt kī anṭī aur Yusuf kī khorīdārī !*

Purchasing Joseph with a skein of thread.  
(For explanation see page 229, col. i.)

*Tamūr bāzī aur Allāh rāzī.*

Living on baker's bread pleases God.  
(For explanation see page 232, col. ii.)

*Tasbīh pherūn, kis ko gherūn ?*

Counting my beads, whom shall I cheat ?  
(Put into the mouth of a hypocrite.)

*Taubah barī sipar hai gunah-gār ke liye.*

Repentance is the best shield for a sinner.

*Taubah kā darvāzā khulā hai.*

The door of repentance is ever open.  
(It is never too late to mend.)

*Taubah kar bande is gande roz-gār se.*

Forbear, my friend, from such a dirty trade.

*Terhūn sadī men shard kī bāleṅ koī nahī māntā.*

In the thirteenth century none minds religious precepts.

(For explanation see page 236, col. i.)

*Tin din qabr men bhī bhārī hote haiṅ.*

Even in the grave, there are three days of trouble.

(For explanation see page 239, col. i.)

*Tin gunah Khudā bhī baholtā hai.*

Even God for gives three sins.

(For explanation see page 239, col. i.)

*Tin thān, chaughī jān, un kī Allāh nigāhben !*

Three children and the fourth myself : God keep them safe.

*Tir na kamān, kāhe ke pathā.*

Neither bow nor arrows, what kind of Pathān is he ?

(For explanation see page 240, col. i.)

*Tir na kamān; miyān kī Allāh nigāhben !*

He has neither bow nor arrows, may God protect him !

*Tisre din mardah bhī halāl hai.*

On the third day even a dead body is lawful.

(For explanation see page 241, col. i.)

*Tumhāre farishto ko bhī khabar nahīn hai.*

Even your angels have no knowledge of it.  
(For explanation see page 246, col. i.)

*Us din bhuleṅ chaukṛī valī, nabī aur pūr.*

Lekḥā leye jis dinān Qādar Pāk-qadīr.

Saints and prophets and hermits will look blank on that day, when the almighty God shall call them to account.

(The day of judgment.)

## PERSIAN PROVERBS.

*Ab na āīdah moṛah kashīdah.*

No water to be seen, and his stockings pulled off.

(Crying out before one is hurt.)

*Arzān ba-illat, garān ba-hikmat.*

Cheap and nasty, dear and good.

*Aval taām, bādḥū kalām.*

Eat first and talk afterwards.

*Buvad ham-pesha, bā-ham-pesha dushman.*

Two of a trade can never agree.

*Chahār chiz ast tohfa-i-Multān :*

*Gard, garma, gadā o goristān.*

Multan is famous for four things, Dust, heat, beggars and graves.

*Chārpās baro kitāb-i-chand.*

A quadruped with some books on its back.

(Originally from the Gulistan.)

*Chashm-i-mā raushan, dil-i-mā khush.*

Light of my eyes and my heart's delight.

(A son.)

*Chih nisbat khāk rā bu ālam-i-pāk ?*

What connection is there between Earth and Heaven ?

*Dārū-i-gowab khāmoshī.*

Silence is the best cure for anger.

(Compare. A soft answer turneth away wrath.)

*Divānah bakār-i-khud kushyār.*

Mad, but in his interests wise.

*Ezav māvaz gilā na dārad.*

One thing for another prevents complaints.

(Exchange is no robbery.)

*Faqir rā ba mujādla che kār ?*

What has a friar to do with fighting.

*Galla chūn arzān shavad, insāl sayyid mīshavam.*

If corn were to grow cheaper I would turn sayyid.

(For explanation see page 84, col. i.)

*Gam na dārī buz bakhar.*

If you have no cares buy a goat !

(And cares will soon follow.)

*Gandum az gandum biroynd, jau zi jau.*

Wheat grows wheat, and barley barley.

(As you sow you shall reap.)

*Guzashtā ra salvāt !*

Blessings on what is past !

(Let by-gones be by-gones.)

*Guzasht unche guzasht.*

Past is past.

*Hājti-i-mushshātah nest rūē dil ārām rā.*

A fair face needs no paint.

(Beauty unadorned is adorned the most.)

*Ham khurma o ham-savāb.*

Both the palm fruit and its virtues.

(For explanation see page 96, col. ii.)

*Ham-piyāla o ham-nivāla.*

Eating and drinking together.

(Bosom friends.)

*Har kase maslahat-i-khesh niko mīdānad.*

Every one knows his own interests best.

*Har kamāle rā savāle.*

All maturity is destined to decay.

*Har kare o har marde.*

Every man to his own business.

*Har roz īd nest, ki halvā khurad kase.*

Every day is not Id, that one may eat cakes.

(There is a time for every thing.)

*Hikmat-i-Chīn, hujjat-i-Bangālā.*

China for art, Bengal for litigation.

*Himmat-i-mardān madad-i-Khudā.*

Endeavour is man's, help is God's.

(God helps those that help themselves.)

*Hisāb-i-dostān dar dil.*

Friend's accounts are kept in the head.

*Hukm-i-hākim marg-i-mafājāt.*

The ruler's order is sudden death.

*Huqqa yak dam, do dam, sh dam bāshad, Na*

*kī mīrās-i-jadd o am bāshad.*

Take one, two or three puffs at a pipe, but don't use it as an heirloom.

(For explanation see page 104, col. i.)

*Ilm dar sīnah, na dar safīnah.*

Knowledge is in the heart, not in books.

*Iqrār-i-jurm istāh-i-jurm.*

A fault confessed is half redressed.

*Isā ba dīn-i-khud, Mūsā ba dīn-i-khud.*

Let Jesus stick to his faith and Moses to his.

(Religious toleration.)

*Jau-farosh gandum-numa.*

He shows you wheat and sells you barley.

(A swindler.)

*Javāb-i-jāhilān bāshad khamoshī.*

Answer the ignorant with silence.

*Kam kharch bālā nashīn.*

Small cost and great show.

*Khud kardah rā ilāje nest.*

There is no remedy for one's own actions.

*Khud rā faẓhat, digre rā nashīat.*

A scoundrel himself he preaches to others.

*Khufta rā khufta kai kunad bedār ? [man ?*

How shall a sleeping man awake a sleeping

*Khurda na barda, muft darl gurda.*

Nothing for eating and drinking, but a stomach ache all the same.

*Koh kandan o kāk bar āvurdan.*

To dig up a hill to find a straw.

(To look for a needle in a bundle of hay.)

*Kunda-i-nā tarāsh.*

An unlopped trunk.

(A blockhead.)

*Kushtah kushtah mekund.*

I. Alchemy kills. II. Alchemy strengthens.

(For explanation see page 144, col. ii.)

*Mārāche azīn qissa kī gāo āmad o khar raft.*

What is it to me that a cow hath come and a donkey gone ?

(For explanation see page 156, col. ii.)

*Marzi-i-Maulā az hamah aulā.*

God's will before all things.

*Muft rāche guft :*

Why cavil at a gift !

*Mulāzim-i-nau tez-rau.*

A new servant is very active.

(A new broom sweeps clean.)

*Mulk-i-Khudā tang nest, pāz marā lang nest.*

God's universe is wide enough, no helpless cripple am I.

(For explanation see page 164, col. ii.)

*Murabbī byār o murabba bikhur.*

Get a patron and eat dainties.

**Murdah badast-i-zindah.**

The dead are at the mercy of the living.

**Musalmānān dar gor, va Musalmānī dar kitāb.**

The Musalmāns are in their graves and their faith in their books.

(No true Muhammadans are left.)

**Mushk ān ast ki khul boyad, na ki attār goyad.**

Musk is known by its smell, not by the praise of the perfumer.

(Good wine needs no bush.)

**Mushkil-i-rost ki āsān na shavad Mard bāyad ki hīrāsān na shavad.**

No difficulty so great but it may be overcome: a true man never sinks under it.

**Namūd be-būd.**

Show without substance.

**Naqal rā che aql?**

Imitation is not intelligence.

**Naql-i-kufr, kufr nabāshad.**

To copy an infidel is not to be infidel.

(For explanation see page 171, col. i.)

**Narm chob rā kirm mī-khurd.**

We evils eat soft wood.

**Nim hakim khatra-i-jān! Nim mullā khatra-i-imān!**

Half a doctor and danger of life Half a priest and danger to the faith!

(A little knowledge is a dangerous thing.)

**Parā-gandah rozī porā-gandah dīl.** [mind.

An uncertain living makes an uncertain-  
(The miseries of a hand to mouth life.)

**Pesh-i-tabīb marau, pesh-i-kār-āsmūdan birau.**

Don't go to the doctor, go to the experienced.

(Experience beats learning.)

**Pirān na-mīparand, muridān mī parānand.**

The holy man can't fly, but his disciples can make him.

(For explanation see page 185, col. i.)

**Pir shau biāmos.**

Be old and learn.

(Never too late to mend.)

**Qadam-i-darveshān radd-i-balā.**

The feet of the holy scare away evil.

**Qadr-i-afīyat kase dānad, ki ba musibat-i-grif-tār āyad.**

He knows the value of ease who once falls into difficulty.

**Qahr-i-darvesh bar-jān-i-darvesh.**

The poor man's rage only hurts himself.

**Qaul-mardān jān dārad.**

Un honest man's words carry weight.

**Sabr talkh ast, va lekin bar-i-shirīn dārad.**

Patience is bitter but its fruit is sweet.

**Safar kardah bisyār goyād darog.**

Travellers tell many a lie.

(Traveller's tales.)

**Saldāh na shud balā shud.**

It was not an invitation but a misfortune.

**Sing āmad o sakht āmad.**

When a stone hits it hits hard.

(For explanation see page 208, col. i.)

**Sarfīyān rā magz bāyad chūn sagān; Nahviyān rā magz bāyad chūn shahān.**

A dog's brain for the accidence; But a king's brain for the syntax.

(Said of Arabic.)

**Shamlā ba-miqdār-i-ilm.**

His turban is as great as his learning.

**Shanīdā kae bavaḍ mānīd-i-dīdā.**

Hearing is not like seeing.

**Sharm che kuttist ki pesh mardān biāyad.**

Is shame a bitch that she should come to men?

(For explanation see page 218, col. ii.)

**Supurdām ba to māyā-i-khesheh rā: Tū dāni hisāb-i-kam o besh rā.**

I have made over my property to you: You now know all its good and bad points.

(A preface to books.)

**Tama ra seh harf ast, har seh fāhī.**

Avarice has three letters and all three empty.  
(For explanation see page 231, col. i.)

**Tāzim-i-kārī garān muāf!**

Working men are excused.

(From conventional formalities.)

**Uṣr-i-gunāh bad tar az gunāh.**

An excuse for a sin is worse than the sin.  
(Qui L'excuse s'accuse.)

**Vazīre chunī shahr-yāre chunān.**

As the minister so the king.

(Because the king works through him.)

## RUSTIC PROVERBS.

**Ādhe Māghe kamli kādhē.**

[the shoulders.

In the middle of February coats go over  
(The winter is past.)

**Aggam buddhī Bāniyā, pachchham buddhī Jāt.**

The most wit to the Banyā, the least wit to the Jāt.

**Āndva b il jū kā zavāl.**

An entire ox is the worry of one's life.

**Bahut atahtāi, jū ke kāl hā.**

A great oppressor is always in danger of his life.

Badā kī jāt māh chāmas jāmas kām



*Be-menā ke dānvri, ghorā binā lagām,  
Be-māth ke lashkar, tīnō bhail na-kām.*

Ploughing the soil without rain, having a horse without a bridle, and an army without a leader, are three evil things.

*Bhainē dūdh jo karhvā pīve,  
Hāngā ghale na jab lag jīve.*

Who drinks boiled buffalo's milk will keep his strength through life.

*Bhūke ber aghāē gāṇde.*

Berries for the hungry, sugarcane for the full.

(To him that hath shall be given.)

*Chākī pherī hūi chūn kī dherī.*

It is the turning of the mill and you 'll get flour.

(You 'll get nothing for nothing.)

*Chamāron ke kose dhor nahin marle.*

Cattle don't die of the currier's curse.

(For explanation see page 51, col. i.)

*Chha mahine mimyānī to ek bachcha biyānī.*

The she-goat was six months pregnant and produced one kid.

(Great boast, little roast)

*Chikne galvā malvā ke.*

The smooth cheek of a rich man.

*Dandā bālā jāḍā ṭālā.*

When the log burns the cold goes away.

(Care leads to success.)

*Dhūl kī rassī batnā.*

To twist a rope of sand.

(To draw blood from a stone.)

*Gadar ānī ūn ko, baiṭhī chare kapās.*

The sheep came to be shorn, but ate up the cotton field.

*Gaṇvār kī pāṇsā toṛe pāṇsā.*

The (practical) joke of a clown will break a rib.

*Gāno bhāge, paghiyā lāge!*

The village deserted, and the harvest on!

*Ghar men hal na baldyā, mānge ikh haldyā!*

Without a plough or oxen, he demands sugar-cane for his ploughing foe.

*Ghor men nahin tāgā albelā mānge pāgā.*

There is not a thread in the house, and the blockhead wants a turban.

*Gōṇṛā khetī, sikhā sānp, māi bhas-kāran bādī bāp.*

A field by the village, a man-eating serpent, a terrible mother, and a disagreeable father are bad things.

*Har pher āve to kākṛī mathāve.*

If I can get again, I'll again enjoy cucumber.

(For explanation see page 102, col. i.)

*Hot hile na jībhiyā kholī, bhāi sās kī bad bolī.*

Nor opened her lips, nor moved her tongue,

When a woman wills to run away she will break the fort and leap over the ditch.

(For explanation see page 107 col.)

*Jis ghar hoe kuchalyā nārī; sānjh bhor ho us kī khuārī.*

The house that has a bad wife is on the eve of ruin.

[kā dalyā.

*Jis ghar hoe purakh kuchalyā us ghar hove khīr*  
The house that has a bad husband gets gruel for its milk and rice.

(For explanation see page 118, col. i.)

*Jis ghar nārī phūrī oh ghar jāno kūrī.*

The house of a slut is no better than a dunghill.

*Jis ke bārāh bigah bāngā, us kī kamar men dōrā nahin.*

Who has twelve acres of cotton field, has not a rag to his back.

*Jo koi khāe chane kā tūk pānī pīve sau sau ghūnt.*

Who eats pease-pudding will drink a hundred gulps of water.

(For explanation see page 123, col. i.)

*Jo koi khāe nūbāh ke juār, mūl bane voh mūndh gaṇvār.*

Who hath eaten millet from his birth, Hath been clodhopper from the beginning.

(Millet (juār) is very coarse food.)

*Kamānī na pahiyā, "gārī jot mere bhāṭya."*

Nor spring nor wheels, and says he, "bring up the cart, friend"

*Kān par ekjūn nahin chaltī.*

Even a louse does not venture on his ears.

(Spoken of one who does not yield to advice.)

*Karkā sohe palī ne, bārāh sohe māli ne.*

Pastorals suits the shepherd, and the song of the well the gardener.

(For explanation see page 131, col. ii.)

*Kharā pyārā bijnā, siyālē piyārī āg, Barkhā piyārī ān chīz, kambal, chhāvā, rāg.*

In summer I like a fan, in winter a fire, In the rains a blanket, a roof and a song.

*Khasam, devor donon, ek sās ke pūt yeh huḍyā voh huā.*

Your husband and his younger brother are sons of one mother; if it is not the former, then it is the latter.

(For explanation see page 137, col. i.)

*Mātā bargī mamā, saukan bargā bair;*

*Dūjā ko rākhē nahin, dekhā sānjh saver.*

A mother's love, a co-wife's hate; There is nothing like them, though thou search from morn to eve.

*Mathvā, madārī kā kyā sāth?*

What has a Hindoo to do with a Muham-madan!

*Nāt kā na got kā bāntā mānās nāt kā*

*Rāb na rābrī, le uthe khābrī !*

(I never said a word) sweet or sour, and he drew his sword !

*Sādh bhagat deh jinhān asīs, sukhi rahēt ve bis-  
ve bis.*

Whom saints and prophets bless, will surely be happy.

*Sādhū kī jin sangat kīnī unhan kamōi pāri kīnī*  
Who dwell with the holy reap a full reward.

*Sānp singh jīt deh pakhalēh, Dhor, manukh  
hālan jūn hālēh.*

Where snakes and tigers lay their limbs,  
Men and cattle shake like an earthquake.

*Sāvan khīr jo khāē sakāre, Mirag dhāl kur-  
chalēn māre.*

Who eats milk and rice in August will bound about like a deer.

*Sustā burī re bālke, yā kūn jī se tār ; Ratā  
bojhā sust ke lāge bojh pahār.*

Idleness is a bad thing, my lad, thrust it from thy life; Announce weight to an idle man is as heavy as a mountain.

*Tan phūr kā bhāns sūn bhārī : Kahe " kaho  
mohe Nājo Pyārī."*

The ninny is heavier than a buffalo, And asks to be called Miss Slip.

(Nājo is a slim and slender girl; a slip of a girl.)

*Tāt kāmā, dolrā, tīnoh jāt gulām ; Jit chāhe  
jīt baiṭh kar turat karo bisrām.*

Canvass, blanket and bedding are lowly things, On which thou canst take thy rest when thou wilt.

*Tāt kāmle ghar māh ghālē ; Bār batāve sāl  
dushālē.*

He keeps canvass and blankets at home, and abroad calls them shawls.

*Tujh par pare jo audhā dīl bīch mat ghabrā  
Jab sāt kī ho dayā kām turat ban jā.*

Let not thy heart be downcast when adversity overtakes thee. When God shall have mercy thy work will quickly prosper.

*Turak, talaiyā, tol rā, na yeh kīrī ke mīt. Bhīr  
parat mūnh pher leh, rakheh na parī.*

A musalman, a wasp, and a parrot are nobody's friend : In time of difficulty these go away and show no love.

*Uḍī urdoh kī bhalī, aur ras kī achhī khīr ;  
Lāj jo rākhē pūv kī, voh bhī achhī, bīr.*

Pease-pudding of peas is best, and sweetened khīr is best : She is the best woman, friend, that up-holds her husband's honor.

*Us ko sikh na de khādli jo ho kuttar nich ;  
Loh mekh nāhīn ghise kadhān pāthar bīch.*

Never advise the cruel and base ; An iron peg will never pierce through a stone.

## SUPERSTITION.

*Din ko sove roṭī khove.*

Who sleeps in the day-time loses his livelihood.

*Divālī jīt, sāl bhar jīt.*

Win at Divālī, win all the year round.

(For explanation see page 72, col. ii.)

*Divālī kī rāt ko būntī buntī pukartī hai.*

On the night of the Divālī every herb and plant finds tongue.

*Donoh vaqt mile nahīn sīte sūraj kī ānkr phūt  
jāegī.*

One should not sew when day meets night, as it puts out the eye of the day.

*Dūbegā bhārū kā bhārū, rāt same ne de sae  
jhārū.*

You will be utterly ruined if you sweep out your house at night.

*Fajar fajar kī nānh kuchh nahīn.*

*Jeṭhe larke larke kī shādī Jeṭh men nahīn kartē.*

The first born is never wed in the month of Jeṭh (May and June).

*Jummā chhor, sanīchar nhāē, us kā sanīchar  
kadhī na jāē.*

Who omits Friday and bathes on Saturday misfortune will never leave him.

*Kālē ke āge chīrāg nahīn jālā.*

No lamp will burn before a black snake.

(For explanation see page 128, col. i.)

*Kanjā bhāgvān hotā hai.*

Blue-eyed is fortunate.

*Kaun kīrī ke ave jāve ? dānā pānī lātā hai.*

No one visits another; it is the prospect of food that takes him there.

*Kutte kī sī pālī pharkē.*

My heart beats like a dog's.

*Oldi tale kã bhūt sattar purkhon kã nãm jāne.*

The ghost under the eaves has known the names of seventy ancestors.

*Pichhli roṭi khāē, pichhli mat ā.*

Who eats the last cake will be a fool.

(For explanation see page 184, col. ii.)

*Rāt kī nipat hasām!*

Plans made at night are wicked!

*Rāt ko ghāṭū denī manhūs hai.*

It is unlucky to sweep the house at night.

*Rāt ko saṅp kã nãm nahīn lete haiñ.*

Don't mention a serpent at night.

(For explanation see page 194, col. ii.)

*Riekh kã ek bāl bhī bahut hai.*

One hair of a bear is enough.

(For explanation see page 195 col. i.)

*Sadqā diye rad bulā.*

To give alms is to avert evil.

*Samne pāñī bhārā kulśa ā-jāē, to achchhā shagūn hotā hai.*

To meet a jar full of water is a good omen.

*Saṅkh baje sattar balā bhāje.*

When the conch sounds seventy misfortunes fly.

(For explanation see page 208, col. ii.)

*Saṅp kī to bhāp bhī burī.*

Even the breath of a serpent is bad.

*Seh kã kāñṭhā ghar men mat rakho, larāī hogī.*

Don't keep a porcupine's quill in the house or it will create strife.

*Sonā pāñā aur khonā dono bure.*

To find gold or lose it are both bad.

*Subah kī nāñh achchhī nahīñ.*

Nay in the morning bodes no good.

(For explanation see page 225, col. i.)

*Takhī par takhī; miyāñjī kī āi kambakhī.*

When slate is on slate, there's bad luck for the master.

(For explanation see page 229, col. ii.)

*Tāl se talaiyā gahrī, saṅp se saṅpolā gahrī.*

A lake is deeper than a pond, and a young serpent more poisonous than a large one.

*Tarāṣū e khare ho-kar na tolo: barakut jāī hai.*

Don't use your scales standing: you will lose your luck.

*Tetrī beṭī rāj rajāve, tetrā beṭā bhīk mangāve.*

A daughter after two sons brings prosperity, a son after two daughters, brings beggary.

*Titūr baveā boljā to sagre kār hoñ thik; Dahne bolat na bhalā, sāñch jāñ yeh sikh.*

If a partridge cry on the left all your wishes will thrive, If it cry on the right believe me it is not a good omen.

*Tū kahe so sach hai, buddhī! tū kahe so sach!*

What you say is true, old lady! What you say is true.

(For explanation see page 242, col. ii.)

*Tu'ū aur gurūb ke vaqt sijdā mana hai.*

At actual sunset and sunrise you must not kneel to pray.

*Udher ke roṭī na khāo, nañgi hoī hai.*

It is not good to peel off the upper layer of bread and eat it.

*Ugle to andhā, khāve to korhī.* [becomes leprous.

If he vomits it goes blind, if swallows it (To be on the horns of a dilemma.)

(For explanation see page 249, col. i.)

*Ulī mālā phernā.*

To tell beads backwards.

*Ulī saifī parhñā.*

To say thesai backwards.

(For explanation see page 250, col. i.)

## WOMENS PROVERBS.

*Ab satvanṭī hokar baithī lūṭkar sansār.*

She sits a saint, grown rich on a world's plunder.

*Ab Chait suhāvan, phūar mail chhūṛāvan.*

When April comes her dirt leaves her.

(For explanation see page 3, col. ii.)

*Agā kutā to pāgā tikkā.*

When the dog comes he will get his share.

(Who works gets.)

*Ab mere agle, man māne so karle.*

My husband, you can do with me as you choose.

(For explanation see page 4, col. i.)

*Agē hāth, piche pūt.*

A hand before and a leaf behind.

(For explanation see page 5, col. i.)

*Āī na gai, kaule lag gyāban huī.*

A chance passenger, she leant against the pillar and became pregnant.

(For explanation see page 6, col. ii.)

*Āī na gai, kaun nāte bahīn!*

Never even seen, how is she sister?

*Aisan suhāg morā nī uth hōlā.*

May such good fortune be never mine!

*Aise pe to aise: kājul diye pe kaisī?*

So beautiful! How will she be with her eyes touched up with lamp black?

*Aisī aisī chālī bal bal jāñ, nam nau patrī bhatāñ khāñ.*

Accept the invitation where you'll get nine plates of rice.

*Aisī hotī kātan hārī, to kāhe phirtī mārī mārī ?*

Had you spun well, would you have been deserted and forlorn ?

*Aisī latki, ki bhuī meñ patkī.*

So degraded as to touch the earth.

*Āj napūtī, kal napūtī, tesū phulā sadā napūtī.*

To-day barren, to-morrow barren ; even when the *palās* tree blossoms still barren.

(For explanation see page 8, col. ii.)

*Akelī lakṛī kahāñ tak jalē ?*

How long will a single stick burn ?

(One man cannot do the work of ten.)

*Ālā, de nivālā.*

O niche, give a morsel.

(For explanation see page 9, col. i.)

*Alā lūñ, balā lūñ, sahnak sarkā lūñ.*

I'll love you, and I'll serve you, but I'll steal your dinner.

(Said of a hypocrite.)

*Albelī ne pakāī khīr ; dūdh kī jagah dālā nīr.*

The ninny made *khīr* of water instead of milk. (*Khīr* is a dish made of rice and milk.)

*Al gaī, bal gaī, jalve ke vaqt tal gaī.*

She loves and she serves, but in the time of need she's off. [dān.]

*Āmne sāmne ghar karūñ, aur bīch karūñ mai-*  
I will take up my abode right in front, and

there shall be no screen between us.

(Said of an impudent, shameless woman.)

*Āñkh eko nahīñ, kojrautī dau thāñ !*

Eyes she has none, but she has ten pots of lamp-black (for her eyes) !

*Āñkh na dāda kāhe kashidā !*

Blind of the eyes the needle plies !

*Āñkhoñ sukh, kaleje thandak.*

The delight of the eye, the joy of the heart  
(A son.)

*Āñkh pharkē dahnī, māyā mile kī bahnī :*

*Āñkh pharkē bāñ, bhuīyā mile ke sāñ.*

When the right eye throbs it's mother or sister coming.

When the left eye throbs it's brother or husband coming.

*Anokhī jurvā sāy meñ shurvā.* [greens.]

The silly hussy has made broth of the  
(*Shorvā* is soup made of meat.)

*Anṛī meñ rūp buqchī meñ chhab.*

Your beauty is in your stomach, and your grace is in your bundle.

(For explanation see page 15, col. i.)

*Ā, parausan layēñ.*

Come neighbour, let us fight.

(For explanation see page 15, col. ii.)

*Āp parausan, mujh ē ho !*

Come, neighbour, and be as I am.

(For explanation see page 15, col. ii.)

*Āp hī nāk choī giriftār hāñ.*

His very nose and hair are captives.  
(He is hemmed in with difficulties.)

*Apne bāloñ roīye, aur ke bāloñ hañīye.*

Cry over your own idiot (son) ; but laugh over another's.

*Ane ko nā, ante, khablā khablā bante.*

He gives to others and not to his own, and so is boiling water.

(For explanation see page 17, col. ii.)

*Apne pūt kuāre phireñ, parausī ke phere.*

Leaving her own sons bachelors she marries off other's sons.

*Apnī kokh ka pūt nausādar.*

The son of your own womb is invaluable.

(For explanation see page 18, col. ii.)

*Apnī tāng ughārye aur āp hī lājoñ marye.*

Expose your own leg and die of shame.

(To wash the family dirty linen in public.)

*Aur kī bhuk na jāne, apnī bhuk ātā sāne.*

She cares nought for others' hunger, for herself she kneads the flour.

*Bāhar ke khāñ ghar ke gūt gāñ.*

While strangers eat, the household starves.  
(For explanation see page 25, col. i.)

*Bāhar miyāñ alalle talalle, ghar meñ chūye pakkeñ.*

Abroad my lord has cakes and wine, at home he cooks rats. [jo.]

*Bāhar miyāñ chhail chikaniyā, ghar meñ libri*  
My lord abroad is a dandy, but at home there is a draggle-tailed wife. [jo.]

*Bāhar Miyañ jhañg jhañgāle, ghar meñ nañgi*  
Abroad my lord goes in gorgeous array with a naked wife at home. [moñ kī mārī.]

*Bāhar Miyañ Panjhūzārī, ghar meñ bīvī kar-*  
Abroad he is my Lord Governor, at home his wife is a victim of fate.  
(A poor miserable creature.)

*Bāhar miyāñ rūbedār, ghar meñ bīvī jhoke bhār.*

My lord abroad is a captain, but at home his wife feeds the oven.

(The occupation of a menial.)

*Bahurāyā ke baṛ dulār, hāñḍī bāsan chhūāhī na pāvās !*

Many caresses to his wife, but she must not touch the house vessels !

(Sham love.)

*Bāl bāl gunahgār.*

Faulty in every hair.

(For explanation see page 27, col. i.)

*Bāloñ hāth chhīnālā aur kāgoñ hāth sañdesā.*

An assignation through a child and a message through a crow.

*Bandī jab shādī karī hai, tab aīsī hī karī hai.*  
When her slave celebrates a wedding she does it as well as this.

(Said in contempt of an entertainment.)

**Bāndī ke āge bāndī menh gine nā āndhī.**

When a slave girl gets a handmaid she takes no thought of rain or storm.

(For explanation see page 28, col. ii.)

**Band ke jāē band men nahīn rahte.**

Born in bondage does not remain in bondage.

(Misfortune will not always cling to one.)

**Bānh chhuṛā: jāū ho, nibal jānke moē; Hirde men se jāoge to marā budūngī toē.**

Shake yourself off and go, and think me powerless; If you go out of my heart then think yourself a man.

**Banī phire besvā, khole phire kesvā.**

A woman with her hair down is a harlot.

**Bānj achchhī ekaunj buri.**

Better be barren than bear once.

(The barren woman is spared the loss of an only child.)

**Bānj bajatūī Shaitān kī langotī.**

A barren woman is the Devil's breeches.

(The most wretched thing on earth.)

**Bānj byānī sonth urānī.**

To expend dry ginger for the delivery of a barren woman.

(Great cry little wool.)

**Bānj kyā jāne parsūtī kī pīṛā?**

What does a barren woman know of the pains of child-birth?

**Bāp kā nām Damṛī, betvā kā nām Chhakurīyā, nātī kā nām Pachkauṛīyā, tīn pūṛā bīu chhadām na pūṛā bhayā.**

The father Damṛī, the son Chhakaurī, the grandson Pachkauṛī, three generations passed and a chhadām was not complete.

(For explanation see page 31, col. i.)

**Baron kā barā hī bhāg.**

Great men have great fortune.

**Barsāt bar ke sāth.** [one's husband.]

The rainy season is best for living with

**Bāsī mūnh phokā pānī augun kare hai.**

Plain water is bad for a stale mouth. [nahīn.]

**Bāsī phulon men bās nahīn, padesī balam terias**

As there is no fragrance in a withered flower, so is there no hope of aid from a husband in a foreign land.

**Bas-kar miyān bas-kar; dekhā terā lashkar!**

Enough good sir, enough; I have seen your army.

(Said in derision to a boaster.)

**Batyā āūn, batyā jāūn, khelat charāūn na bās khāūn.**

By the footpath I come, by the footpath I go, on the edge I graze, and destroy not one ear of the corn.

(For explanation see page 34, col. ii.)

**Battis dānt kī bhākhā khātī nahīn jāū.**

The words of thirty-two teeth will never fail.

**Be-dard qasāī kyā jāne pīṛ parāī!**

What knows the merciless butcher of the pain of others?

**Be-dharmā bhaī, aur behnā ke sāth men!**

I became a pervert to marry a wool-carder!

(For explanation see page 36, col. ii.)

**Begāne kārān lālī tore tūng.**

To lose a leg in another's cause.

**Bejṛā ke pīsan-hārī gehūn kī gūt gāven.** [wheat.]

Grinding coarse grains she sings the song of (She talks very big: draws the long bow.)

**Be-lajjī bahurīyā par ghar nāche.**

A shameless wife dances at others' houses.

**Beṭā lāegā chamārī, roh bhī kah lāegi bohū hamārī.**

If my son should marry a low woman, she would still be called my daughter-in-law.

(Make the best of a bad bargain.)

**Beṭā mariyo, par tissar nā pariyo.**

May my son die, rather than I get a third.

(For explanation see page 37, col. ii.)

**Beṭī sasurā na jāī, man man gājāī.**

The daughter goes not to her father-in-law's house and frets and fumes to herself.

(A common incident in native life.)

**Be-vaqt kī shahnāī, mūē kūrḥ ne bajāī.**

The fool plays the pipe at the wrong time.

(For explanation see page 38, col. i.)

**Bhādoṇ kī chhāchh bhūlōn ko; Kātak kī chhāchh pūlōn ko.** [ber for your children.]

Buttermilk in August for the devil, in Octo-

**Bhājī kī bhājī; kyā dūre kī mohājī?**

A present for a present, what more can one require.

(Short debts long friends.)

**Bhālā huā dīdī gaune gai, dīde kī pharyā mai kā bhāī.**

It is well that my husband's sister is married and gone, for I shall get her gorgeous clothes.

(For explanation see page 39, col. i.)

**Bhal bhail pīṛā ke bhāgh mārāl, je begārī se bachāl.**

It is good that my husband has been devoured by a tiger, for I am saved from working for him.

**Bhale bābā, band parī, gobar chhor kashīde parī.**

Father dear, I am a prisoner, and instead of picking upcudung, I makeembroidery.

(For explanation see page 39, col. ii.)

**Bhalo bhayo merī maṛukī tuṭī, main dahi bechan se chūṭī.**

It is well, that my pot is broken, for I am saved from selling the tyre.

**Bhar hāth chūrī pat sūn rāṇr!**

Bracelets on her arms and a widow withal!

*Bhāt bin rah jāve, piyā bin rahā na jāve.*

You can go without your dinner, but not without your lover.

*Bhāt khāte, hāth pirāē!* [ache!

She can't eat rice because it makes her hand (She is so delicate.)

*Bhāt paṛe voh sonā, jis se tūlēt kār.*

Fire burn the gold that splits the ears!

(For explanation see page 41, col. i.)

*Bhūt hojī to leo bahotere charḥ rahenge.*

While the wall stands it receives lots of whitewash.

(While the bones last flesh there will be.)

*Bhojan na bhāt, naihar kā samād!*

Nor bread nor rice at home, or at my father-in-law's.

(The widow, who is ill-treated wherever she be.)

*Bhūl gai nār, hīng dāl diyā bhāt meṇ.*

The woman has blundered and put the asafetida into the rice.

(For explanation see page 43, col. i.)

*Bhūlī, re Rāghuā, terī lāl pagiyā par.* [turban.

I was taken in, Rāghuā, by your gay red

(For explanation see page 43, col. ii.)

*Bhus meṇ chīngī dāl Jamālō dūr khārī!*

Jamālō fired the straw and stood aloof!

(A mischief maker: a fire brand: an incendiary.)

*Bhutā kā bhagvā, mūnjakdōrī, bīvi dusoī chhat nāhā mor!*

With a gown of sack cloth, and a thick rope for the strings she thinks none like her!

*Bībī haṇī bharmālī kār pītār kī bālī!*

My lady is very consequential on the strength of a brass ear-ring!

*Bībī Khulā, do chīṭe, ek mailā.* [(skirt.)

Madam Slut has two white and one dirty

(A whited sepulchre.)

*Bībī Khulā, do jattī ek melā.* [a fair.

Madam Slut and two farmers' wives make

(Three women and a goose make a market.)

*Bībī ko bāndī kahā, haṇs āī; bāndī ko bāndī kahā ro āī.*

Call a lady a slave and she will laugh; call a slave a slave and she will fret.

*Bībī Makke na gaiṇ, lūḍī ho āīṇ.*

My lady did not go to Mecca, yet she became a darling.

(Kissing goes by favor.)

*Bībī vāre bāndī khāē, ghar kī balā kahīn na jāē.*

The wife gives alms, the slave girl takes them, and the misfortunes of the family still remain in the house.

(For explanation see page 4, col. i.)

*Bībī nek bakht dāmṛ kī dāl tīn vaqt.*

A careful housewife makes a penny worth of peas serve for three meals.

*Billī ke bhāgōn chhīnkā tūt parā.*

It was the cat's luck that the net broke.

(For explanation see page 44, col. ii.)

*Bin bulāē ahmaq le daure sahnak*

The fool has come uninvited with a platter.

(For explanation see page 45, col. i.)

*Bin bulāī Domnī layke bālē samet āī.*

Uninvited the songstress comes with all her children.

*Birachh kī chhāyā aur purush kī māyā.*

The shade of a tree and the influence of a man (go with them.)

*"Bīvi, bīvi, id āī." "Chal, haram-e-ādī, tujhe kyā?"*

"My lady, my lady, the feast has come!"

"Go along you wretch, what has it to do with you?"

*"Bīvi bīvi id āī," Chal, murdār, tujhe apnī tikyā se kām?"*

"My lady, my lady" the feast has come!"

"Go you wretch, and mind your loaf of bread!"

*Bole ke na chāle ke; main to rūte ke bhālī.* [sleep.

No good for talk or company, I'm the one for

(For explanation see page 46, col. II.)

*Bolī bolī to ye bolī, "Merī jūtī bole."*

When she did speak all she said was, "May my shoe speak."

(She would not talk at all.)

*Boyā na jotā, Allāh Miyān ne diyā potā.*

Without allowing or ploughing God gave him a grandson.

(For explanation see page 47, col. i.)

*Bulbul kā sū choṇḍā.*

Hair braided like a crested shrike.

(For explanation see page 47, col. ii.)

*Burhā choḥlā janāze ke sāth.* [funeral.

An old woman's wantonness ceases at her

*Burh bhāī guiyān, dimāg mor vaise.*

My friend has grown old, but her airs are the same.

(Skittishness in old age.)

*Burh bhāī, burh ghauṇ na chhūṭā.*

He has grown old but his childishness has not left him.

*Burh na savā l ghuṇ khichrī.*

An old man has no taste for dainties.

*Chabokar so larokar.*

Joking leads to fighting.

*Chāhe kodoṇ dalālē, chāhe maṇḍvā pisālē.*

Be it wheat or be it oorn, I'll grind and pound it for you.

(For explanation see page 49, col. i.)

*Chāh karūn, pyār karūn; chātay talē angār dharūn, jal jāē to main kyā karūn?*

I'll love him, and I'll caress him, and I'll put fire under him; if it burn him, what can I do?

(Sham affection.)

*Chakkī men kaul dālogē, to chūn pāoge.* [flour.  
Throw grain into the mill and you'll get  
(You'll get nothing for nothing.)

*Chakkī tūle ghar terā nikal, sās, ghar merā.*  
Get out, thou mother-in-law, thy house is  
under the mill stone; this house is mine.  
(For explanation see page 49, col. ii.)

*Chakmak dida, khāē malida.*  
Wanton eyes are on dainties fed.  
(Said of harlots.)

*Chal chakhe ! mere mūnh mat lag.*  
Away ! aunt ! don't stick to my mouth.  
(Don't talk with me.)

*Chal, chhāōh, main āi hūh, jumla pīr mandī  
hūh.* [invoked all the saints.  
Go on, shadow; I will follow, for I have  
(For explanation see page 50, col. i.)

*Chale na jāne, āngan tēghā.* [crooked.  
Can't walk because, forsooth, the yard is  
(A bad workman quarrels with his tools.)

*Chālī chālī āi saut ke pīhar.* [co-wife.  
She went for refuse to the family of the  
(For explanation see page 50, col. i.)

*Chalī men gāi dōhne; karmōh ko kā dosh ?*  
She went to milk with a sieve, so what  
blame to fate ?

*Chale na jāe, gāhri muraūho.*  
He can't walk and a bundle on his head.

*Chulo, sakhi, vahan chalen jahān basen Brij Rāj;  
Goras bechat, Hari milēn; ek panth do kāj.*  
Come, friend, let us go to the place where  
the sovereign of Brij lives, To sell our  
milk and meet with Krishna, and thus  
kill two birds with one stone.

*Chāmbelī chāo men āi, Bakhṭāvar reoriyān bāntē.*  
The jasmine has begun to bloom, for Bakh-  
tāvar is dispensing sweets.  
(For explanation see page 51, col. ii.)

*Chāmbelī chāo men āi, Bakhtiyāre sākhi lāi.*  
Show my Lady Jasmine favor; And she'll  
bring her whole family.

*'Chāonḍā, ghar hī egī' 'Nahīn, nigore, khodūngī,'  
'Chandī, ghar khodēgi' 'Nahīn, nigore, lipūngī,'  
'You shrew, will you plaster the floor ?  
'No, you wretch, I'll dig it.' 'You shrew,  
will you dig the floor ?' 'No, you wretch !  
I'll plaster it.'*

(Mary, Mary, so contrary.)

*Chāncechiranjī ho gae, gehūn ha gai dāk; Ghar  
men quhne tin haiñ, charkhā, pīrkī, khāt.*  
Peas dear as almonds, wheat as raisins, And  
three ornaments only in the house, a  
spinning-wheel, a stool and a bed.  
(Hard time.)

*Chapnā kīkhar sir par dharī, nikal parā yā  
nikal parī.*

*Chār din kā rāng chang : chhor dahī jarvā,  
morā sang !*

Your love lasts four days only: none of  
your company, you mean brute ! [bhaiyā.  
*Chār ghar chau bhāiyā, tekā bich men bhikhōh*  
Four brothers dwell in four houses, and one  
of them is a beggar.

(The inequality of men.)

*Charhī karhāi tel, na āyā to kab āgā ?*  
The oil may keep away, if it comes not  
when the frying pan is on the fire.

*Chhab gāhri men, joban rakabi men.*  
Show in his bundle, and youth in his platter.  
(Fine feathers make fine birds.)

*Chhadām men larāi, paise men sughar bhalāi.*  
A half penny will settle a row about a  
farthing.

(For explanation see page 54, col. ii.)

*Chhāj bole so bole, chhalnī bhī bole jis men  
bahattar sau chhed.*

If the winnowing fan speak, it is well, but  
if the sieve full of holes speak, what  
then ?

(For explanation see page 54, col. ii.)

*Chhāvat māndvā gāvat gīt, piyā bin āgat sab  
anrit.* [seemly without a lover.

Singing songs and making a bower is all un-  
*Chhelī jī se gāi, khāne-vālon ko savād na āyā.*

The goat lost its life, but the eaters were  
not pleased,

(Said of unappreciated self sacrifice.)

*Chhile chār, baghāre pānch.*

She peeled but four, and brought out five.

(Said tauntingly to a conceited daughter-in-  
law.)

*Chhināl kā 'belā babuā, re babuā'*

A harlot's child is every body's darling.

(For explanation see page 56, col. i.)

*Chhitāk chūn, chaubāre rasoi !* [top.

An ounce of meal and a feast on the house

*Chhor jhār, mujhe dūban de.*

O bramble ! let me down.

(For explanation see page 56, col. i.)

*Chhoro, Bi Bili, chūhā laṇḍūrā he jiegā.*

Let go the rat, my Lady Cat, he will live  
though he has lost his tail.

*Chhoḍā ghar, barā samāhigānā.*

A small house and large connections.

*Chhoḍī nanad anyā kā band, barī nanad bijli  
basant.*

My younger sister-in-law is as my bodice  
strings, my elder sister-in-law is as the  
summer lightning.

(For explanation see page 56 col. ii.)

*Chhuri bhalī na kṛāri.*

The knife is no better than the dagger.

*Chhūl bhalāi sūre aun.*

*Chikna dekh phisal pare.*

A fair appearance misleads.

*Chikne gāl tilingyān ke aur jare bare bhurjinyān ke.*

The oilman's cheeks are smooth and shiny,  
the grain-parcher's burnt brown.

*Chillar chunne se bhagvā halkā hove?*

The breeches won't grow lighter for picking  
out the lice.

(Cheese paring won't result in large savings.)

*Chirāg meñ battī aur āñkh pe paṭṭī.* [eyes,

A wick in the lamp and a bandage over the  
(Said of a sleepy head.)

*Chiryā apnī jān se gār, khāne vāle ko savād na āyā.* [was not satisfied.

The sparrow lost its life and still the eater  
(For explanation see page 58, col. ii.)

*Chiz na rākhē apnī aur chorōñ gālī de.*

He takes no care of his things and then  
abuses the thieves. [gayā?

*Chor chorī se gayā, to kyā herā-pherī se bhī*

The thief has left off stealing, but has he  
also left off hunting?

(For explanation see page 58, col. ii.)

*Choṭ lagī pahār kī aur torēñ ghar kī sil.*

Hurt by the hill he goes home to break the  
grind-stone.

(Said of one vents his rage on his wife.)

*Chūhā bil meñ samātā na thā, kānoñ bāñdhā chhāj.*

The rat was already unable to enter his  
hole and he tied a winnowing fan to his  
ears.

(For explanation see page 60 col. ii.)

*Chūhe hāth lagī haldī kī girah, pānsārī hī ban baiṭhā.*

The mouse got hold of a piece of turmeric  
and set up a druggist's shop. [bāñī!

*Chūlhe āg na ghare pāñī, ūpar hī ūpar jā gai*

No fire in her grate, no water in her jar,  
may she fly away above!

*Chūlhe, chukkī, sab kī kām pakkī.*

She is quite up to the hearth and the mill.

(For explanation see page 60, col. ii.)

*Chūlhe kā rāo 'lāo hī lāo' pukāre.* [more,

The king of the kitchen always cries 'more,'  
(Said of a gormandiser.)

*Chūlhe kī, na chakkī kī.*

Nor fit for the hearth, nor fit for the mill.

(She can neither bake nor grind flour.)

*Chūlhe nīchhe sonch aur taidhī ko tohen.*

*Churāve na th-vālī, nām lage chūr-kuṭhī vālī kā.*

A nose-ringed woman steals, and a ragged  
wench is charged with it.

(For explanation see page 61, col. ii.)

*Chuṭiyā ko tel nahīñ, pakaurōñ ko jī chāhe.*

No oil for her locks and she longs for fried  
cakes.

(For explanation see page 61, col. ii.)

*Dādā mareñge to potā rāj kareñge.*

When the grandsire dies, the grandsons  
reign.

(Le roi est mort, vive le roi.)

*Dahī bechan chahīñ, pīṭh pichhārū kamoiyā.*

She goes out to sell her tyre, and hangs the  
pitcher down her back.

(Ashamed to put it on the head: above her  
work.)

*Dāī jāne apnī hāī.*

The midwife knows her own feelings.

(For explanation see page 12, col. ii.)

*Dāī ke sir pāñ phūl.*

On the head of the nurse are betel and  
flowers.

(For explanation see page 62, col. ii.)

*Dāī se peṭ chhupāñā.*

To hide the belly from the midwife.

(For explanation see page 62, col. ii.)

*Dāī se peṭ nahīñ chhiptā.* [wife.

You can't hide the belly from the mid-

*Dakkhan gaē na bāore, rahe Chanderī chhā.*

Who went to the Dakhkhā never returned  
but took up his abode at Chanderī.

(For explanation see page 62, col. ii.)

*Daliddar ghar meñ non pakvāñ.*

Salt is a delicacy in the house of poverty.

*Damrī kī arhar, sārī rāt kharar.*

A farthing's worth of peas, and the sound  
of grinding all night.

(Great cry and little wool.)

*Damrī kī dāl, āp hī kuṭnī āp hī chhināl.*

With only a farthing's worth of split peas,  
I must be host and guest myself.

(There is not enough for one person.)

*Damrī kī dāl, "būā patlī na ho."*

A farthing's worth of peas, and "be care-  
ful sister, that (the soup) be not thin."

(To express a miser who exacts impossibili-  
ties.)

*Damrī kī ghoṛī chhā paserī dāna.*

A farthing mare wants thirty sers of corn.

(Which would be worth a rupee.)

*Damrī kī gurpyā takā dolī kā.*

A woman for fetching a half-rupee doll



*Darvās par āi barāt, samdhan ko lagī haqās.*  
The marriage procession has arrived at the gate, and the bride's mother feels a call of nature.

*Dason ungliyā, dason chirāg.*  
Her ten fingers are ten lamps.  
(She is highly accomplished.)

*Dātā datār sūnī utār.*  
(My husband) is so liberal that he would even take off my trousers to give them away.

*Dāyan bhī das ghar chhorke khātī hai.*  
Even a witch will pass over ten houses before she fastens on her prey.  
(For explanation see page 66, col. i.)

*De dūā samdhāne ko, nahīn phirī do do dāne ko.*  
Call blessings on the marriage relations, but for whom you would have been a beggar.  
(Honor to whom honor is due.)

*Dekhā na b'ālā sadge gāī khālā.*  
The aunt is devoted to the nephew whom she has never seen.  
(For explanation see page 66, col. ii.)

*Dekhā so khāyā, na mūnh pāon jogā.*  
He ate what he saw and nothing saved for his face or feet.  
(Living from hand to mouth.)

*Dekhe ke baurahiya, āve j āchōn pīr.*  
In appearance she is mad, but she knows how to invoke the five pīrs.  
(For explanation see page 66, col. ii.)

*Dekhe ko budhī, kām ko ānūhī.* [at her work.  
An old woman to look at, but a whirl-wind  
(Not much to look at, but a devil to go.)

*Dekhī, pīr, terī karāmāt!* [saint!  
Your miraculous powers are known, my  
(We know the length of your tether.)

*Dekhī 'Rām!' terī kartūt.*  
I know 'Rām!' thy wondrous works.  
(See preceding.)

*Dekhiye dīdār aur māriye paitār.*  
Look at them, but don't touch them.  
(For explanation see page 67, col. i.)

*Dekhnā so pekhnā.*  
To see is to desire. [paroslat pūthā.  
*Dekho re, Ahiriyān ke dīthā, Chhāñllas chāur.*  
Look at the perversity of the cowherd's wife; She takes out grains and serves the husk. [band.

*Dekho Miyañ ke chhand band, phātā jān āng.*  
Look at this gentleman's consequential airs and his tattered robe with three straps.  
(Whereas it ought to have eight or nine.)

Dust on her skirt.  
(An abuse.)

*Dhadhāgā so butāgā.*  
A blazing fire is soon out.  
(Pride goes before a fall.)

*Ḍhāk tale kī phūār, Mahve tale kī sughar.*  
A blockhead under a Ḍhāk tree is as good as a clever fellow under a Mahvā.  
(For explanation see page 68, col. ii.)

*Dhān, pān, pānī Kālag; sūdd jānī.*  
Rice, betel and water taste best in October.

*Dhān sūktā hai, kavvā tartarātā hai.*  
As long as the rice is drying the crows will keep on cawing.  
(For explanation see page 69, col. i.)

*Dhāo dhāo karam likhā, sōī pāo!*  
Work on and get what's in your fate!  
(For explanation see page 69, col. i.)

*Dhī beī apne ghar bhalī.*  
Daughters are best in their own houses.  
(i. e. their husbands' houses.)

*Dhī mūī, jānvāl chor.* [thief.  
The daughter dead, the son-in-law is as a  
(That is, no more seen.)

*Dhī na beī, udhal gāī samdhētī.*  
Nor child, nor daughter, and she cries out that her daughter's sister-in-law has done wrong.  
(For explanation see page 70, col. i.)

*Dhī na dhiyānā, ap hī kamānā, ap hī khānā.*  
Nor daughter-in-law nor son-in-law, whatever he earns goes into his own stomach.

*Dhiyā pūt ke na gātī, bilāiyā ke gātī.*  
No clothing for his son or daughter, but for his cat (mistress).

*Dhobī chhor saqqā kīyā, rahī Khizar ke ghāt.*  
She left the washerman, and wedded a water-bearer, but still her fate is connected with water.  
(For explanation see page 70, col. ii.)

*Dhol bāj; dammāme bāje.*  
The large drums followed the small ones.  
(For explanation see page 70, col. ii.)

*Dhotī thī do pāon, dhonē pure chār pāon.*  
There were but two feet to wash, and there are now four.  
(For explanation see page 71, col. i.)

*Din ko unī unī, rāt ko charkhā pūnī.*  
She saunters all day to spin at night.  
(For explanation see page 72, col. ii.)

*Divāl rahegi, to leo bahotere charh rahenge.*  
While there is a wall lots of the plaster will adhere.

There is neither lamp nor candle and the widow is strutting about.

(For explanation see page 73, col. ii.)

*Dīye kī rāushnī mahshor tak.*

The lamp's light extends to the day of judgment.

(For explanation see page 73, col. ii.)

*Dolī, āi dolī āi, mere man men chāo; Dolī men se nikal parā bhoṅkṛā bilāo!*

The *dolī* comes, the *dolī* comes and my heart longs (for her); But out of the *dolī* has come an ugly old cat.

(For explanation see page 78, col. ii.)

*Dolī na kahār, bīṭ kūrī haiñ taiyār.*

Nor palanquin nor bearers, and my lady is ready dressed.

(For explanation see page 74, col. i.)

*Dūb kanth bharose tere!*

Rēliance on you has ruined me, my husband!

*Dūdhoñ nahāo, pūtoñ pholo.*

[children.

May you bathe in milk and be fruitful in

*Dug dug bāje, bahut nikī lage, Navvā neg mānge, uṭhā batihī lage!*

It is pleasant to listen to the music, But how fidgety one gets when the musician wants his fee.

*Dukhiyā dukh rove, sukhiyā jeb love.*

While the wretched weep, the happy feel their pockets.

(For explanation see page 75, col. ii.)

*Dūr ke dhol suhāone.*

Drums at a distance sound well.

(For explanation see page 76, col. ii.)

*Ek bolī, do bolī, merī nakṣī ealā saṭ bolī.*

For a word or two my graceless offspring answers me at once.

*Ek kaurī gāñhī, "chūṛā pahinūñ kī māñhī?*

One farthing's all she's got, and "shall I buy bangles or armlets?"

(Foolish extravagance.)

*Ek mere ghar annā, dūre ravanā.*

A servant girl I keep and eke an errand boy.

(How rich I am!)

*Ek to kāñī beṭī kī byāñhī, dūre pūchhne-vāloñ ne jāñ khāñ.*

First I married my son to a one-eyed girl and now they worry me with questions.

(As to the looks of the bride.)

*Ek to kāñī beṭī, māñ, dūre pūchhne-vāloñ ne jāñ khāñ.*

First I am the mother of a one-eyed girl and then I am worried by questions about her.

(When it comes to arranging her marriage.)

*Ek to Mīrāñ the kī, dūje khāñ bhāñg.*

He was already possessed by (the evil spirit)

Mīrāñ, and then he took to bhāñg.

(For explanation see page 80, col. ii.)

*Fāichā na darūd, khā gae mardūd.*

[grace.

The reprobate has eaten without saying

(For explanation see page 82, col. i.)

*Gandī boṭī kā gandā shorbā.*

Stinking meat makes stinking broth.

*Gāñh na muṭṭhī, phar pharāṣ uṭṭhī.*

Her heart is in a flutter (to buy), but she has no money in pocket or hand.

*Gāo bajāo, bānne ke lole kī nahāñ.*

You may play and sing, but you won't please the bridegroom.

(Work till you sweat, you 'll nothing get.)

*Gāo bajāo, kaurī na pāo.*

Sing and play, but you won't get a farthing.

(More kicks than half-pence.)

*Gauñḍe āi barāt, bahū ko lagī hogāñ!*

The bridegroom's procession has arrived and the bride has a call of nature.

*Gāñ na gāñh, to birhā gāñh.*

[sing at all.

I'll sing of the pangs of love, if I am to

*Ghāñ kī merī, tave ke terī.*

[plate is yours.

What is in the pot is mine, what is on the

(Selfishness: I take what is cooked, you take what is still raw.)

*Ghar-bār tumhārā kothī kuthle ke hāñh na ligāñā.*

[any thing in it.

The whole house is your's but do not touch

(Sham love: sham professions of hospitality.)

*Ghar-bār khatiyā, na nigalne kā, na thūkne kā.*

The house is full of sickles, and there is nothing to swallow or throw up.

(The house is full of knicks-knacks of no sort of utility.)

*Ghar bhī baitho aur jāñ bhī khāo!*

You stick at home and eat up lives.

(Jāñ-khāo, to worry to death: said to an idle son.)

*Ghar chhor hasirā gāyam.*

He has left his house to lodge in a mean place.

(A foolish fellow.)

*Ghar ghar gehī lekḥā.*

In every house there is this one regulation.

(Every community has its peculiar customs.)

*Ghar ghar yekī matiyāle chūlthe haiñ.*

Every house has an earthen kitchen.

(All are alike.)

*Ghar jalgayañ jab, tab chūṛiyāñ pūchhīñ.*

When the house was burnt they admired her bangles.

(For explanation see page 88, col. i.)

*Ghar kāj, bahū giñdoñ ko.*

There is work in the house, but the bride is in the court-yard.

*Ghar kī bibī hāñḍnī, ghar kutōñ jogā.*

When the mistress of the house is always gadding, the house becomes fit for the dog.

*Ghar men āi joḍ, terhī pagṛī sidhī hoe.*

*Ghar mein bhānī bhāng nahīn, aur bahār neote sūh.* [sixty guests invited.

Not even parched *bhāng* in the house and  
(Parched *bhāng* is a worthless article.)

*Ghar mein dekho chhāl nā chhāl; bāhar Miyān-Tir-andāz.*

At home nor sieve nor winnowing fan, and  
abroad my Lord Archer!

(For explanation see page 89, col. i.)

*Ghar mein dhān na pān, bīv ko baṛā gumān /*  
Nothing to eat or drink in the house, and  
the lady of it very proud!

*Ghar mein diyā na bāfī, munda phire itrāfī.*  
In the house nor lamp nor wick, but the  
shaven-head (widow) proudly strutting.

*Ghar mein diyā, to masjid mein diyā.*  
Light your lamp first at home and after-  
wards at the mosque.

(Charity begins at home.)

*Ghar mein ghar lorāi kā ḍar.* [quarrels.  
With close neighbours there is a fear of  
*Ghar mein kharāh nahīn, aur hī pūhīrī pokhrāj-  
jāṛā dāhā.* [ring.

Not a rap in the house, and sports a topaz  
*Ghar mein nahīn būr, beṛā mānge mōlī-chor.*

Not even brau in the house, and the son  
wants lollypop.

*Ghar millā hai to bar nahīn millā, bar millā  
hai to ghar nahīn millā.*

If you can get a good house you cannot  
get a good husband, if you can get a  
good husband you cannot get a good  
house.

(To marry your daughter.)

*Ghar na bar.*

Nor husband nor home.

*Ghar se bahār bhālā.*

Better abroad than at home.

(Said to an idle or quarrelsome husband.)

*Ghī kahan gayā? Khichrī mein. Khichrī kahan  
gayā? Piyārōn ke peṛ mein.*

Where is the butter gone? Into the Khichrī.  
Where is the Khichrī gone? Into my dear  
one's stomach.

(For explanation see page 90, col. ii.)

*Ghī saṁvare kām, baṛī b. hū kī nām.*

The flavor is in the ghī, but the eldest  
daughter-in-law gets the credit.

(Of being a good cook.)

*Gin potā, sambhal khān.*

She counts (her cakes) and bakes them,  
and then eats them with care.

(Living from hand to mouth)

*Gobar kī sānjhī bhī pahārī orhī a. chhī lagī hat.*  
Even a sānjhī of cow dung looks well when

*God kā chhōṛ peṛ ke kī ās?*

Losing one child in her lap she depends on  
her womb for another.

(A bird in hand is worth two in the bush.)

*Gajhe kā ghāo, rānī jāne yā rāo.*

The hidden wounds only the king or the  
queen can know.

(The skeleton in the cupboard.)

*Gond, pañjīri aur hī khāēn, Jachhā rānī paṛī  
karhāen.* [in woman simply groans.

The strangers eat the candle and the lying  
*Gudrī se bīhī ān, 'Shekhji, kināre ho!'*

The lady comes in from the market and  
says 'out of the way, sir!'

*Guriyōn ke byāh mēn chion kī bel.* [seeds.

At a doll's marriage the gifts are tamarind  
(Said of the very poor.)

*Hagāse larke ke nathne pahchāne jāī kwi.*

The child's nostrils show when it wants to  
go to stool.

*Hāl kā na qāl, kā ṭukrā roṭī chamchā dāl kā*  
Nor enthusiasm nor doctrine; a bit of  
bread and a spoonful of peas is all he is  
fit for.

*Halke picchore, ur ur jāēn.* [away.

Winnow hollow grain and it will all fly  
*Hal na sakūn mere sau bakhre.*

I can't move, but I claim a hundred shares.  
(Applied to one who is lazy and greedy.)

*Humāre hāt se āy lāl nām rakhā basandar.*

She brought fire from my house, and called  
it basandar.

(For explanation see page 96, col. ii.)

*Hamārī bismellah aur ham par hī chhū.*

My own charm practised on me.

*Ham se bahū baṛī syānī painchā mānge pān.*

The bride is cleverer than me, she asks for  
water on loan!

*Hāndī na dōi sab pat khot.*

Nor pot nor spoon, and all my credit gone.

*Hañs hūñ khūye phūr kā māl.*

Enjoy the nunny's wealth and laugh at her.  
(A fool and his money are soon parted.)

*Hañvā dūr, kī parausin kī nāk?*

Which is furthest off, the sickle or the  
neighbour's nose?

*Hāñvā re! tūh terh kāhe? a to apnā gauk se!*  
'Sickle, why are you crooked!' Because it  
snits me!

*Haq kah so dāṛī jār.*

Tell the truth and be abused.  
(The candid friend.)

*Hardegī chamchā.*

A spoon for every pot.

*Hāth dekhan ko ārsī kyā?*

Why (keep a glass to look at the hand ?

(For explanation see page 99, col. ii.)

*Hāth kangan'ko ārsī kyā hai?* [mirror.

To see the bracelet on your arm needs no

(For explanation see page 100, col. ii.)

*Hāth kashīdah, āsmān dīdah.*

Needle work in her hands and her eyes  
towards the sky.

(Want of proper attention : in the clouds.)

*Hāth mein lānā pāt mein khānā.*

Brings it in his hands and eats it from a  
leaf.

(To live from hand to mouth.)

*Hāth mein, na gāt mein, 'māin dhanvanti jāt mein.*

Nothing in her hands, and nothing on her  
body, and I am of a great caste !

*Hāth na gale, nāk mein, nāk mein pīyās ! ke dāl !*

Nothing on hands and neck and pieces of  
onion in her nose.

(For explanation see page 101, col. i.)

*Hāth na mutthi jalbalā utthi.*

With nothing in her fist she gets up in a  
hurry to buy.

(For explanation see page 101, col. i.)

*Hāthon mēhāhī, pāvan mēhāhī, apne lachchhan  
aurān dēhāhī.*

She has stained her own hands and feet with  
hind and recommends the same practice  
to others.

(For explanation see page 101, col. i.)

*Hāth pāon hīlā, Bagwān degā.*

Labor, and God will give.

(God helps those that help themselves.)

*Hār bhī saukan ko dāyan se burī hai.*

To a co-wife a fairy is uglier than a goblin.

*Id piche chānd mēhārak !*

Congratulation after the 1d.

(For explanation see page 104, col. ii.)

*Īnī kā ghar mattī kar diyā !*

She has brought his brick house to dust.

(A bad manager.)

*Itne kī kamāī nahān, jīne kī lāh'gā phāī  
gayā.* [the petticoat.

The earning will hardly cover the rents of

*Jab bhūk'lagī bhārvē ko tandūr kī sūjhī, aur  
pe bhārā us kā to phir dūr kī sūjhī.*

When he was hungry the rascal had his  
eyes on the kitchen, but when he was  
satisfied his eyes began to wander.

sooner is she brought to her arms, than  
all her love goes down into the pit.

(Observation of Indian domestic life.)

*Jab tak jīnā tob tak sīnā.*

While we live we must sew.

(Work while we live.)

*Jab tak kurūn bābū bābū, tab tak kurūn apne  
gābū.*

While I call him "my lord my lord" I can  
keep him under my thumb-

*Jachhā aur bachhā donon jīn !* [both live.

May the lying-in-woman and her child

(For explanation see page 108, col. i.)

*Jag jalā to jalne de, main āp jaltī hūn.*

If the world suffer, let it suffer, for I am  
suffering.

*Jahān dekheṅ gunnā pūrī tahān jān lūkhī lūkhī.*

Wherever the cakes and sweets are she soon  
slips in.

*Jahān dekhi roṭī, vahān mundāī choṭī.*

She would shave her head for the sake of  
the bread.

(For explanation see page 109, col. i.)

*Jahān dekhe tavā parāt, vahān gāve sārī rāt.*

Wherever she sees plate and dish she sings  
the whole night.

(Said of a greedy person.)

*Jaisā sūt, vaisī phetī ; jaisī mā vaisī beṭī.*

As the thread so the skein ; as the mother  
so the daughter.

*Jaise kmthā ghar rahe vaisē rahe bides :*

*Jaisī oṛhī kāmī, vaisā oṛhā khes.*

It is all one to me whether my husband  
stay at home or live abroad, As I would  
as soon wear a blanket as a shawl.

(Contentment.)

*Jaisī gāin thīn vaisī āin, haq mahar kā beriyā  
lāin.*

She came back as she had gone, and brought  
a mat for her marriage portion.

(Ill luck.)

*Jaisī dāī āp chhīnāl, vaisī jāne sab sansār.*

As a wet-nurse is wanton, so she thinks  
every woman a wanton.

*Jaisī māī vaisī jāī.*

As the mother, so the daughter.

*Jaisī terī til-chaulī, vaisā merā gīt.*

As your fee, my song shall be.

*Jā ke kārān pahī sārī vohī tāng rahī ughārī.*

The same leg is exposed for which I had put  
on the skirt.

*Jal mein kharī piyāson marē.*

Standing in water she dies of thirst.

*Jannā aur marnā barābar hai.*

The throes of childbirth are as the agonies of death.

*Jān na pahchān "Khālā barī salām." [aunt.]*

Nor known nor recognized and "good-morrow,

*Jānte kā dāl an-jānte kā kalejā.* [foolish.]

The soul of the wise and the heart of the  
(For explanation see page 114, col. i.)

*Jān pūt Dukkhan voñi karam kē lūkkhan.*

My son if you go to Deccan, your fate will still be the same.

*Jeop se nāpā ghisnā hoti.* [neck with.]

It is a thick rope that I have to rub my  
(For explanation see page 115, col. i.)

*Pijā ke māl par sālī mat vālī.*

The sister-in-law vain of her brother-in-law's wealth.

(It is nothing to her : folly.)

*Jis kā dar voñi nahīn ghar.*

Whom most I fear is not at home.

(i. e., my husband, so now I can do as I like.)

*Jis kā guiyān nahīn us kā kūkar guiyān.*

Who has no friend has a dog for her friend.

*Jis kā khāye an jānī us kī kaje avādān.*

Bless him whose food you eat.

*Jis kā marvā us gīt.*

The songs are in his praise whose is the marriagebower.

(Who pays the fees hears the song.)

*Jis kē kārān jogan bhāī, voñi sāiyān pardēs.*

For whom I am turned a Jogau (female ascetic) is gone abroad.

(Unrequited love.)

*Jis kē nahīn pūt, voñi kyā jāne mayā.*

Who has no son knows no motherly feelings.

*Jis kē pās dhibuā, voñi hamārā babūā.*

Who has the pence is 'your honor.'

*Jis kī khāye chāndiyā us kī hūjiye bandiyā.*

Be the slave of him whose bread you eat.

*Jive merā bhāī gālī gālī bhāujāī.*

While my brother lives there's a wife for him in every lane.

(For explanation see page 121, col. ii.)

*Jo bar dekḥ tap mujhe āve voñi bar mujhe biya-han āve!*

Such a bridegroom is come to marry me, as I cannot look on without fever!

*Kajal to sab lagāke hain par chitron bhānt bhānt.* [differ.]

They all apply lamp-black, but their glances (Beauty unadorned is adorned the most.)

*Kamar na bātā sānjhe sūt!*

No strength in his loins and early to bed!

*Kamāl āve dardā, nikhattū āve lardā.*

The bread winner comes home quietly, and the earn-nothing quarrelsome.

*Kamāl khāsam kis ne na chāhe!*

Who would not wish for a hard-working husband?

*Kamāl pūt kaleje sūt:*

[breast.]

The son who earns lies on his mother's  
(He is the darling of his mother.)

*Kām-kare nālī vālī, pakṛī jāe chirkut-vālī.*

The bejewelled woman did it and the ragged woman was taken up.

(For explanation see page 129 Col. ii.)

*Kānā mujh ko bhāe nahīn, kānē bin suhāe nahīn.*

I dislike the one-eyed rogue and yet I cannot do without him.

(Said by a woman of a husband she dislikes.)

*Kanth na pūchhe bāt, merā dhanā suhāgan nām.*

My husband never speaks to me, yet I am called a happy married woman.

(For explanation see page 130, col. ii.)

*Kā par karān singār, piyā mor āndhar?*

For whom should I deck myself, when my husband is blind?

(The blind man's wife needs no paint.)

*Karā aur kār na jānā main hotī to kar dikhān.*

She did it, but didn't know how to do it; if I had been there I would have shewn her.

(For explanation see page 131, col. i.)

*Kātā aur lē drupī.*

Off to the market as soon as she has spun.

(To be in a needless hurry.)

*Kātā sūt paretan ko, pakṛī rotī jiryāve ko.*

She can reel off the spun thread, and manage the baken cakes:

(For explanation see page 133, col. i.)

*Kaunā kamāl par tel bukvā?* [metics?]

On what income do you expect oil and cosmetics?

*Kaunē rūp par eūd singār.*

On the strength of what beauty do you deck yourself thus?

*Kavvā tur-tarātā hī hai, dhān sūkhte hī hain.*

The crows keep on cawing, but the corn-dries all the same.

(For explanation see page 134, col. i.)

*Khāe na khilāe, khālā dīdōn āge pāe!*

My aunt neither eats nor gives me to eat, may she lose her eyes and legs!

(A curse.)

*Khair kī jūtī, khairāt kī nārā, parhāe Mullā aqā udhārā.*

*Khasam kā khāñ bhāī kā gāñ.*

She is supported by her husband, but gives her brother the credit of it.

(A habit among native women.)

*Khasam kiya sukḥ sone ko patṭī lag kar rone ko.*

I took a husband to live with and have only a wail to weep against.

(For explanation see page 137, col. i.)

*Khāvinḍ rāj buland rāj, pūt rāj dūt rāj.*

The husband's reign is a great reign, the son's reign is the devil's reign.

(For explanation see page 137, col. ii.)

*Khon barā, khon posh barā, khol-ke dekho, to ādhā barā.*

The tray is large and so is the cover; take it off and you will find only half a cake in it.

(A pun on the word *barā*, great, and also a cake.)

*Khon pāk, khon-posh pāk; khol-ke dekho to khāk kī khāk.*

The tray is clean and so is the cover; take it off, and you will see nothing but dust.

*Khudā laṛne kī rāt de, bichharne kā din na de!*

God grant us the night of fighting, but never the day of separation.

*Khundā Nathiyā aur kiya huā bh utār, kisi k kām nahīn ātā.*

A blunt tool and a paramour are of no use.

(For explanation see page 140, col. i.)

*Kis birte pe tattā pānī?*

On what account do you want warm water.

(For explanation see page 140, col. ii.)

*Kiya par kar na jānā, main hotī to kar dikhāñ.*

She did it, but did not know how to do in had I been there I would have shown, her how.

(Based on a story in the *Alif Lailā*.)

*Koī bhī mā ke peṭ se to lekar nahīn niklā hai.*

No one was taught in his mother's womb.

*Kokh kī āñch sahī jāñ hai par peṛū kī āñch nahīn sahī jāñ.*

The pain of the womb can be borne, but not the pain of the pelvis.

(For explanation see page 142, col. i.)

*Kokh māñg se thandī rahe!*

[head!]

May you ever be happy both in womb and

(For explanation see page 142, col. i.)

*Kos chālī nā bābā pyāñ.*

[athirst.]

Not a mile travelled and father, I am

(For explanation see page 142, col. ii.)

*Kothī kuthle ke hāth na lagāo, ghar bār sab tumhārā.*

[whole house is yours.]

*Kurḥh to bāñlī, kuchḥ bhūññ khadoṛī.*

Somewhat mad and somewhat possessed by evil spirits.

(Said of a silly and foolish woman.)

*Kūd muc, kūd; terī nalyoñ meñ gūd.*

*Nikāl gayā gūd, to rah gayā mardūd.*

Jump, you rascal, jump, while marrow is in your bones. [better than a corpse.]

When that marrow is gone, you will be no

*Kuññī se to Rām bachāve! pyārī ho kar pat utrāve.*

God protect you from a procuress! she will gain your heart and betray your honor.

*Kyā pardenī kī pīt aur kyā phūs kā tāpnā?*

*Diya kalajā kāñh huā nahīn āpnā.*

What is a fire of straw, and what is a stranger's love? Give him your heart and he is never your own.

*Kyā totkā karne ā thī.*

Have you come to cast a spell?

(Said of a short visit.)

*Lao sipī, khakhor bhīñ mere sāiyāñ par itnā bīñ!*

Bring me a shell to scrape the wall, my husband's substance must not be wasted thus!

(For explanation see page 149, col. i.)

*Larkan ke bhagvā nā, bilāñ ke gāñ.*

[cat.]

Not a strip for the child, but a coat for the

(For explanation see page 149, col. ii.)

*Laṛkā rove, kḥusam chillāve, laṛkaurī mehariyā fāñhat hoe.*

[mother gets abuse.]

The child cries, the husband roars and the (A family quarrel.)

*Larte to nahīñ, mūñ marte haiñ.*

They fight not, but speak ill of the dead.

(Said of back biters.)

*Le luṛī, chal gudṛī.*

Take the old clothes and go to the market.

*Lihāz kī āñkh jahāz se bhārī.*

No ship so heavy as a good reputation.

*Lutāyā bigunā māl: bandī kā dīl daryāo.*

It is another's property that is plundered; pitiless is the slave's heart.

(For explanation see page 151, col. ii.)

*Mā b-ṭī gūñe-vālī, bāp pūt barāñ!*

Mother and daughter for singers, and father and son for wedding procession!

(A poor man's marriage.)

*Mā betiyōñ meñ laṛāñ huñ, logōñ ne janā bair parā!*

[think them enemies!]

Mother and daughter quarrel and people (Lover's quarrels; kiss and make up.)

*Machhlī to nahīn ke sar jāegī.*

It is not fish, that it should putrify.  
(Said in deprecation of undue haste.)

*Mā dāyan ho to kyā bachchoṅ kī ko khāegī?*

Even an ogress will not devour her own child.

*Main aur merā manus, āsre kā mūṅh bhulas.*

I and my husband; let every one else's face  
burn.

(Selfishness.)

*Main bhalā, tū shābāsh!*

I am all right and hurrah for you!

(Mutual praising.)

*Main bhalī kī panethā?*

Which is the simpleton, I or the peddler?

*Main hī pāl karā mustandā, moe hī māre le-ke dandā!*

I brought him up to be a strong man and he  
beats me with his stick!

(A woman to her undutiful son.)

*Main kab kahūn tere be;e ko mirgī āve hai?*

When did I ever say that your son has  
epileptic fits?

(For explanation see page 150, col. i.)

*Main karūn terī bhalā, tu kare merī āṅkh merī salā.*

I seek to do you good, and you would run a  
needle into my eye.

(Returning evil for good.)

*Main kyā terī patṭī tale kī hūn.*

Am I in any way your inferior.

*Main to terī lāl pagyā pe bhūlī re Raghūā!*

It was your red turban, Raghūā, that misled  
me.

*Main tujhe chāhūn aur tū kāle dhīng ko.*

I love you and you a black paramour.

(For explanation see page 153, col. i.)

*Mān kī sauk, na bāp se yārī,*

*Kis nāte kī tauṅ mahtārī?*

Nor my mother's co-wife, nor my father's  
mistress, How come you then to be my  
mother?

(For explanation see page 153, col. ii.)

*Māne na jāne, 'main bhī naushā kī khā'ā.'*

Nor known nor recognized, and "I am the  
bridegroom's aunt."

(For explanation see page 154, col. ii.)

*Māne to deo, nahīn bhūt kā leo!*

Believe and he is a god, otherwise he is only  
plaster!

(Faith can move mountains.)

*Mangnī ke salvā sās ke pindā.*

Borrowed meal is offered to the mother-in-  
law.

(For explanation see page 155, col. i.)

*Manganī kī chādar to par pachās kā ādar!*

A borrowed sheet and she offers it to fifty  
different people.

*Man hamārā pās dhan ān hī pās.*

My mind is mine, his wealth is his.

(Contentment: my mind to me a kingdom is.)

*Man kare pahiran chautār, karam likhe bheṛī  
ke bār.*

Her heart on satins, but her fate on sheep's  
wool.

*Man kī māri kā se kahūn? Peṭ masosā de de  
rahūn.*

To whom shall I tell my grief? I can but  
press my belly!

(For explanation see page 155, col. ii.)

*Man motiyōn byāḥ man chaolōn byāḥ.*

A man of pearls and it is a marriage: a  
man of rice and it is a marriage!

(For explanation see page 156, col. i.)

*Mān na mān, main dūlhā kī chachī!*

Believe me or not, I am the aunt of the  
bridegroom.

(For explanation see page 156, col. i.)

*Mā Panhārī, bāp Kanjar, beṭā Mirsā Sanjar.*

The mother a chamber wench, the father a  
basket maker, and the son my noble  
Lord!

(Said of an upstart.)

*Mā pe pūt, pītā par ghorā bahut nahīn to tho-  
rā hī thorā.*

The son is as the mother, the colt is as the  
sire; if not altogether, at least somewhat.

(For explanation see page 156, col. i.)

*Mā pisanhārī achchhī, aur bāp haft-hazārī  
kuchh nahīn.*

A mother that grinds corns is better than a  
father that is captain of seven thousand  
men.

(For explanation see page 156, col. i.)

*Maran chālī aur sūkh sāmhe.*

Going to her death and (the planet) Venus  
in front of her!

(For explanation see page 156, col. ii.)

*Mard kā dikhāyā na khāiye, mard kā lāyā  
khāiye.*

Eat not before your husband; but eat  
what he brings you!

(For explanation see page 156, col. ii.)

*Mard kā kyā hai? ek jūtī pahñī, ek jūtī utārī.*

It's nothing to the man: he puts on the  
new shoe and throws off the old one.

(For explanation see page 156, col. ii.)

*Marī kyōn? sān; na āyā!*

Why did she die? for want of breath!

*Mar mar na jāte to bhar ghar hote.*

Had none of us died the house would have  
been full.

*Mār mūe mār terī hatrīyān pīrāeṅ morī ādat  
na jāe!*

Beat me, you wretch, beat me till your  
hands ache: but my habits will not leave  
me!

(Obstinate wife to her husband.)

*Mathrā de bundā, lubhāve das guṇḍā.*

With spangles on her forehead she lures ten  
lecherous men.

*Mat kar sās burāi tere bhī āge jāi.*

Mother-in-law, don't ill-treat me : you too have a daughter to come after you.

(For explanation see page 160, col. i.)

*Māṭhā māṅgan chālā, aur malaiyā pichhe lukāi.*

She asked for butter-milk with butter behind her back !

*Merā māthā usi vaqt thīnhkā thā.*

It was hammered into my forehead at that very time.

(For explanation see page 100, col. ii.)

*Merā thā so terā huā; barāē Khudā tūk dekhne de !*

He was mine and is yours : for God's sake let me see him some times.

(For explanation see page 161, col. i.)

*Mere byāh, jīā ke thik thik.*

The wedding is in my house, and my sister has the music.

(For explanation see page 161, col. i.)

*Mere hai, so Rājā ke nahin, aur Rājā merā māṅgā.*

I have what the Rājā has not, so he must come begging to me.

(For explanation see page 161, col. i.)

*Mere hī se āj lāi nām dharā basandar.*

She got the fire from me, and now she calls it sacred fire.

(For explanation see page 161, col. i.)

*Mere lālā kī ulṭī rī ! Sāvan mās chunāven bhīt !*

The eccentricities of my husband ! He builds his wall in August !

(For explanation see page 164, col. i.)

*Mere lāl ke sau sau yār, dhuniā, julāhe, aur manihār !*

My son has hundreds of friends ; wool-carders, weavers, and bangle-sellers.

(For explanation see page 161, col. i.)

*Mere miyān ke do kuppṛe sūtān, nārā, das.*

A pair of trowsers and a string compose my husband's apparel !

(Great poverty.)

*Merī ek bolī, do bolī, merī nakī satā sat bolī.*

I speak once or twice, that impudent wretch speaks a hundred times.

(By 'speak' understand 'abuse'.)

*Missī, kājāl kis ko ! Miyañ chālē bhūs ko !*

For whom shall I stain my teeth or blacken my eye-lashes ? My husband gathers straw !

*Miyān ne tohī, sab kām se khoī.*

Her master toyed with her and she ran-away. (Losing a good servant by a foolish act.)

*Miyān phire lāl gulāl, bīvī ke hañh bure havāl.*

My lord enjoying himself and my lady in distress !

*Mo ko na to ko, le chūlīs men jhoko.*

Not for you, nor for me, take it, and throw it into the fire.

*More bāp ke upjāl kapās, more lekhe parāl tūd*

My father's cotton crop has come up, but for me there's only hail (misfortune).

(For explanation see page 162, col. ii.)

*Morī kī tāt chabūre charhī.*

The brick of the drain is raised to the terrace.

(For explanation see page 162, col. ii.)

*Mor satyān chikanayā, pichās bīrā khās ; āge pichhe rinīhā, dīvāna ban jāē.*

My husband is a fop, eating 50 leaves (a day); and when his creditors surround him he feigns madness.

(Betel leaves are expensive luxuries.)

*Muṭī kī chandan ghise jā, bilaltī !*

Thou fool, thou art grinding the sandal wood for nothing !

(For explanation see page 163, col. ii.)

*Muṭī ke khāne vāle ham aur hamārā bhāi.*

We two eat for nothing, I and my brother.

(For explanation see page 163, col. ii.)

*Mūi kyō ? sāns na āyā.*

Why did she die ? For want of breath !

(A misfortune that cannot be avoided.)

*Mūñh kī miṭhī hāñh kī jhūṭī.*

A sweet tongue and a false hand.

(To excite false hopes.)

*Mūñh par mumāñī pūṭ pichhe sūr-khāñī.*

Relations to their faces, pigs behind his back.

(Said of a treacherous woman.)

*Mūñh par pūṭ, pichhe harāmī mūt.*

A son to his face and a bastard behind his back.

(See preceeding)

*Mūñh se hasr chāur khāi, nāke se eko nā.*

With your mouth you may eat a thousand grains of rice, with your nose not one.

(For explanation see page 165, col. ii.)

*Murgī apñī jāñ se gaī, khāne vāle kī masā na āyā.*

The fowl lost its life, and the eater was not satisfied



*Nāk ho to nathiyā sobhe.*

The nose ring becomes a nose.

*Nāk kaṭī mubārak, kār kaṭe salāmat.*

If her nose be off it is lucky, if her ear be off it is blessed.

(To describe a very impudent person.)

*Nāk par supārī torṭe haiñ.*

He cracks betel-nuts on his nose.

(He is very irascible.)

*Nakṭe kār khāiye ukṭe kār na khāiye.*

Better be fed by the noseless than by the disagreeable.

(Ukṭā is a man who reminds of an obligation.)

*Nakṭī maiyā, pānī pilā!* "Pūtā inhiñ gunōñ se!"

"My noseless mother, give me some water."

"What upon such language, my son."

*Na main jalāñ terī; na tū jalā merī.*

I will not burn yours, and don't you burn mine.

(I'll throw no dirt at you, don't you throw it at me.)

*Na main kahūñ terī, na tū kuho merī.*

I speak not ill of you; don't you speak ill of me.

(Said after a quarrel is made up.)

*Nām Basantī, mūñh kūkar as.*

Her name Beauty and a dog's her face.

"Nām kyā?" "Shakar pārā." "Rotī kiñā khāē?" "Das bārāh." "Pāñī kiñā piye?" "Matkā sārā." "Kāmkarne ko" "Larkā bichārā!"

"Your name?" "I'm Lollypop" you eat

"Loaves ten or twelve." "You drink?"

"A large jar full" "You work?" I am but a lad, you know!

*Nanad kār nadōi, gale lāg lāg roī.*

She embraces and weeps over her husband's sister's husband.

(For explanation see page 170, col. i.)

*Nangī bhalī ki chhīñke pāñ.*

Is it best to go naked, or be hung up by the heels?

(Of two evils choose the least.)

*Nangī bhalī ki teṭ k machvā.*

Is it best to be naked or to create a row?

*Nangī ho-ke kātā sūt, buqḍhī ho ke jāyā pūt.*

She spins when she is naked, and bears when she is old.

(For explanation see page 170, col. ii.)

*Nāñī ke āge nansār kī bāñ!*

She speaks ill of her grand-mother's relations before her grand-mother.

(Want of tact.)

*Nāñī khasam kare, navāsā chaffī bhare.*

The grand-mother goes astray, and the grand-son pays the fine.

(For explanation see page 170, col. ii.)

*Nār sulakkhñī kuṭumb chhikāve, āp tale kī khur-chañ khāve.*

A good housewife feeds the house hold well,

and is content with the leavings for herself!

*Na sūp dūse jog, na chhalnī sarāhe jog.*

The winnowing-fan is not worth abusing, nor the sieve worth praising.

(Arcades ambo.)

*Nātā na gotā kharā ho-kar rotā!*

Neither kith nor kin, so what are you howling at!

(For explanation see page 171, col. ii.)

*Na tel talī na ūpar palī.*

Nor oil at the bottom, nor in the ladle.

(Said of a very small dole.)

*Nāñī sikhāve āñī ko, kī bārā deorhe āñ!*

She is teaching her grand-mother that twelve times one and a half makes eight!

(Go and teach your grand-mother to suck eggs.)

*Naumī Gūgā Pīr māñāñ, na charkhe ke hāñ lagāñ.*

At Gūgā Pīr's naumī I cannot spin my wheel.

(For explanation see page 172, col. ii.)

*Nayā chikanyā, renḍī ke phulel!*

A raw youth with castor oil for cosmetic!

*Nikhattū āve laṭā, kamāñ āve darta.*

The ne'er do-weel comes home noisy, the bread-winner quietly.

*Nik nik more bhāg, ek ek machhalyā kī do do machhalyā.*

How fortunate am I, for every fish I have two.

(For explanation see page 173, col. ii.)

*Nipūtī ke mūñh dekhle sāt upās.*

To see a barren woman's face is to go seven days without food.

*Niyāre chūlhe bal bal jāñ, sārā khāñ ādhā khāñ!*

I shall be so delighted to have a separate hearth, That half a meal will be a whole one to me!

(A young wife to her mother-in-law.)

*Ochhe ke ghar khīñā, janam janam kār tāñ.*

Dine with the mean, and be reminded of it all your life.

*Ochhī ke hāñ lagī kaṭorī pāñī pī pī marī padorī.*

A mean woman got a cup, and drank till she burst.

(For explanation see page 175, col. i.)

*Onāmāñī na āve, "maiya, pothī lā de!"*

He knows not the alphabet and asks his mother to get him a book.

*Orhī chādar huī darābar, "main bhī shāh kī khālā hūñ.*

She puts on a veil like a lady, and says, "I, too, am the king's aunt."

(For explanation see page 175, col. i.)

*Paisā na kaurī, bāñr meñ daurī.*

Without a penny to her name, and off to the market.

*Paise par dhar ke botiyān urānī tau bhī dard na āve.*

I could break your bones on the grind-stones and feel no remorse.

(Parents to their children.)

*Pānch mahīne byāh ko bite peṭ kahān se lāi.*

How is it that she has a child after five months' marriage?

*Panch-phulā Rānī banī hui.*

She sets up to be a Panchphulā Rānī.

(For explanation see page 178, col. i.)

*Parāyā sir lā! dekh, apnā sir phor dālenge?*

Shall I break my own head because I see the red spot on another's?

*Parde meṭh zardā lagāṭi hui.*

She has thrown a stain on the curtain.

(For explanation see page 180, col. i.)

*Pardēn balam, terī ās nahīn, bānī phulōn meṭh bās nahīn.*

There is no hope of a lover gone abroad, nor scent in stale flowers.

*Pardēnī kī pīṭ ko sab kā man lalchāṭ; Doi bāt kā khoṭ hai! rake na sung le jāṭ.*

All hanker after a stranger's love: But there are two drawbacks: he 'll neither stay, nor take you with him.

*Parṭī piyā, tore bas; jinne chāhā tinne ghas.*

I am fallen, husband, under your power; use me as you like.

(For explanation see page 181, col. i.)

*Par mūi sāsū, esōn dē anṣū.*

Last year her mother-in-law died, and now she is weeping.

(Crocodile's tears.)

*Peṭ bhī khālī, god bhī khālī.*

Womb and lap are both empty.

(Nor chick nor child.)

*Peṭ meṭh parā chārā, kūdnē lagā bichārā.*

When he had filled his belly, he began to show his pranks.

*Peṭ meṭh parī būhṭ nām rakhā Mahmūd.*

No sooner she conceives than she calls the child Mahmūd.

(For explanation see page 182, col. ii.)

*Phaṭe ko na āyē, aur rūṭhe ko na manāṭe to kyon-kar guṣārā hō?*

If you don't repair seats and conciliate the offended how can you get on?

*Phūar chāle nau ghar hāle.*

When the ninny walks abroad, nine houses tremble.

(For explanation see page 183, col. ii.)

*Phūar jurvā sṛg meṭh shurvā.*

The silly house-wife makes gravy of pot

A jessamine grew in a ninny's house, And she put her cow-dung cakes on it.

(i. e. She knew not the use of it.)

*Phūar sine baiṭhe jab sūi tore.*

When a ninny sews she breaks her needle.

(A bad workman quarrels with his tools.)

*Phūl dē hain to phūl bhī dēnge.*

When you see the blossom, you may expect the fruit.

(For explanation see page 184, col. i.)

*Phūli phūli gaune ko, ṭhasak nikal gā raune ko.*

Full of pride comes the bride to her husband; crest-fallen returns she from her father's house.

(For explanation see page 184, col. i.)

*Phūnke ke na phānke ke tāng uṭhā ke tāpe ke.*

She 'll neither blow nor stir the fire, but she 'll warm her legs at it.

(Said of the selfish and idle.)

*Pi ke pātan sir dharo, dharo charan par sis Bāsā ho buṅkunṭh men phir to bisve bās.*

Lay on your head your husband's shoes, and on his feet your head, and you will be sure of your place in heaven.

(For explanation see page 184, col. ii.)

*Pirjī kī sagāi Mīrjī ke yāhān.*

The Pirs are betrothed to Mīrs.

(For explanation see page 185, col. i.)

*Pir ko na shahīd ko pahle nakṭe deo k!*

Not to priest, nor to saint, but to the worthless devil first!

(For explanation see page 185, col. i.)

*Pis lūn to piṭūn.*

When I have done grinding I will thrash you.

(Said to children. Don't think you 'll be let off.)

*Pis mūi pakā mūi dē laṭhe khā gā.*

I ground and cooked and the louts came and ate it.

(A mother to her idle sons.)

*Pisne vāliyān pīs le jāēnge, kuchh hattā thoraī ukher le jāēngi.*

When the corn-grinders have ground the corn, they don't take away the handle of the (hand) mill.

(For explanation see page 185, col. ii.)

*Piyā kī kamāi mohe nahīn laknā, Mope bāzū band nahīn aur sab gahṇā.*

My husband's earnings are no benefit to me: I have no armlets though all other jewellery.

(Unreasonable discontent.)

*Pul bāndhal jāē, b-ihā kajrī khele.*

The bride plays in the boat, while the bridge is being thrown across.

(For explanation see page 186, col. i.)

*Pūt karpūt ho jāē to ho par mān kumān nahīn hoī.*

A son may be a bad son, but a mother a bad mother never.

*Pūt mānge gais̄ bhatār lotī āī.*

She went to get a son and found a husband.  
(For explanation see page 187, col. ii.)

*Pūt mīth, bhatār mīth kiryā kek kar khāūn ?*

My child is dear and my husband is dear,  
which shall I swear by ?

(The horns of dilemma.)

*Pūt na bhatār, pīchholī tēn tēn.*

Neither her son nor her husband, yet she howls at his absence.

(For explanation see page 187, col. ii.)

*Pūton rāt dūlambhāī.*

The begetting of a son is uncommon.

*Qaras kārā mehmānī kī lauḍon mār dīvānī kī.*

The feast is on credit, and the boys are driving me wild !

(By asking for dainties : a poor man's feast.)

*Rahā Karīmā, to ghar gayā, Karīmā tau ghar gayā.*

If the wretched Karīm remain at home, the house is ruined : if he go abroad the house is ruined.

(For explanation see page 189, col. ii.)

*Raho rī kubiyā merī ās, mān āūn Kātak māī !*

Wait for me, you bitch I'll be back in October.

*Rājā āge rāj; chhālī nā chhāj.*

While there is a king there is a kingdom, after him there is not even a sieve and a basket.

(Said by a widow.)

*Rājā ke ghar gāī aur rānī kahī.*

When she enters a king's house, she becomes a queen.

(For explanation see page 190, col. i.)

*Rājā rūthegā apnā suhāg legā, kyā keī kī bhāg legā.*

If the king be displeased he can take back his gifts, but he cannot deprive me of my fate.

*Rakat le gailan sautin ke naihar.*

Go for blood to a co-wife's mother's house.  
(Deep hatred.)

*Rām nām le so dhakkā pāve, chātār kīlāve so takā pāve.*

Call on God and be punished about, skip and dance and make money.

(For explanation see page 192, col. i.)

*"Rānd" ke āge gālī kyā ?*

The height of abuse is "widow."

(For explanation see page 193, col. i.)

*Rāt ko Nurbadā utrī subah ko kūā dekhī dari.*

She crossed the Nurbada at night, and was frightened next morning at a well !

*Rātān kāūn kānā sir par nahīn nānā.*

All night long she spins and still has nothing to cover her head.

*Rāton rōī aur ek hī mūā !*

Long nights she cursed and only one man died !

(For explanation see page 194, col. ii.)

*Rāt parē upāsī dīn ko khye bāī.*

He passes the night hungry, and in the morning looks for the stale rice.

*Rāt parī būnd nām rakhā Mahmūd.*

She conceived last night, and has already named the issue Mahmūd.

(For explanation see page 194, col. ii.)

*Ratī bhar kī ān chapātī,*

*Khāne vāle rāt saṅgātī.*

Three cakes of a penny weight each, and all her friends to eat them.

*Ratī dān na dhī ko dīyā; dekho rī, samdhan kī hīyā !*

Look at the liberality of the bride's mother; she has not given her a farthing !

(for dowry.)

*Rīt na satvāsā merā lādā navāsā !*

Nor seventh month rite nor feast, and yet he is her darling grandson !

(For explanation see page 195, col. ii.)

*Rone ko to thī hī itne men ā gāī bhāiyā.*

Just as she was about to cry, her brother came to see her.

(For explanation see page 196, col. i.)

*Roī gāī mūnh men rāt gāī gūh vrā.*

The bread went down his throat, and his caste into the filth.

(For explanation see page 196, col. i.)

*Roī ko rove, chūlhe pīchhe sove.*

Weeping for want of bread, and sleeping behind the hearth.

(A description of extreme poverty.)

*Roī ko rove aur khaprī ko tohve.*

Weeping for the bread, she caresses the platter.

*Roī na kīprā scēt kī bhutrā.*

Nor food nor raiment (from him); a husband in name only.

*Rūp na singār Khatrānī kī sādā.*

Without beauty or ornaments, she would be a Khatānī.

(For explanation see page 197, col. ii.)

*Rūthe ko mandē nahīn, phātē ko silās nahīn, to kām kuā-kar chālē ?*

*Sab gun kī āgar, dhīyā, nāk binā be-hal.* [a nose.

You would be perfect, my child, if you had  
(Great deal braggars, little doers.)

*Sab gun pūrī, kaun kahe adhūrī.* [you imperfect?

Filled with good qualities, who shall call  
(For explanation see page 198, col. ii.)

*Sab-hī kūkar jo Kāshī jān, to pātar chāṭan  
kaun ān?*

If all the dogs were to go to Kāshī (Benares),  
who would there be to lick the platter?

(Dogs in India are the public scavengers.)

*Sabīti nahīn kān bāliyon kā armān.* [rings.

She has n't a whole, and yet she wants ear-

*Sab kāmōn meṁ pūrī, kōi na kahe adhūrī.*

You are perfect in all arts, no one can call  
you imperfect.

(Said as a snub to a boastful woman.)

*Sab kehu bole to nīk lāgalā, kapūr bahu bole  
tiṭhuk barelā.*

When others speak it is pleasant, but when  
my daughter-in-law speaks it pricks me.

(For explanation see page 199, col. i.)

*Sab kōi jhūmōr pairē, langrī kahe 'hamhūn.'*

As all wear anklets, the lame girl wants  
one too.

*Sab kuchh gayā miyān terī chulbul na gayā.*

Every thing is gone, husband, but your  
childishness.

*Sab kuchh gayā, miyān kī tākh tākh na gayā.*

Every thing is gone, but my husband's ill  
humour.

*Sab sadqe main alag.*

I sacrifice all to you except myself.

*Sab torēn merā ek Rab na torē.*

All may break with me, but God!

*Sadā kī padnī urdōn dōsh!* [the peas.

Always breaking wind, she lays the fault on  
(For explanation see page 201, col. i.)

*Sāg meṁ shurvā; ande meṁ pānī! Kyōn, Bibī  
Pāthānī?* [can it be, my lady Pāthānī?

Soup out of grass, water out of eggs. How  
(For explanation see page 202, col. ii.)

*Sagrī rain ban ban phirī, bhor bhāe kuṇ se darī.*

She roamed the whole night in the wilds, And  
was frightened at a well in the morning.  
(Sham modesty.)

*Sakhī gas salāmat ā.*

Sound he went and safe he returned.

(For explanation see page 203, col. i.)

*Sān more āp birūjhal, log dihal pochārā.*

*Lāt mukā ham sahlān, aur sahlān dugārā.*

My husband was already vexed with me, and  
the people egged him on. I bore kicks  
and blows, and shower of abuse.

(Adding insult to injury.)

*Sāiyān bhāe kotvāl ab dar kāhe kā.* [to fear!

My husband's now Kotvāl, so what have I  
(For explanation see page 204, col. ii.)

*Sāiyān gae bides main to kāt kāt mūs, Agre kā  
charkhā Burhānpur kī rūn.*

My husband gone abroad, I'm worn to  
death with spinning, with the wheel from  
Agra, and the cotton from Burhānpur.

*Sāiyān gae ladnī, lādān jharā jhar: saṁ kē  
pachās kiye chūle āe ghar!*

My hundred went a trading and collected  
goods no end: But when he had made a  
hundred into fifty he came back home.

*Sāiyān jā mat bides ko, kanthā haṭmat khol!*

*Hunar dekh mere hāth kā kā tūn sūl an mol.*

Go not, my spouse, to foreign lands, nor  
open a shop, my husband! Behold my  
dexterous hands, I'll spin a priceless  
thread.

[main sāsar jān!

*Sāiyān kē orjan bhāiyā kē nāon; Pahan orh,*

The earnings are my husband's, and the  
credit my brother's: I will dress myself  
and go to my husband's house!

(For explanation see page 205, col. i.)

*Sāiyān ne is duniyā meṁ lakhōn rupaiye batē;*

*Kadhī na lāe laddū; ʾere, ber khilāe khaṭṭe,*

In this world my husband has made a for-  
tune of millions; But he brought no  
sweets for me, only plums, wild and sour.

(For explanation see page 205, col. i.)

*Sāiyān tere kārne jal bal ho gayā rākh; Pat  
main be pat huī, panchan meṁ gayā sākḥ.*

For thy sake, my love, am I burnt to ashes,  
and have lost my honor, and been dis-  
graced among my kind.

*Sājan āvat hūn suno, kuchh neṛe kuchh dūr,*

*Paṛ m hī se ihār lūn un pāvan kī dhār.*

I hear my love approaching nearer and  
nearer; And I'll brush the dust off from  
his feet with my eye-lashes.

*Sajan bin Id kair.*

It is no festival without a husband!

*Sajan dukiyā kar gae aur sukḥ ko le gae sākḥ;*

*Ab dukh de niyāre bhās, merī baur na pūchhī bāt.*

My husband has made me wretched, and  
taken my joys with him; He has made  
me wretched by leaving me, and has sent  
me never a word.

(A woman's lament over an absent husband.)

*Sajan ham tum ek hoṭā dekhāt kē hoṭā do.*

*Man se man ko tol le do man kadhī na ho.*

I and you my love are one, though seem-  
ingly two are two. Man weighed against  
man will never make two man.

(For explanation see page 205, col. i.)

When friend meets friend, the meddler is disgraced.

*Sajan sakāre jānhe aur nañ marchhe roñ,  
Bidhā asit rain kar ki bhor dadhi na hoñ.*

My love starts to-morrow and my eyes fade with weeping. O God, make such a night that there shall be no morn.

*Sajan tum jhūt mat bolo! Khudā ko sānch pyārā hai. Kahāvat hai baḍoñ kī yūñ, kudhī sānchā na hārā hai!*

My husband do not tell a lie! For God loves the truth. It hath been said of old that truth injureth not?

*Sājan voh dīn kaun the jo sukhn se lāñ pīt?  
Ab dukh de niyāre bhañ:—kaun gāñ kī rīt.*

My love, where are the days when you loved me with gladness? To beg and leave me in sorrow:—what manners are these?

*Sājan yūñ mat jāniyo toñ bichhṛat moñ chain;  
Ale bin kī lākṛī sulgāt hūñ dīn rain.*

Don't believe, my love, that I have pleasure in your absence; Like a green-wood tree, I smoulder night and day.

*Sājhā sadhe na bāp kī sne rāse kī khāñ,  
Ghar niyārā kar bālmā bāt merī tū māñ.*

Partnership will not last even with one's father; it is the root of strife: Keep a separate house, my spouse; please listen to my words.

(For explanation see page 205, col. ii.)

*Sakhī na sahelī bhālī akelī. [that I am alone.*

Neither friend nor companion; It is well

*Shāh Khānam kī āñ kheñ dukhī haiñ dīve shahr ke gul kīr do. [the lights in the town.*

Shāh Khānam has sore eyes, so put out all

(For explanation see page 206, col. ii.)

*Salāmat rahe bahu jis kī boṛā bharosā.*

Long life to my daughter-in-law, in whom I have great hopes.

(For explanation see page 206, col. ii.)

*Salemo bin id kaisī?*

It is no festival with out Salemo?

*Samman chūṛī kāñch kī kaurī kaurī dekh jab gal lāgi pū ke, lākh take kī ek.*

Samman, bangles of glass are but a farthing each, But when they clasp a husband's neck they are worth a million each

*Song soi to lāj kyā? [left her?*

After sleeping with a man what shame is

*Sapūṭī rove tūkoñ ko, nipūṭī rove pūkoñ ko.*

The mother with a son cries for food, and the mother without one for a son.

(Every one cries for the moon.)

*Sārā ghar jal gayā jal chūṛiyāñ pūchhīñ.*

After the whole house had been burnt to

Aashes my bangles were noticed.

(For explanation see page 209, col. ii.)

*Sarāhai bahurā dom ghar jāñ*

*Sārā shahar jal gayā, Bibī Fātima ko khabar hī nahīñ. [Lady Fātima is ignorant of it.*

The whole city burnt down and still my

(For explanation see page 209, col. ii.)

*Sardhā lāgal kailoñ bhatār, Ohu nīksal jāñ ke Chamar.*

With great eagerness I took a husband, And then he turned out to be a Chamār.

(For explanation see page 210, col. i.)

*Sāre dhar kī sūñ nikālē, so koī nahīñ; āñk kī sūñ nikālē, so sob koī.*

Who takes out the pins out of the whole body is nothing; but who takes the pins out of the eyes only is everything.

(For explanation see page 210, col. i.)

*Sāre dīn pīṛā pīṛā, chapṛī bhar bhī na uṭhāyā.*

She ground all day and filled not even the pot lid.

(For explanation see page 210, col. i.)

*Sāre dīn ūñī ūñī rāt ko charkhā pūñī.*

Idle all day, she begins at night to spin.

(For explanation see page 210, i.)

*Sārī rāt mimyāñī, aur ek hī bachchā byāñī.*

The goat bleated all night, and produced only one kid.

(For explanation see page 210, col. ii.)

*Sārī rāt roī aur ek hī marā. [one only had died.*

She mourned the whole night long, and still

(For explanation see page 210, col. ii.)

*Sāsar kāranbaid bulāyā sauk kahetērā dhagṛā āyā.*

I called in the doctor for my mother-in-law, And my co-wife says he is my lover.

*Sāsar sāñsā mat kare dekh thūṛṛā kām, Thorē ko bahotā kare den lage jab Rām.*

Mother-in-law grieve not because business is slack: When God is favorable little be-

comes much.

*Sās bahū kī hūñ laṛāñ kare parausan hāhā pāñ.*

When a bride and her mother-in-law fall out the neighbours intermeddle.

(For explanation see page 211, col. ii.)

*Sās bin kaisī sūṛāl. Lābh bin kaisī māñ.*

Without his mother it is no husband's house without gain there is no business.

*Sās gāñ gāñ bahū kahe main kyā kyā khāñ.*

The mother-in-law is gone to her village, the bride thinks of what she shall eat.

(For explanation see page 211, col. ii.)

*Sās jhāñke tūñ tūñ bahū chālī baikunth.*

The mother-in-law peeps out meekly, and the daughter-in-law goes to heaven.

(For explanation see page 211, col. ii.)

*Sās kī oṛhā bahū kī bichhaund.*

The covering of the mother-in-law is the bedding of the daughter-in-law.

(For explanation see page 211, col. ii.)

*Sās ke āge bahū ko kyā baṛāñ?*

In the presence of the mother-in-law, what is the rank of the bride?

*Sās kī cherī sab kī jātherī.* [of all.

The mother-in-law's maid is the mistress  
(For explanation see page 211, col. ii.)

*Sās kī risī patoh ke mātīhe.* [the daughter-in-law.

The habits of the mother-in-law are copied by  
(For explanation see page 211, col. ii.)

*Sās ko nahīn pāñche, bahū chāhe tabū aur sarāñche !*

The mother-in-law has not even drawers,  
and the bride wants a tent and screens.

(For explanation see page 211, col. ii.)

*Sās koñī bahū chabūtre.*

If the mother-in-law goes into the hall, the  
daughter-in-law will go out into the entrance.

(For explanation see page 211, col. ii.)

*Sās koñhe par kī ghar.* [raof.

A mother-in-law is like the grass on the  
A worthless thing.)

*Sās lukkū lukkā, bahū bukkā bukkā.*

What the mother-in-law does secretly, the  
daughter-in-law does openly.

(See *Sās koñhe, bahū chabūtre*.)

*Sās mar qāī apnī aruñh toñ be meñ chhoṛ qāī.*

When my mother-in-law died she left her  
soul in the gourd.

(For explanation see page 212, col. i.)

*"Sās morī mare, sasur morā jē" naī bahurīyā ke rāj bhāē.*

When her mother-in-law dies and her father-  
in-law lives, the bride reigns supreme.

*Sā na nandī, āp hī anandī.*

There is neither mother-in-law nor sister in-  
law, so she is happy by herself.

(For explanation see page 212, col. i.)

*Sāsrā, sukh bāsrā.* [comfort !

In your husband's house you will live in  
(Advice to a young bride.)

*Sāsrē tere sāg. mātīhe tere bhāg : Bāp ke tere rāj, tū bañhī bañhī jhāñk.*

Comfort in your husband's house, and good  
fortune is to you; Royalty in your  
father's house, and you may only look on.

(For explanation see page 212, col. i.)

*Sās rī sās tujhe peṛ kī dūkh, pahle chulhā hī yāt āyā.*

Mother-in-law, your stomach is a trouble to  
you; your first thought is the kitchen.

*Sās se baīr, parāson se nātā* [to her neighbour.

An enemy to her mother-in-law, and a friend  
(A foolish woman.)

*Sās se tor, bahū se nātā.* [the daughter-in-law.

Cuts with mother-in-law, and attached to  
(For explanation see page 212, col. i.)

*Sās se tor, bahū se nātā.* [the daughter-in-law.

*Sat mat chhūde he piyā ! sat chhūde pat jāe.*

*Sa kī bāñ lī Lachhhnī pher milegī āē.*

Don't give up truth, my love; by leaving  
truth you will love your credit; fortune  
guarded by truth will come again.

(For explanation see page 213, col. ii.)

*Sat sau chāhe khā ke billī hīj ko chlai.*

After eating up seven hundred rats, the cat  
is going on a pilgrimage. (to Mecca.)

(For explanation see page 213, col. ii.)

*Sāt tavon se mūñh kālā karnā.*

To blacken one's face with seven frying pans  
(For explanation see page 213, col. ii.)

*Satvanī kī lāj bar, chhīndrī ke bāt bar.*

A chaste wife is very bashful, and a bad one  
a great talker.

*Sax guñman ghar sīnd.* [house is empty.

Although there be a hundred slaves, the  
(If the master be absent.)

*Sauben burī hai chāñ kī, aur sājhe kī kām*

*Kāñtā burā karī kī, aur budrī kī ghām.*

A co-wife is bad though made of dough, and  
bad is a joint concern. Bad is the thorn of  
the acacia, and the heat of a cloudy day.

(For explanation see page 214, col. ii.)

*Saukan chūñ kī blī burī.*

A co-wife though of flour is intolerable.

*Saukan gāī aur āñkk chhoṛ gāī.* [eyes (sons).

The co-wife is gone but she has left her

*Sau kosā aur ek masosā barābar hai.*

One forbearance is equal to a hundred curses

*Sout bhālī, sautelā burā.*

A co-wife may be good; but her child never.

*Saut chūñ kī bhē burī.*

See above saukan chūñ etc.

*Saut jāē saut kī mārā na jāē !* [ticoat string !

May the co-wife go away but not her pet-  
(i. e. her husband.)

*Saut kī mūrāt bhī burī.*

The very statue of a co-wife is intolerable.

*Saut par saut aur jalāpā !*

Co-wife upon co-wife and heart-burnings !

*Sej kī makkhā bhī burī.*

Even a fly is insufferable on the marriage bed  
(For explanation see page 216, col. ii. ii)

*Sendur na lagāñ to bhatar kī man kyon-kar-  
rakhetā !*

If I am not to put the red-spot on my fore-  
head, how am I to please my husband !

(The red-spot is the sign of coverture.)

*Sender tikrī jarāl, to pete meñ bajjar parāl !*

If I have no red-spot must my stomach starve !

*Shabbāsh miyāñ tujh ko, tū ne moh tiyā mujh ko !*

Bravo, my dear sir ! you have taken my fancy.

*Shauḍn tūḍn se Khudā nigahbān.*

May God protect us from the devil and his  
calumnies [nisiator.]

(Used towards a great and very artful calum-

*Shakal churail kī misāj pariyoṅ kā.*

Ugly as an ogress and imperious as a fairy.

*Sharam kī buhiṭ nī bhūkī mara.*

A bashful bride is always hungry.

(For explanation see page 218, col. ii.)

*Shauḡin bahuryā, chutāī kā laṅgā*

A gay bride with a mat for a gown.

*Shauḡin bībī, hammal kī cholī. Cholī meṅ āg  
lūgal, tahlal phīrī.*

My fair lady has a blanket for a bodice. The  
bodice is burnt into holes and still she  
sturts about.

*Sikhī sikh-purcausam ko, ghar meṅ sikh jithānī ko*

She teaches what she has been taught at  
her neighbour and her sister-in-law.

*Sir meṅ bāl nahīn, bhāl se laṛāī.* [bear.]

No hair on her head and she fights with the  
(For explanation see page 221, col. ii.)

*Sir par āre chāl gae tau bhī Madār hī Madār.*

The saw is across her head, yet she cries  
"Madār Madār!"

(For explanation see page 221, col. ii.)

*Sir par jūṭī hāth meṅ roṭī.* [hand.]

Blows on the head and the bread in the  
(For explanation see page 222, col. ii.)

*Sivaiyoṅ bin Id kaisī?*

It is no Id without vermicelli.

(For explanation see page 222, col. ii.)

*Sohnī būā, aur chatāī kā laṅgā!* [gown!]

A handsome old lady and a mat for her  
*Somā jhonā kuchh rāt nahīn.*

Wealth is not caste.

*Sonā nik, to kān phīrāī ke?*

If gold is good, it will not tear the ear.

*Sone meṅ pīṭī, motiyoṅ meṅ dhautī.* [pearls.]

She is yellow with gold, and white with  
(Richly decorated with ornaments.)

*Sotī thī, par kāṭā nahīn, jo kāṭā to pānch pāo.*

I was sleeping and did not spin, but when  
I began, I spun one and a quarter.

(A skit at a idler.)

*Sughar sughar haṅs gāṅh phīarōṅ ko āyā haṅsā.*

The simpleton laughs aloud where the wise  
woman smiles.

*Sukhāg bhag arāṇī, chūṭke āg na ghare pānī.*

Wedlock's joys are cheap, but there's no  
fire in the hearth nor water in the pitcher.

(An unhappy marriage.)

*Sūke kī rīt nahīn, mashrū kī ṭaufiq nahīn.*

Red garments are not customary, and silk  
not procurable.

(The horns of a dilemma.)

*Sukhan unhoṅ par ḍāliye, jo haṅs haṅs rākheṅ  
mān.* [due respect.]

Beg only of them who smile and show you

Hear, drum my lady's voice.

(For explanation see page 227, col. ii.)

*Sun sun ke terī bāt, saheli, such huā mere man ko.  
Kar-ke byāh gharoṅ nahīn rakhte bābāl apnē  
dū ko.*

My maid, I have head and my heart grieves,  
that after marrying her off a father keeps  
not his daughter at home.

(For explanation see page 228, col. i.)

*Sūrā ran meṅ jāē ke lohā kīro nisank.* [lank.]

*Nā mohe chaphe randāpro, nā tohe chaphe ka-  
Go, warrior, to the battle-field, and fearless  
wield your sword. Your death will bring no  
widowhood to me, nor cavi at your name!*

(For explanation see page 228, ii.)

*Surmā sab lagāte haṅ par chitwan bhānt bhānt.*

All apply antimony, but their manners differ.  
(For explanation see page 228, col. ii.)

*Tāsh par mūnj kā bakiyā.*

Rope lace upon brocade.

(For explanation see page 233, col. ii.)

*Tāt kē āngyā mūnj kī tanī; Dekh, mere deorā  
main kaisī banī!*

A canvass boddice and strings of straw;  
See, brother-in-law, how beautiful am I?

*Tatī ne diyā janam-jalī ne khāyā; jīb jalī na  
savāl āyā.*

The miserly hussy gave it, and the helpless  
fellow ate it; but it had neither pun-  
gency nor flavor.

(For explanation see page 234, col. i.)

*Tavā na kūṇḍā na chulhārī! Kahe nār "main  
hūn bhātīyārī!"*

She has no frying pan, no oven and no fire;  
And the woman would be called innkeeper!

*Telan se kyā dhoban ghāt; is ke mūsul us ke lāṭh.*

The washerman's wife is no worse off than  
the oilman's; this has a pestle, that a rod.  
(i. e. both are equally bad: Arcades ambo.)

*Kā bāil le-ke kumhārīn satti hoē.*

The potter's wife dies for the oilman's ox.  
(Wasted sympathy.)

*Teli khasam karā aur rūkhā khāyā!*

Marry an oilman and live on dry bread.

(For explanation see page 235, col. ii.)

*Tel kī jalebī mūā dūr se dikhāve.*

The wretch shows his oily sweetmeats at a  
[distance.]

(For explanation see page 235, col. ii.)

*Tel na mīṭhāī, chūṭke dhavī karhāī.*

Without sugar or oil, the frying-pan is put on  
the fire!

*Terā hāth aur merā mūṅh.*

Thy hands and my mouth.

(Earn and feed me: selfishness.)

*Terā pānī main bharūā, mere bhasē bahār.*

I draw water for you, and the water bearer  
for me.

(Put into the mouth of a vain servant.)

*Terā thā se merā huā barāī Khudā tuk dekhne*

*Teri āvās Makke Madīne meñ.* [Madīnā.

May your voice be heard in Makkā and  
(For explanation see page 236, col. i.)

*Thandī chhāñ jo baiñhī jal jātā voh rūkh;*  
*Jalī balī main phirūñ, bun meñ d.ñ kāk.*

Had I sat under the cool shadow of a tree,  
it would have burnt up : consuming and  
burning I roam about and cry out in the  
woods.

(To express great misfortunes.)

*Thāthar kho' nikattū āyā.*

Open the wicket, the earn-nothing has come.  
(Used by women towards idle husbands.)

*Tikulī sendur gail, to khāne meñ bhī byjar*  
*parāb?*

Because my red-spot is gone, am I to lose  
my food as well?

(For explanation see page 238, col. ii.)

*Tinke ki o pahār.*

A mountain can be hid by a straw.

(See Til ki ojal pahār.)

*Tin tikañ, mahā bikat, aur chār kā mūñh kalā,*  
*pāñch ho to bhālā.*

Three stares are bad, four disgrace and five  
ruin.

*To ke levan main chālī. to mohe gherī ā; Ab tu*  
*moko chhor de, main to h. chhor diyā.*

I came to take thee and thou didst win me,  
but now that thou leavest me, I leave  
thee.

(For explanation see page 241, col. i.)

*Tor dāl tāgā tū kis bhayre ke mūñh lāgā.*

Break the marriage thread; what black-  
guard have you been talking with?

(For explanation see page 241, col. ii.)

*Tū bhī rāñī main bhī rāñī, kaun bharegā pāñī?*

I am a queen and you are a queen : so who  
is to fetch the water?

*To chāh merī jāñ ko, main chāhūñ terī khāt ke*  
*pāñī ko.*

Love my daughter and I will love the foot  
of your bed.

(For explanation see page 242, col. i.)

*Tū chhūñ aur main mūñ.*

Touch me and I die.

(Affection of delivery)

*Tū khol merā maknā, main ghar sañbhālūñ*  
*apnā!*

Lift up my (bridal) veil, for I must manage  
my house.

(For explanation see page 242, col. ii.)

*Tukre khāñ dīn bahlāñ, kapre phāte ghar ko āñ.*

He eats his meals and wastes his days and  
comes home in rags.

(An idle husband.)

*Tuk tuk kor ke man bhar khāve, Tonak Begmāñ*  
*nām batāve!*

*Tum bīrā nannhā kātū ho.*

You spin a fine thread.

(Over economy : skinning a flint.)

*Tū merā larī khilā main terī khichrī pakāñ.*

You amuse my child, and I'll cook your  
food.

*Tumhāre larī bhī kabhī ghutniyōñ chālengē.*

When will your children crawl on their  
knees.

(When will you speak the truth or perform  
your promise?)

*Tum kālō merī nāk aur kāñī, main na chhorūñ*  
*apnī bāñī.*

You may cut off my nose and ears, But I'll  
not give up my ways.

(Said by an obstinate woman in reply to her  
husband's threats.)

*Tum ko ham ē anek haññ, ham ko tum sā ek*  
*Ravī ko kaval anek h.ññ, kavlan ko ravī*  
*ek.*

You have many like me, I have but one  
like you : The sun sees many lotuses, but  
the lotuses only one sun.

(An obedient wife to her husband.)

*Tum rūthe ham chhūte!*

You are angry ; I am free!

(For explanation see page 247, col. i.)

*Tū raho rī, haññ hī lakhūñ chār na atā Brij-*  
*bāl : Binā same sashī ke ugah parhañ aragh*  
*akāl.*

Stop I'll go up to see : you must not mount  
the balcony my maid of Brij, Or libations  
will be poured out without a moon.

(For explanation see page 247, col. ii.)

*Udhī bahū balaiñde sōñp dikhlāve.*

The gadding wife sees a snake in the roof.  
(i. e. makes an excuse for running out of the  
house.)

*Ujar h. ghar sās kā, jo bñir kare har bār!*  
*Pihur ghar snbas base, jab lay hai sansār.*

May the house be destroyed of the mother-  
in-law that quarrels all day! My father's  
house may thrive as long as the world  
lasts.

*Uñ chal panchhī pī ke des.*

Fly away, bird, to my husband's country.

*Uñhō merū maknā main ghar sās bhālūñ apnā.*  
Lift up my veil, and let me examine my  
house.

(For explanation see page 253, col. ii.)

*Uñhte lāt, baiñhte ghūñsā.*

When he is up he kicks her, and when he is  
sitting he hits her.

(A bad husband.)

*Vārī gāñ pherī gāñ jalve ke vaqt tal gāñ.*

She is very affectionate, but is absent at  
the time of need.





*Teri āvāz*  
May











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